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MODI - 3.0

And The March Continues

IN MEMORY

Vatsala - called Gudiya by her family, was born in Srinagar, Kashmir, and left the valley at the age of 3 when the family migrated to Noida. **In her early years**, the image she conjured for her entire neighborhood was of a happy child ever ready to make friends. She would wake up each morning, get dressed, and begin visiting neighbors and making friends - humans and dogs. She passed away on May 7th, at 5:35 am. after an intense period of an untimely cancer diagnosis at the age of 38 years.

When she first came to Noida, she was asked how many brothers and sisters she had, and instead of naming her one sister, she counted all her cousins from both sides to come up with a large family - which is how she saw her world as a young child.

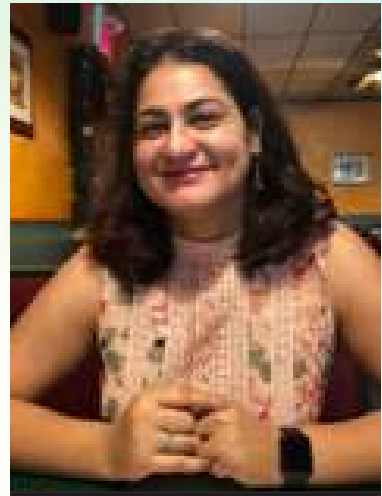
Early on in her school life, she developed a keen interest in public speaking - from poetry recitations, theater, debates, to other school activities. Throughout her school she represented the school in various internal and external events. She was the Times of India's Newspaper in Education student representative and the head girl of the school. She also played state-level Shot Put and was the most sought after and well known student in her grade-level and beyond. Teachers from her school and other competing schools would often try to find ways to get her to be a part of their teams. Despite winning in competitive events, she was inherently a loving, fair, and inclusive person at heart. She always had groups of friends that she connected with.

At home, she was often considered the happiest Kakroo. With her dimpled smile, she was open, friendly, and did not hesitate in reaching out to everyone. She often prioritized how others felt, and was always willing to help. With her family, she sang, danced, and listened to music, songs, and stories from Gulzar, Shah Rukh Khan, Sonu Nigam, a passion she maintained throughout her life.

Her work life began with SAP where she worked for almost her entire life. She was awarded the top 1% talent within SAP worldwide, which enabled her to work in South-Africa for a while in the nonprofit sector. She founded a Kashmiri Textile startup, Miheen to honor her love for all things handmade. In the last several years, she founded Peerbagh that began as a volunteer-led children's magazine in 2021, and later became a nonprofit organization in 2023. She wrote a bestselling children's book, Ravan's Last Boon, which she also performed at a 2023 storytelling festival, Varta in Dehradun. To continue her legacy, the family and team of Peerbagh will publish her stories and continue working on children's storytelling through Peerbagh (peerbagh.com).

She is survived by her young kids, Riaan (10), Amyra (3), her husband Saurabh, her parents, her sister and loving family, and friends. Everyone from her childhood remembers Vatsala as a joyful child who gave generously, and cared about friends, family, and everyone around her. A month after her sudden passing, we pray for her soul to find peace, and make the heavens happy with her effervescence too.

Dr Uday & Rashmi Kakroo Noida (9810301261, 9868237888)



Vatsala Kakroo
(Oct. 14, 1985 – May 07, 2024)

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Lok Sabha
Swearing-in-Ceremony

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From the
Editor-in-Chief



The mega election results and the aftershock of the way the mandate was pronounced by the Indian electorate has brought forth a plethora of questions. What is it that kept the experts rattling confidence in exit polls and sit in utter shock with the actual results on June 4? A baffling question as to how could, even the most critical news channels of BJP, come out with similar trends as those who supported the ruling dispensation? Why did the electorate vote the way it did? And, how did it manage to fool all the claimants of being the top psephologists of the country by giving them impressions contrary to how they voted?

This subject deserves a serious and deep study. It is not a non-serious issue that can be ignored. Millions of people remained glued to the TV sets for days watching the intellectual data analysis on every news channel that was appearing to be very logical, rational and convincing. Yet the actual results showed a huge deviation from the pronouncements. One echo that seems convincing is that Indian election experts and the market research organisations have unitedly utterly failed in their data capture and its analysis. Will the psephologists own this horrendous mistake and pay for it, or will they, as usual blame everything else apart from themselves? After all, they kept the entire nation in a belief that was far from reality. Well, we leave this to their conscience and to those who hire them for the job by paying hefty compensations to them for such a shabby job.

Now that the reality is that the ruling dispensation couldn't make it to, even the point, where they could rule on their own strength, the BIG QUESTION is will MODI

3.0 be as effective in execution of his plans as he did in the previous two terms? There are no straight forward answers to these questions. One thing is certain that the sheen and power with which we saw the Prime Minister executing his plans and policies so far, will have weaklings that will need his experience, expertise and political will to manage for the larger benefit of the nation. By the time this issue of NAAD reaches you, we would have known the distribution of critical ministries within the NDA. A lot will depend on the way this distribution takes place. This will be the first test of the Prime Minister that will set the trend for the running of the Modi 3.0 government.

In this milieu, a miniscule, distraught, long-in-exile Kashmiri Pandit community will continue to seek answers to their return to their homeland with dignity, settlement and foolproof security. There have been expectations and hopes from the government at the Center and a lot depends on how much seriousness and urgency is shown by the coalition NDA government to fulfill the aspirations of this beleaguered community.

In the meantime, the KP community needs to bootstrap itself for confronting the challenges thrown up by the situation and start, in right earnest, to engage with the governments at, both Center and UT, and demand for their legitimate rights. It is, yet again, a situation where our united front will be at test. If we don't shun our egos and don't unitedly fight for our rights, we could miss the bus yet again.

Food for Thought!

Namaskar!

युकाउकायउ
Namaskar



TIME TO ADDRESS CORE CONCERNS OF DISPLACED KASHMIRI PANDITS

AIKS extends its congratulations to Shri Narendra Modi for NDA victory and securing a third consecutive term as the Prime Minister of India. This unprecedented victory marks a significant milestone in the Indian political history. The grant of another term to him signifies more than just a win; it in fact is an endorsement of his vision for India and a reflection to maintain the momentum of growth progress and development. His successive third win is illustrative of how he makes people feel. He makes them feel recognised, he makes them feel counted and, above all, he makes them feel proud.

As the dust settles on the 2024 general elections and the process of government formation is complete, the state now should respond positively to the crucial unaddressed question of Kashmiri Pandit displacement which uncharacteristically has remained a muted issue all these 35

years of their painful exile. It cannot skirt around the Kashmiri Pandit question for long anymore now. At the heart of our disappointment lies the apathetic neglect from the political class of the Country. KPs have suffered immensely. One on account of their painful displacement and another because of the continuing terror, insecurity and threat perception unleashed by the forces inimical to them during all these years of running exile. This, with the objective to kill their desire to return and to keep them away from Kashmir till eternity. It has further deepened because the anti-KP sentiment that continues to dominate the minds of all those movers and shakers who succeeded in keeping Kashmir KP free. Left with a cloud of uncertainty, Kashmir is central to the recognition of our existence. Without it our collective survival will always remain on the edge, vulnerable and a cause of concern for us all. This danger extends well beyond anti-minority narrative woven craftily that has reshaped the Kashmir's political landscape.

Having said that, the displaced KPs saw Modi Ji as the only hope for their honourable and dignified rehabilitation. The belief was further reinforced by Sh. Pranab Mukerjee's Presidential address to both the Houses of Parliament on June 9, 2014 (point 20) when he said that *“Special efforts will be made to ensure that Kashmiri Pandits return to the land of their ancestors with full dignity, security and assured livelihood”*. It increased the pace of expectations in

beleaguered KP community. Thereafter, no worthwhile progress on the crucial policy decision was witnessed during the decade of its announcement. On the contrary, their neglect and irrelevance back home became more pronounced. Such an attitude only helped our adversaries to try every trick to keep us on the tenterhooks. For them, Kashmiri Pandits are people of no consequence either political or electoral, hence their concerns can be ignored.

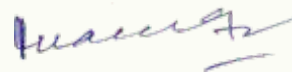
To contest their irrelevance, the just concluded Parliamentary elections saw a serious renewed effort on the part of displaced community to actively participate in the electoral process, both as voters and contestants, which was meant to register their presence on the electoral map of Kashmir. This was even acknowledged by the *Home Minister of India who said that 40% KP's cast their votes*. This kind of participation for obvious reasons did not go down well with anti KP forces and about three thousand voters had to go back without casting their votes as they did not find their names in the voters list despite carrying the requisite documents with them. It cannot be merely accidental or coincidental but chances of sabotage appear more and cannot be ruled out.

It also needs to be reiterated that Jammu and Kashmir Reorganisation (Amendment) Bill, 2023, and Jammu & Kashmir Reservation (Amendment) Bill, 2023 passed by the Lok Sabha on December 12 seeks to nominate two members from the “Kashmiri migrant community” and one representing the displaced persons from Pakistan Occupied Kashmir (PoK) to the Legislative Assembly. With the passage of these two bills, it has opened a new chapter in the political history of Kashmir

by creating a legislative space for the displaced KP's hitherto denied to them. Noteworthy to mention here is that Habba Kadal constituency, a traditionally KP dominated constituency, invariably would send a KP to the legislative assembly thus giving a political voice to the minorities of Kashmir. But, because of gerrymandering of the constituency, they saw that they are rendered voiceless and with no political representation at all the conceivable areas of the polity. However, this reservation has a potential to retrieve some lost ground and restore the political respectability to the beleaguered community.

While concluding, how do KPs fight against injustice? In this regard Justice Sanjay Kishan Koul has shown the way, when, while upholding the validity of scrapping Article 370 by the Supreme Court on December 11, 2023, he recommended the need for the constitution of Truth and reconciliation Commission for a collective telling of truth about Jammu and Kashmir before “*memory escapes*”. Referring to rights abuses by state and non-state actors in J&K since the 1980s, the honourable judge pointed out that what is lacking “*is a commonly accepted narrative of what happened*”. Displaced KPs see it as a significant step towards addressing the injustice meted out to them, should the Government consider this part of the judgement seriously.

Unfortunately, the post displacement KP population's geographical dispersal renders it impossible for them to convert their cultural identity into a political pressure group. This leaves little choice for them except to look within and forge consensus on crucial matters of collective survival.





- Puran Patwari



General Secretary's Column

The activities of AIKS this month remained focused on fast paced political activities in the valley and also the voting taking place there. AIKS has been on the forefront of the campaign for demanding scrapping of M-Forms and simplification of the entire voting process for KP 'Migrant' voters. Consequent to the representations through mails and personal presentation the Relief Commissioner took a call and abolished the system for Jammu 'Migrant voters' and simplified the process for outside UT of J&K Migrant voters, a move which saw a significant surge in voting among community members this time.

AIKS Holds Emergent Executive Meeting—

AIKS held an emergent Executive meeting on May 26th 2024 to appoint a new Returning Officer for conducting election of AIKS for term 2024-2027. The meeting was necessitated by sudden and unexpected withdrawal of Dr Anoop Bangroo, who earlier had consented to be the Returning Officer and was duly appointed for the job at the Executive Meeting held on May 11th at its HQ -308 (LGF) Ashoka Enclave—III, Faridabad. The May 26 emergent Executive meeting was presided over by President Dr Ramesh Raina. General Secretary Shri Puran Patwari proposed the name of Shri Ajay Pandita as the new Returning Officer which was unanimously approved by the house. Shri Ajay Pandita, who also joined the meeting, was appointed as Returning Officer for holding elections for term 2024-2027.

Ajay Pandita Appointed the Returning Officer:

A very well-known Gurugram based social activist Shri Ajay Pandita has been assigned the job of a Returning Officer for holding Apex Organization's elections for the term 2024-2027. A man who holds many hats-- a corporate honcho, a hard-core activist associated with flagship cultural programme of Jammu Kashmir Vichar Manch (JKVM) Gaash--Taarukh and a force behind the smooth observance

of annual Martyr's Day on 14 September, but more known for organizing KP chapter of IPL, KP League Tournaments in Gurgaon, Haryana. The much awaited annual event of KPL is a cricket tournament between various mostly Jammu based cricketing clubs. Shri Ajay Pandita is the main force behind its smooth organization both at Jammu and Gurugram.

Update on AIKS OWP in J&K High Court:

The honourable court has made observation that the case is going on at a snail's pace and advised the concerned to increase the pace of its proceedings. The court has sought information regarding the properties belonging to the KP temples and shrines and other encroachments. Our dedicated team of lawyers is working overtime to provide the details as sought by the honourable court.

AIKS demands swift action for the Riasi killings:

AIKS held an emergency meeting presided over by the President, Dr Ramesh Raina on 10th June, 2024 at the AIKS HQs. Dr Raina, while condemning the attacks on the innocent pilgrims on June 09, 2024, killing ten and injuring scores of people, said, it was not merely accidental. The larger message delivered was that terrorism in Kashmir is alive and kicking, that too on the auspicious day of honourable Prime Minister's oath ceremony. Dr Raina further cautioned that the Khirbhawani and Amarnath yatras are not far behind and we have seen jungles of Rajouri and now Riasi become new safe havens for these gun-wielding mad skulls who have mastered the art of surprise and swift attacks. He further said that nation can no more afford to bear either military or civilian casualties. The meeting concluded on the note that the culprits be brought to the book to instil sense of security badly shaken by such incidents in the people.

Appointment of RO



ALL INDIA KASHMIRI SAMAJ (REGD.)

(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)
House No. 308, (LGF), Ashoka Enclave Part-III, Sector 35 Faridabad Haryana-121003
Telephone: 0129-4061043 Web: www.aiks.org E-mail: hqaiks@gmail.com

No.:AIKS/GS/Corres.(Election-(2024-27)

Date: 26th May, 2024

To,

Sh. Ajay Kumar Pandita
Flat No 901, Tower-8, (BSF) Ansals Valley View Estate, Gwal Pahari,
Faridabad Road, Gurugram-122003

Subject: Appointment of Returning Officer to conduct the election for the post of President of AIKS for the term 2024-27.

Sir,

This has a reference to the appointment of the Returning Officer to conduct the elections for the post of AIKS President for the term 2024-27. In this regard AIKS held its Executive Committee Meeting on 26th May 2024 at AIKS HQ, H. No. 308, (LGF), Ashoka Enclave Part-III, Sector 35 Faridabad Haryana-121003.

I am pleased to inform you that you have been appointed as Returning Officer to conduct the above mentioned election.

We will appreciate your word of acceptance of the assignment at your earliest convenience.

With best wishes and warm regards,


(Puran Patwari) 26/5/24.
General Secretary


Anil
26/5/24.

AIKS affiliated Units at:

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

Acceptance by RO

To.

The General Secretary
All India Kashmiri Samaj
Faridabad.

Subject - Appointment of Returning Officer to conduct the election for the post of President of AIKS for the term 2024-27.

Sir

This is with reference to your office letter **No.:- AIKS/GS/Corres.(Election-(2024-27) dated 26th May 2024** on the subject as mentioned above.

Thanks for nominating my name for conducting AIKS election. It will be my pleasure to be of any use to the organisation like AIKS.

I hereby give my consent for working as Returning Officer of AIKS for conducting its election for the post of President AIKS for the term 2024-27

Your Sincerely


Ajay Kumar Pandita
26/5/24

ajay.pandita16@gmail.com



Profile of Shri Ajay Pandita / RO AIKS Elections 2024-27

Sh. Ajay Pandita is a Civil engineer by profession and at present working with Ansal group of companies as Addl. Vice President (Construction). He has been working for the community for the last 40-45 years. A hard core social worker since his school days, he is one of the founder members of JK Vichar Manch who initiated the concept of Gaash Tarukh and well known sporting concept KPL (Kashmir Premier Cricket League). He is instrumental in involving KP youth in various KP activities and was important Pillar of 'Roots in Kashmir' youth initiative and Mission 5000+ initiative.



KPL sports and cultural extravaganza involves more than 40 to 50 teams of Kashmiri Pandit community who join to play the cricket league from across NCR and other parts of the country including Maej KASHEER. He has been instrumental in starting and running a cow shelter (Gaushala) for old and sick cows at Gurgaon where more than 700 cows are being taken care of today. He has been associated with Kashyap Kashmir Sahba, Gurugram as Secretary, Gen. Secretary and Vice President for more than 15 years. He was also associated with AIKS since 2006 till 2016-17. Nowadays, he is associated with Youth for JK, an initiative to connect community youth and restore the past glory of our motherland.

Profile of Sanjeeva Chowdhury - ARO



Sh. Ajay Pandita, the Returning Officer has nominated Sh. Sanjeeva Chowdhury as Assistant Returning Officer for helping him in conducting the forthcoming elections of AIKS President. His profile is as under:

Sanjeeva Chowdhury
F47/17, Sector 88, Faridabad
9910998820

Professional background:

He worked with Escorts Ltd as Supply Chain Head in SPD. After retirement, he started trading of Spare Parts of Commercial vehicles. Mr Sanjeeva is a renowned figure in cricketing circle of Jammu & Kashmir. He has captained JK Cricket team at various levels in National Tournaments including Ranji Trophy.



- K N Pandita



KASHMIR WILL BECOME GAZA IF INDIA DOES NOT TALK TO PAKISTAN DECODING FAROOQ ABDULLAH'S THREATS: OPED

(Courtesy The EurAsian Times Dated May 20, 2024)

Farooq Abdullah has been dreaming of ruling Kashmir. To align himself with the people of the state, he wants the government in Delhi to talk to Pakistan. Little does he realize that India has changed: it is now governed by Indian nationalists and not sectarian or divisive forces.

"Pakistan se bat nahin karogey to Kashmir Gaza banega" (if you don't talk to Pakistan, then Kashmir will become Gaza) is former Jammu and Kashmir Chief Minister Farooq Abdullah's latest war cry in Kashmir.

The Indian Opposition's criticism has become shriller and more chiding as the parliamentary election proceeds in full force. Abdullah is an opposition leader and never tires of criticizing the Prime Minister Narendra Modi-led government.

Talking to Pakistan is his mantra for resolving the Kashmir issue. He does not hesitate to issue a warning: If you fail to do that, Gaza will be replicated in Kashmir. The

former Chief Minister does not say who the government should talk to or talk about what.

Some years ago, his representative, a former MP of his party, was commissioned to conduct secret talks with the Pakistani top brass. For more than a year, the anonymous representative shuttled between Srinagar and Islamabad, according to the disclosure made by no less a person than Omar Abdullah, Farooq Abdullah's son and also a former Jammu and Kashmir Chief Minister. These secret visits and talks were held when the Congress was in power in Delhi. Simply put, that means the mission to Pakistan could not have been undertaken without the green signal from the 'high command.'

The outcome of those talks remains a closely guarded secret that only Farooq Abdullah and his cohorts are aware of. The tangible outcome, however, could not be kept hidden for too long because the result was seen on the ground.



The talks resulted in the 1986 attack on Kashmiri Hindus in Anantnag district. That was followed by bombings and shootings from 1986 to 1989-90. In short, Farooq Abdullah achieved what he wanted through the Congress-endorsed year-long talks between his accredited representative and the Pakistani intelligence establishment.

The story of atrocities perpetrated against the Hindu religious minority in the Anantnag district in 1986 was suppressed with amazing swiftness — no regional vernacular or national paper was allowed to have a whiff of it.

The reason why Anantnag district was selected for a communal clash was two-fold: First, the kingpin of the conspiracy, the Pradesh Congress chief, was a popular leader of the Anantnag district; and second, Anantnag district has been traditionally a stronghold of the Jamaat-e-Islami, whose activists played a major role in the loot and arson of Hindu properties.

Later on, the “secular” Indian nation chose the same person as its Home Minister. He ordered the army and police forces to remain confined in their barracks while the genocide of the Hindus of the Valley continued. The end of the secret mission begun a few years ago ended in the complete ethnic cleansing of Kashmir.

The “free and fair” press of “democratic and secular” India did not even publish a single paragraph on the fate of the Hindu minority of rural South Kashmir.

With support from the Pakistan-based armed jihadis, who were helped by receptive and obliging hosts in the Valley, the actors behind the curtains achieved their two-pronged mission — ethnic cleansing of Kashmir and the unleashing of Islamic extremist ideology — in concert with their Delhi sultans.

My question to Farooq Abdullah is: In this backdrop why do you want talks with Pakistan when you have already achieved more than what you had planned in the 1980s or even in 1974?

In 1974, Abdullah had flown from

London and landed in Mirpur (Pak-controlled Kashmir) to address a huge meeting. On the dais, he had taken up a gun, lifted it high, and declared that if Kashmir was not given Azadi (freedom), the Kashmiris would take up the gun. Photos of this gun-wielding charisma had gone viral then. Farooq Abdullah always wanted a Kashmiri Gaza way back in 1974 and the dream lingers on.

Farooq's NC goons massively rigged the J&K Assembly elections of 1986, manhandled and pilloried the Jamaati Islami-sponsored Muslim United Front (MUF) candidates, and thereby became instrumental to the creation of a strong pro-Pakistan constituency in the valley out of which jihadist organizations like KLF, JKLF, HuM and others mushroomed later on.

Sayyid Salahu'd Din, the supremo of HuM, now based in Muzaffarabad (Pak-controlled Kashmir), is a product of the same MUF. MUF's strong protest appeals to the Union government authorities against a blatantly rigged election had no takers because the Congress regime was in cahoots with Farooq's NC.

Ten years later, in 1996, the Congress recalled the same Farooq from London to which destination he had run away after setting Kashmir on fire. While playing golf in London, he enjoyed the sadist satisfaction of ruining the land over which his dynasty had ruled for more than five decades. J&K State was once again offered to him on a platter in the manner in which it was offered to his father by the Congress leadership on October 28, 1947.

Yes, we know why Farooq Abdullah wants the NDA government to talk to Pakistan. He has understood very clearly that nationalist India has torn away the mask of pseudo-secularism that the Congress stalwarts made him wear for six decades. Abdullah's gnawing frustration is that the bride of power has been eluding him and the distance has been growing with each passing day.

As the election in the country in general and in Kashmir, in particular, is at its high watermark, Farooq Abdullah has ratcheted up his anti-Modi tirade. The reason is not too far to seek.

Modi has been campaigning against dynastic rule from day one. The Chairperson of the Gupkar Alliance, an alliance that vows for Kashmir's full autonomy, has become part of the gang that wants to ensure dynastic rule. (The People's Alliance for Gupkar Declaration is a political alliance between several political parties in Jammu and Kashmir campaigning for autonomy for the region by restoring special status along with Article 35A of the erstwhile state of Jammu and Kashmir.)

In desperation, he has finally clung to the trump card he has been using often, albeit disguisedly. He feels the doublespeak, in which he has mastery, has no takers.

Hence, casting aside all inhibitions and antics, Farooq Abdullah has shown his true color. "They are 77 crores, and we are 24 crores. They cannot suppress us", is his recent hyperbole.

He thinks the "they" and "we" cacophony will deliver him and his party in the litmus test of the true popularity of leadership. He refuses to take a lesson from the two previous elections that have established for good that India will be ruled by nationalist and not sectarian or divisive forces.

Secondly, India's real strength lies in its Sanatan Dharma, or the ideology of universalism. By wearing the holy thread over the jacket or applying a vermilion dot on the forehead, the fake politicians make a laughingstock of themselves. Time, not people, has made them redundant.

The story has another side. Recent jihadi attacks in Poonch, Surankot, Rajouri, Kokarnag, Baramulla, Sopor, Basant Garh, and other places in the state show that hundreds of jihadis of various terrorist groups based in Pakistan are active with updated tactics and logistics.

File Image: Farooq Abdullah stands between Prime Minister Manmohan Singh and President of India Pranab Mukherjee with Vice President of India Mohammad Hamid Ansari on far left at the Presidential Palace in New Delhi, India in 2013.

Militancy is not finished in Kashmir. Abdullah is right in saying that terrorism will

never come to an end. The reason is the existence of thousands of Islamic seminaries in which students are indoctrinated in jihadism from a very early age.

What he is afraid of, in reality, is the imminent backlash of doubly energized Islamic radicalism, which he and his cohorts of the Gupkar Alliance have assiduously but covertly nurtured in Kashmir over the years. It has reached its saturation point. The sitting ducks have flown to other wetlands and are not visible in Kashmir. The jihadists are looking for targets.

Islam has penetrated public and private life, nay all walks of life in Kashmir, by design, and by stealth. It has spread its tentacles into peoples' narratives, conversations, kitchens, restaurants, groceries, hospitals, eateries, vegetable and fruit vending nooks, taxi stands, railway stations, bus stands, barber shops, boutiques, tourist cabs, houseboats, pharmacies and every walk of life one can imagine.

Hence, Farooq Abdullah is right in inferring that extremism — of which he is the beneficiary— is bound to boomerang in the shape of the Arab Spring and will never go away from Kashmir.

The Kashmir Sultanate is lost to the Kashmir dynasts, not because of any inimical machination of the Modi government — a line that Farooq Abdullah would very enthusiastically like to embrace — but because of his intransigence to read the writing on the wall. He treads the same path that the Kashmir Sultans walked during the Middle Ages: the result will not be something different.

Nobody will tell him that he has already made Kashmir the second Gaza. If his sadism is not satiated, he can opt for the grand finale of the Kashmiri Gaza.

- *Prof. KN Pandita (Padma Shri) is the former director of the Center of Central Asian Studies at Kashmir University.*
- *This article contains the author's personal views and does not represent EurAsian Times' policies/views/opinions in any way.*
- *The author can be reached at knp627 (at) gmail.com*



- Ashok Bhan



SOCIETAL ATMOSPHERE CONDUCTIVE FOR Displaced Kashmiri Pandits to return to valley

(Article courtesy – Rising Kashmir dated May 20, 2024)

Srinagar, May 20 : Noted Supreme Court Lawyer and Prominent Kashmiri Leader Ashok Bhan on Monday said that the current societal atmosphere in the Kashmir Valley is favourable for the return of displaced Kashmiri Pandits.

Speaking to Rising Kashmir, Bhan shared his experiences from his private trip to Srinagar and his visit and Puja at Mata Kheer Bhawani temple, Tulmula where he felt positive spiritual vibes and noted an overall sense of peace, democracy and prosperity in the region.

“I sensed that the displaced Kashmiri Pandit community has a real opportunity to return to their native homeland. There is significant societal acceptance, democratic atmosphere and a robust security system in place, which is very encouraging for the safety of the returning community,” Bhan said.

Bhan said that it is time for Kashmiri Pandit representatives to advocate for a change in narrative and adopt a positive attitude towards changing Kashmir and contribute their might to consolidate the idea of India in Kashmir.

He urged the community to return to their homeland as soon as possible, noting that the valley is welcoming and ready for their return. People here are wanting peace, inclusive society and participatory democracy. The whole process is incomplete



without larger physical presence of KPs in the daily affairs.

“It's crucial for both the Government of India and the Pandit community representatives to take action. Kashmiri Pandits need to actively participate in the integration process and help revive the rich traditions of the civilizational ethos they have been part of for the last five thousand years,” he stated.

Bhan added that Kashmir feels incomplete at a civilizational level without the presence of native Kashmiri Pandits in daily social and political life.



- Dr. S.N. Pandita



State Subject to Domicile The Journey of Indian Citizenship of J&K Residents (Part-I)

(Courtesy: Kashmir Rechords dated January 1, 2024)

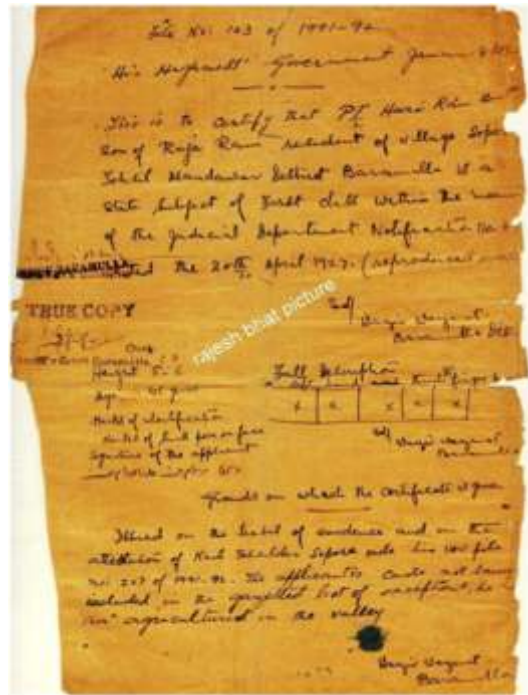
Introduction

From a State Subject to Permanent Resident and now to a Domicile has been nearly a century-long eventful journey for the natives of Jammu Kashmir and Ladakh as the citizens



Jammu & Kashmir State Subject Certificate 1928
Nazir-e-Taleem Pt. Nand Lal Kitroo

(Pic Source: Internet)



(From the Feudal Dogra State through Independent India to the Present-day Naya Bharat)

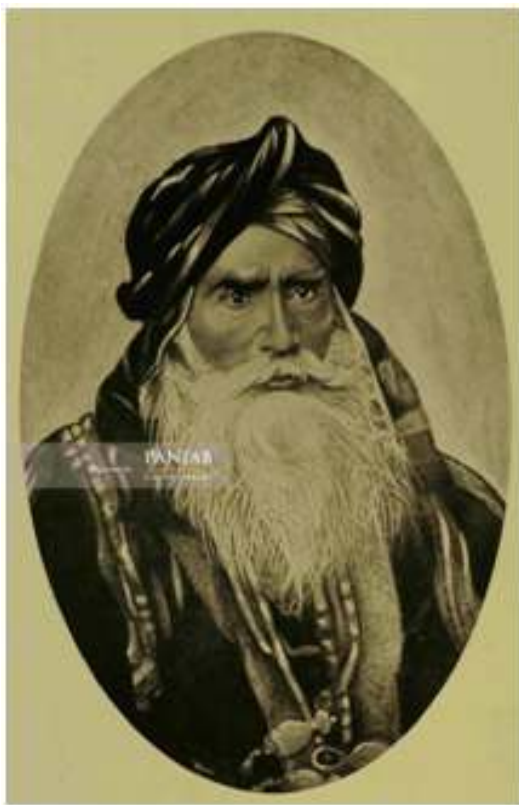
of India now Bharat. However, given the ethnic cleansing and genocide committed against the minority Pandit community (Hindus) this status now holds very little on ground for the exiled community of the Kashmiri Pandits within the Valley of Kashmir.

Nevertheless, a revisit to the landmark

stages of this journey can likely be of some nostalgic interest to the older generation of the exiled KP community in general and for the younger generation, in particular, it is expected to hold some academic and intellectual interest; hence this recall for both the segments of the readers.

Dogra Rule & Outsiders Entering Kashmir

It all began with the advent of the Dogras in Kashmir. Soon after Maharaja Gulab Singh came to the throne of Kashmir in 1846, he appointed Dewan Jawala Shahi, a Khatri from Panjab, as his Prime Minister. With him came a train of Panjabis into the valley. At the time, practically, there were no educated natives who could occupy various positions, both in the higher and lower ranks of administrative machinery in the State, Jawala Shahi inducted many of his qualified Panjabi favourites to occupy such positions.



(Dewan Jawala Shahi who was the Prime Minister of Kashmir in 1846. Picture Courtesy: Punjab Digital Library)

This arrangement continued through Maharaja Gulab Singh's rule without a murmur even after the Prime Minister was changed.

Following his death in 1857, Maharaja Gulab Singh was succeeded by his son Maharaja Ranbir Singh who continued with this practice with some additional favour to the Bengalis who occupied several key positions particularly in the judiciary of the State until his death in 1885. Next arrived Maharaja Pratap Singh who had both the Panjabis and Bengalis in key positions of his administrative set-up. Such outsiders were commonly called as *Gair Mulki*. The result was the coming of many outsiders who received extensive land grants, were placed in many positions of trust and authority. Moreover, the commerce was monopolized mostly by the Panjabis and with the waves of Panjabi settlers immigrating into Kashmir the natives found themselves pushed into background, though the process was slow

Awareness, Protest & Agitation

However, the situation changed when two colleges of higher education and learning; the Sri Pratap College in Srinagar in 1905 and the other, the Prince of Wales College, in Jammu, in 1907 were setup that soon turned-out young college educated natives, mostly Kashmiri Pandit (KP) boys in Srinagar and few Dogras from Jammu by sometime about 1912 onwards.

It were these young educated natives of the State who now aspired for employment opportunities in the administrative machinery of Jammu and Kashmir. In a way, the Kashmiri Pandits and the Dogra youth joined hands to press the demand for their share in the State's administration by way of employment in many suitable positions. The agitation was spearheaded mainly by the Kashmiri Pandits and the Dogras of Jammu. They were first to take to modern education, long before the Kashmiri Muslims became politically active. The main voices of these demands came from the KPs as they felt deprived of their share in the services. The Kashmiri Muslims were not in the picture at this stage.

In 1922, at the instance of Maharaj Kumar

Hari Singh, the then Commander-in-Chief of the State Forces and a Senior Member of the State Council and also next in line to the throne constituted a committee to define the term 'Hereditary State Subject' and examine the entire question of naturalization in the State.

The heads of all the departments were directed to prepare a list of *Mulkies*, naturalized *Mulkies* and non-State Subjects in the State employment. At the time, a circular was also issued that under the signatures of the Maharaja, Pratap Singh, that prohibited a non-State Subject to acquire land in the State. The circular also put a moratorium on the employment of any non-State Subject in the employment of the State without the express permission of the Maharaja.

However, nothing much came out of this exercise without any confirmed official definition of the State Subject. But this nebulous situation forged a greater alliance between the Kashmiri Pandits and the Dogra Sadar Sabha to obligate the Maharaja on defining the term *Hereditary State Subject*.

In Jammu, the contest came to the fore in the Dogra versus the Panjabi controversy. In Kashmir, the British officers sided with the Kashmiri Pandits against their fight with the outsiders who were mostly *Arya Samajis* with whom was associated the name of Lala Lajpat Rai. In fact, the Panjabis were an anathema to the British and, hence, their sympathies lay with the Kashmiri Pandits in their just demands.

It was here that Pandit Jia Lal Kilam, Pandit Shanker Koul, Pandit Jia Lal Koul and Pandit Jia Lal Jalali, all of them fresh from college between the years 1922 and 1924 raised the banner of agitation through outside press for securing the rights of the State Subjects. Pandit Jia Lal Kilam organised public meetings and held conferences both in Jammu and Srinagar under the banner of Dogra Sadar Sabha. This banner of revolt forged some sort of vague nationalism and the educated classes both from Jammu and Kashmir felt a kind of common kinship in this cause.

In 1925, an article appeared in *Akhbar-i-*

Aam published by Pandit Gwash Lal Koul from Lahore highlighting the plight of native Kashmiris under the heading *Unemployment in Kashmir*. For writing this scathing piece against the Dogra Maharaja, a stern action was taken against Pandit Gwash Lal Koul, he galvanized the voice of educated Kashmiri Pandits to take up the matter further through the Indian Press and pleaded with the educated young Kashmiri Pandit men to carry out a relentless agitation for securing their exclusive employment rights to man the state administration.

State Subject Movement & Institution of the Commission

The State Subject Movement had very distinctive features as it amalgamated both the regions of Jammu and Kashmir on the issue. It was in one of the annual conferences of the Dogra Sadar Sabha held in Srinagar in October 1926 that Pandit Jia Lal Kilam moved a resolution demanding that only those persons be termed as Hereditary State Subjects whose ancestors had been residing in the state since the time of Maharaja Gulab Singh and be given preference in employment over those who were merely residing in the State from its formation in 1846.

This paved way to demand the constitution of a committee which was urged to define the term *State Subject* in the finality and as early as possible. Maharaja Hari Singh appointed a Commission under the chairmanship of General Janak Singh, the then Revenue Minister to define the term. This Commission comprised both the officials and non-officials besides the representatives of the natives and outsiders with broad representation given to all the section of the population of the state including the Kashmiris, the Dogra and the Panjabis.

The First State Subject Notification

The Commission submitted its report in 1927 defining the term *State Subject*. Following this recommendation, the Private Secretary to Maharaja Hari Singh, P.K. Wattal (Pyare

Krishen Watal) issued a Circular Order dated January 31, 1927 by command of His Highness the Maharaja Bahadur that read:

“His Highness the Maharaja Bahadur has been pleased to command that in future in the case of every new entrant into State Service the authority empowered to make the appointment should certify that he has satisfied himself after due enquiries that the person appointed is a hereditary State subject. Further, that in the absence of such a certificate the Accountant General should not pass the pay bill of such State servant without the definite orders of His Highness in Council to the contrary.

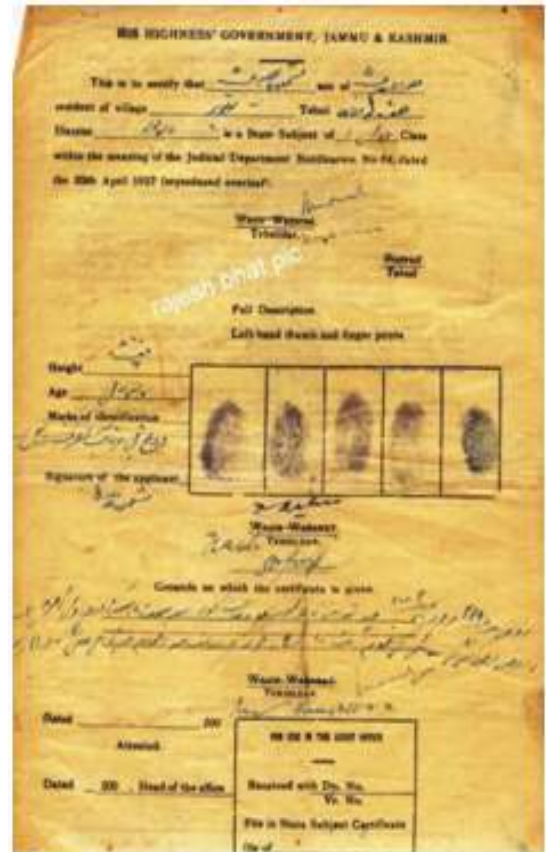
“For the purpose of this order the term “Hereditary State Subject” will be held to mean and include all persons born and residing within the State before the commencement of the reign of His Highness the late Maharaja Gulab Singh Sahib Bahadur and also persons who settled therein before the commencement of Samvat 1942 (1885 AD) and have since been permanently residing therein. The certificate will be given after due enquiries by the Wazir Wazarat in whose charge the candidate for State service resides and the form of such certificate should be submitted by the Accountant General for the approval of His Highness in Council. In the meantime, this order will have effect from the date of issue, namely 31st January 1927.”

The Second State Subject Notification

A little less than three months later a Government Notification No: 84, of the Judicial Department, to this effect was issued on April 20, 1927 by the Judicial Minister Nazir Ahmed which read :

“The following definition of the term “State Subject” has been sanctioned by His Highness the Maharaja Bahadur (vide Private Secretary letter No; 2354 dated 31st January 1927, to the Revenue Member of Council) and is hereby promulgated for general information:

“Class I– All persons born and residing within the State before the commencement of the reign of His Highness the late Maharaja



(The State Subject Certificate makes a mention of a Govt Notification No 84 of the Judicial Department, April 20, 1927. Pic [Kashmir Rechords](#))

Gulab Singh Bahadur and also persons who settled therein before the commencement of Samvat year 1942 (1885 AD) and have since been permanently residing”.

“Class II– All persons other than those belonging to class I who settled within the State before the close of Samvat year 1968 (1911 AD) and have permanently resided and acquired immovable property therein”.

“Class III – All persons other than those belonging to class I and II permanently residing within the State who have acquired under a Rayatnama any immovable property therein or who may hereafter acquire such property under an Ijazatnama and may execute a Rayatnama after ten years’ continuous residence therein.”

(Contd.....)



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 way.

The Current Opposition Parties had ruled India more or less continuously since 1947. In that period, India had become an economic basket case. Compared to the world, the average Indian was now three times poorer than in 1950! The country had been to the IMF seven times to ask for money. The latest was 1991. But for politicians, activists and the media, there was only one villain in 1992. That was the BJP, which stood accused of harming 'secularism'. The disputed structure in Ayodhya fell on December 6, 1992. That

evening, Chief Minister of UP State resigned. Within hours, the central government, led by the Congress, dismissed the state government. But nobody shed any tears for the elected state government in 1992. On the morning of December 6, 1992, the BJP had four state governments. Two weeks later, they had no Govts. Not just in Uttar Pradesh, every single BJP chief minister was dismissed by the Congress government at the centre. But this is only an example of the attacks that the BJP has faced from the 'Pseudo Secular' establishment over the years and the sacrifices that the party has made.

Pran Prtishtha

Well, times changed, Pran Prtishtha at Shri Ram Mandir in Ayodhya has been solemnised on January 22, 2024 with Religious Zeal, Zest

and Fervour and till date ~3 crores have done Darshans of Ram Lala. The Ayodhya Nagari is fast emerging as Mini Metro on India with State of the Art International Airport, Railway Station, Hotels, Institutions etc. BJP workers and those of the Sangh Parivar went door to door, with *Akshat* (whole rice) in preparation for the grand event. Newspaper reports were that *Gita Press* in Gorakhpur had run out of copies of *Ramcharitmanas*. There was no way to print 4 lakh additional copies in such a short time. Such is the Ram sentiment sweeping the nation.

gathered for the VHP in Ayodhya in 1990. The Police opened fire on them and hundreds were killed. The Kothari brothers were among the dead. Even in those days, India had activists, lawyers and journalists. But nobody cared about the human rights of the *Karsevaks*. In fact, civil society has always acted as if they deserved to die. Over a decade later, they had the same attitude towards the ~60 *Karsevaks* who were burned to death in S6 coach of Sabarmati express near Godhra on February 27, 2002. The dead were smeared. They were accused of not paying for tea, thus provoking



Ordinary Hindus understand that this is a historic moment. They instinctively understand the parallels with the return of Ram from 14 years of *Vanvaas*. This time, it has been 500 years. The old secular establishment cannot understand this idiom. They are too cut off from Hindu society. But they are feeling cornered now. Why the BJP should get credit for the Ram temple, they ask? May be, success belongs to those who actually struggle. It belongs to those who made sacrifices. It does not belong to nay sayers and definitely not to those who tried to scuttle and block the effort in every way. It seems that 'secular' parties and their fellow travellers are having a hard time to digest this.

Sacrifices

First, there are those who sacrificed their lives. Few would know the names of the Kothari brothers from Kolkata. They were among the lakhs of *Karsevaks* who had

Muslim vendors at the railway station. As if, 60 lives were worth just sixty rupees. They were accused of harassing a girl and anything to make it look like the *Karsevaks* deserved to die.

The accused in the Godhra carnage, all belonging to the minority community, have been convicted. Their sentences have been confirmed by the Supreme Court. But civil society continues to spread conspiracy theories about this incident. They feed these lies to the international media, which still won't accept who set fire to the train. They will never believe us. The Ram temple is a triumph for people whose sacrifices (and human rights) the world chose to ignore.

Let us look at this another way. Would the Ram temple have been possible without the efforts of the BJP? In 1990, Lal Krishna Advani led the mass mobilisation of Hindus, with his *Rath-yatra* from Somnath to Ayodhya. As fate

would have it, one of the organisers of the **Rath-yatra** was Narendra Modi. How can someone deny credit to these leaders and to the BJP today? The so called Secular Parties of the time did everything to stop the **Yatra**. Advani himself was arrested at Samastipur in Bihar. With this one act, Lalu Yadav sealed Muslim votes in favour of his party, something that continues even today. So did the Samajwadi Party in Uttar Pradesh after police opened fire on **Karsevaks**. This became a template across the country, to consolidate Minority votes through mindless bashing of the BJP. It was just enough to get an advantage in our poll system. The resulting governments were often shaky, marked by corruption and accompanied by total breakdown of law and order. But they always enjoyed the full intellectual backing of Pseudo- Scholars, Academics and Civil Society.

On the other hand, the BJP paid a price everywhere. On the morning of December 6, 1992, the BJP had four state governments. Two weeks later, there was no one. Not just in Uttar Pradesh, every single BJP chief minister was dismissed by the Congress government at the centre. The duly elected governments of Madhya Pradesh, Rajasthan and Himachal Pradesh were dismissed. The excuse was a law and order problem in Uttar Pradesh! Where does this leave the constitutional structure of India?

Elections Scenario

In the 1996 elections, the BJP emerged as the single largest party. But no party would ally

with them. It is because they were worried about losing minority votes. As a result, Vajpayee's government fell after just 13 days. When the BJP managed to form a coalition government in 1998, they were forced to put their three biggest ideological demands on hold. This included the Ram temple in Ayodhya, Abolition of Article 370 and A Uniform Civil Code. It is because of these three ideological issues, the BJP found hard to attract allies for long time. Even so, the Vajpayee government managed to start the excavation under the disputed structure in Ayodhya. This paved the way for the Supreme Court judgement that has led to the construction of the Ram temple today.

BJP 2014 Onwards

Who knows what would have happened if the people of India had not given an outright majority to Narendra Modi in 2014? Would there have been a UPA 3 government? Quite possible. The same goes for 2019. In 2024, the strategy of the opposition is to somehow keep the BJP short of 272 seats. The BJP takes huge risks and pays a heavy political price because it stands by its three big ideological issues. Two of these have been achieved today. This is a hard won ideological victory for the BJP. This is their moment.

The Congress government of Rajiv Gandhi removed the lock on the gates of the so-called Babri Masjid in 1986. But the Congress had almost had 40 years of power by then, and had failed to resolve the issue. And it seemed more of a cynical political



Devotees Throng at Shri Ram Ayodhya

calculation to balance out charges of minority appeasement after the Shah Bano case. Since then, the party has always appeared grumpy over the issue of the Ram Temple.

Scuttlers and Stumblers

For instance, they passed the Places of Worship act in 1991. This was written to deny Hindu claims in similar disputes at Kashi and Mathura. Then came the Waqf Act of 1995. This gave sweeping powers to the Waqf boards to take over almost any piece of land anywhere in India for Muslim religious purposes. That too without any due legal process outside of the so-called Waqf Tribunals. It was not even clear if our High Courts and the Supreme Court would have the power to overturn decisions of these so-called Waqf Tribunals. It is only recently that our judiciary has begun a pushback against this.

And who can forget the haste with which the UPA government in 2007 wanted to demolish the Ram Setu between India and Sri Lanka? The BJP led an agitation against it. Curiously enough, the supposed civil society groups were nowhere to be found. Even if you set aside for a moment the matter of religious belief, why did they not come out against the ecological damage of destroying the coral ridge? Perhaps, because it was more important for them to show Hindus their place in the 'secular' Nation.



Ram Setu, also called Adams Bridge , NASA Satellite Photo: India on top, Sri Lanka at the bottom

Defeat for Pseudo-Liberal Indians

The Pran Pratishtha at the Ram temple is also a deserved defeat for India's liberal elites. For decades, they used fake narratives to deny the oppression that Hindus faced at the hands of Muslim rulers. From Ayodhya and Varanasi to Vijaynagar, fake narratives were created, such as, Muslim rulers demolished temples for political reasons and not religious reasons. Well, every ruler in history had political power and every ruler had political aims. Does this mean that no ruler was ever motivated by racism, xenophobia or bigotry? But their fake narratives took hold, simply because the leftists had the echo chamber to themselves.

But you cannot destroy civilisational memory so easily. There are local Hindu communities in Ayodhya who still remember that their ancestors had fought to save the temple that stood at the spot. Their ancestors took an oath not to wear their **Pagdi** until the temple was rebuilt. Their honour has been restored today, after 500 years. When the Supreme Court verdict came out in favour of the Ram temple in 2019, everyone welcomed it, both Hindus and Muslims. There was not one incident of communal violence. In other words, the secular fabric of the nation is just as safe as it always was. The fear mongering by some political parties and their intellectual backers has come to nothing. Long years ago, a crime had been committed. And now it has been set right.

(To be continued in Part II)

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Note : *'Ram Mandir is built at an estimated cost of Rs 1,800 crore. The construction and design of the Ram Mandir is being handled by Larsen & Toubro and Tata Consulting Engineers, with the technical assistance from the Indian Institute of Technology (IIT). This architectural marvel stands as one of Bharat's most significant religious places'*



- Avtar Bhat



EXODUS OF PANDITS

UNIQUE CASE OF DISPLACEMENT

JAMMU, Apr 27: Union Minister Dr Jitendra Singh today said that three generations of people suffered and were badly affected after terrorism hit J&K in particular and India as a whole onwards nineties.

Addressing a gathering of intellectuals and BJP activists at party office, at Trikuta Nagar here in connection with release of senior BJP leader, Dr Kulbushan Mohtra's book 'Untold story of Terrorism and Proxy War in Jammu', Dr Jitendra Singh said country as a whole and J&K in particular faced nightmarish experience of terrorism onwards nineties and three generations of people were badly hit by it.

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He, however, praised the brave people of Doda region and late leaders like former BJP president, Daya Krishan Kotwal who put a brave front and did not allow the designs of terrorists and their mentors across border to succeed by working tirelessly in fostering the unity bonds among different sections of society in the region despite they were under lot of pressure and provocations.

[Click here to watch video](#)

"It was the result of these great leaders that mass migration from the erstwhile Doda district was stopped and pluralistic character of the region was not allowed to be eroded as was the game-plan of prophets of doom who wanted to create large scale disturbances in this region and create hatred among the

different sections of society," the Union Minister said.

Dr Jitendra Singh said among the three generations which suffered in the erstwhile State of J&K included our generation which was in its formative years at that time and their journey was disturbed. Second was the earlier generation which was stabilize but had got uprooted and third was the generation of teenagers whose education was affected with displacement. He said though biggest displacement in history of world was the exchange of population between India and Pakistan due to unfortunate partition of Sub Continent in 1947 but displacement of Kashmiri Pandits from Valley in 1989-90 was the unique case of displacement as biggest ever population within its own country.

The Union Minister said even more unfortunate was that there was political design to politicise Kashmiri Pandits' displacement. Some attributed it to the then J&K Governor, Jaghmohan and some accused Pandits of leaving Kashmir to get plots in Jammu, Dr Jitendra Singh added.

Simultaneously Jammu's concerns on which the book is primarily focusing the distinct feature was that when mass exodus took place in Kashmir, there was strong leadership in Doda region which worked tirelessly to prevent the exodus like Kashmir, Dr Jitendra Singh said, adding leaders like late Daya Krishan Kotwal the former

President of BJP and his colleagues stood like a wall to ensure that Hindus are not made to flee from Doda under threat of terrorists. For this the brave acts of martyr Santosh Thakur and others can't be forgotten, he added.

Dr Jitendra Singh said the efforts of the leaders of the region helped in re-establishing composite culture in Doda region where Hindus and Muslims lived together despite threats and pressure.

The Union Minister, while referring to Dr Mohtra's book said it is providing chronology of events in erstwhile Doda district so it is not only a documentation of those turmoiling times but prove as study material for future scholars who want to make research on terrorism in Jammu & Kashmir.

He pointed out that the terrorist acts during the past 30 years in Jammu were not penned down appropriately and hence remained under dogged. He praised Prof. Kulbushan Mohtra in compiling all the incidents related to terrorism and proxy war. Ravinder Raina, president, J&K BJP, Union Minister, Dr Jitendra Singh, MP Candidate Jugal Kishore Sharma, MP (Rajya Sabha) Gulam Ali Khatana, former Minister, Sat Sharma and former MP (Rajya Sabha) Shamsher Singh Manhas released the book at party headquarters, Trikuta Nagar.

J&K BJP general secretary (Org), Ashok Koul and general secretary, Dr. Devinder Kumar Manyal besides other UT office bearers and senior leaders of the party were also present on the occasion.

The Book titled 'Untold story of terrorism and proxy war in Jammu', released on the occasion, is written by Prof. Kulbushan

Mohtra, State in charge Library & Documentation Department, J&K BJP.

Ravinder Raina, in his address appreciated the hard work by the author and said that the Nanaji Deshmukh Library is well equipped and books written by Prof. Kulbushan Mohtra consist of rare information. He added that these books are helpful for party workers and people alike, who are curious to know about the history of Jammu & Kashmir in detail.

Jugal Kishore Sharma, on the occasion, said "The books hold the knowledge and we have to go through them to seek it and improve our personality and mature ourselves". He requested all to go through the books in the Library Department of BJP.

Ghulam Ali Khatana, said that while there is a lot of information available in the market to create confusion and mislead the people, "we should brush up ourselves with the authentic source of information."

Sat Sharma praised the Library Department of BJP and said that it comprises physical library as well as e-division which have the copies of the rare books and the manuscripts. Shamsher Singh Manhas appealed to all the party leaders to spend a few hours in the library and go through these books and the documents. Prof. Kulbushan Mohtra, the author of the Book complimented all the senior leaders of the party for their appreciating words and said that as a dedicated activist of BJP, he was given the responsibility of Library & Documentation, in which he tried to put facts and figures of nine books for the use of party activists and general masses. He added that the information in this and other books is obtained from authentic and rare sources.

NEWS FROM KKS GURUGRAM

Annual Havan, was solemnised by KKS Gurugram on 27th and 28th of April 2024 at Community Centre 23A, Gurugram. The Puran Ahuti, was solemnized on 28th followed by Prasad Vitran. Bhajan Sangeet was performed on 28th morning, members were also felicitated, amidst, Kashmiri Tea and Snacks. Devotees also got chance to visit the Construction work going for Sprawling **KKS Cultural and Heritage Centre** at Nearby Spot of just 200 mts from Hawan Venue.

As such, whole hearted support by way of Cash and/or kind is sought for the Centre from Devotees.



- H L Kak



OM SHRI RAGINYA DEVI NAMAH

JYESHTA ASHTAMI HU'INZ SHUBH KAAMNAAYI

*Yaa Devi Sarva Bhuteshu Chitti Roopena Sanasthitaa
Namastasyai Namastasyai Namastasyai Namonamah*

ZETH A'TTHAM is the lunar Tithi related to the appearance of the Devi Kunda Sambhoota - Sacred Kund of the Divine Mother, at Tullamula, who is being adored as Shri Raja Rajeshwari, Chit Swarupini Bhavani. Shri Raginya Devi Naamavali consists of the 1100 epithets, instead of 1000 Divine attributes.

M A Stein, the Hungarian born British archaeologist and the first European to translate Rajtarangini into English, writes, "Kashmir is a country where there is not a place as large as a grain of sesame without a Tirtha (Shrine)." The Ksheer Bhawani Tirath is probably the holiest of the holy shrines dedicated to Mata Ragnya (Tripurasundari Swaroop of Shakti) in Kashmir! Located appx 22 km North of Srinagar City, in village Tulmul, District Ganderbal, the Mata Ragnya temple, has for centuries been the lodestone of spirituality, attracting seers, sages and devotees alike. Adi Shankara came to pay his obeisance in the 8th century as did Swami Vivekananda and Swami Ram Tirth in the 19th century. Almost all of Kashmir's local born siddhas used to perform tapasya at the shrine during their times. The shrine finds mention in virtually every ancient document of historical importance - from the Nilmat Purana (6-8 Century CE) and Kalhan's Rajtarangini (12th Century CE) to Akbar's court historian Abu'l Fazal's book Aien-e-Akbari (1551-1602 AD).

Legend has it that Ravana, the King of Lanka performed strenuous penance to appease Goddess Parvati who was pleased and



(Mata Ksheer Bhawani, Tulamula - Ganderbal, Kashmir)

manifested herself to him in all her nine aspects. As he started losing the war with Bhagwan Ram, he tried to invoke the Goddess by offering sacrifices. Displeased, the Goddess cursed Ravana and ordered Hanuman to take her to Sati-Sar (Kashmir) along with her 360 Nags (springs? snakes?). On reaching Kashmir, Hanuman Ji is said to have stopped at several spots like Tiker, Bhuvaneshvar, Manzgam, Bheda, Lorkipura, Manigam, Raithan, and Baedpur. Even today, these spots are associated with the worship of Devi but the Shrine at Tulmul is the main focus of pilgrims. Hanuman Ji is said to have finally installed the Goddess with her 360 nags in and around Tula Mula village. She was called Ksheer Bhawani or Raji Ragyni, exclusively preferring milk, sugar, rice, and Ksheer as offerings. Ragniya is an incarnation of Durga albeit, a Vaishnav Rupa manifestation. Ragniya is also known as Tripurasundari, while in (Sri) Lanka, the Mother Goddess was called Shayama. It is said that the night during which Mother Goddess came from Lanka to Kashmir was

named Ragniya Ratri - Ragniya is a Sattavic form of Mother Goddess, i.e., the form of tranquility and bliss.

Kalhana mentions in Rajtarangini that the sacred spring of Ksheer Bhawani Tirath is situated in marshy area that often gets flooded in summers; as do the Bhrigu Samhita and Aien-e-Akbari. While there are several stories associated with the rediscovery of the Shrine, one that is accepted more by the devotees attribute the credit to Yogi Krishna Pandit Taploo of Bohri Kadal, Srinagar. It is said that the Goddess herself appeared in his dream and directed him to the location of the holy spring. For several centuries, the Holy Tirath was in a dilapidated condition. Swami Vivekananda, on seeing the condition, thought of constructing a magnificent temple (1898). The Complete Works of Swami Vivekananda records that Devi 'spoke' to Vivekananda in his samadhi, "It is My desire that I should live in a dilapidated temple,

otherwise, can I not immediately erect a seven-storied temple of gold here if I like? What can you do? Shall I protect you or shall you protect me!" Hearing these words, Swami Ji is reported to have said," Since hearing that divine voice, I cherish no more plans. The idea of building Maths etc. I have given up; as Mother wills, so it will be."

The worship of Kheer Bhawani is universal among the Hindus of Kashmir, most of them worship Her as their Kuladevi. A fair also takes place on Jyeshta Ashtami every year in which thousands of devotees pay their respects to Mata Ragnya and have divine Darshan.

*लंका त्रविथ च तुलमुल आयख
लायख हनुमान चे सीवा करान
ही राजराजेश्वरी, ही त्रिपोरसुन्दरी
क्षीर भवानी छि राज्ञिन्या वनान*

(You left Lanka and came to Tulmul
Worthy Hanuman serves you
O Rajrajeshwari, O Triporasundari
Ksheer Bhawani is called Ragnya too



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NAND BAB OF NUNER – A MEMOIR

We had a saint Swami Nand Lal Sahib (Nand Bab) living with us for more than nine years at Sekidafar, Safakadal, Srinagar, Kashmir who greatly respected my father Shri Manohar Nath Dhar, my grandmother Smt. Amravati Dhar & my mother Smt. Devki Devi Bhan (by adoption). Swami Nand Lal Sahib was basically a resident of Nuner which lies near Ganderbal enroute to Kangan –Sonamarg. He used to tell us that he was son of Prakash Dhar in his previous life hence it was his birth right to stay with us. He was a spiritually elevated person. I have yet to see such a powerful saint. Whatever he would say would happen; so people were scared of him but for us he was an elder that is why we used to call him Bab i.e., respected elder. He had occupied upper story called Bod Rawak of our haveli. Once in Chilai-Kalan (winter) he undressed & stayed naked. A large number of devotees were present around him that included women as well. He would never talk directly but would understand your thoughts. He abruptly called a thin & lean person and directed him to undress. You can imagine the intensity of cold (-7°C) when he asked us to open all Wuroosies (windows). The cold breeze forced us to cling to our woollens. The person was shivering like a leaflet then he asked him to lie down on floor. We thought that that person would collapse due to hypothermia. Meanwhile, Bab took a newspaper folio & covered him. Just after fifteen minutes that person started shouting “Bab I am burning please lift this sheet I have



no power to get rid of this fire, please, please!” Profuse sweating occurred we could see sweat drops falling on clay floor. My father requested Bab to forgive that person, there upon with a laughter he directed him to get up. After dressing-up, out of curiosity, people asked the person the cause of such punishment and his answer surprised us all. He said, in his thoughts he was thinking about the cold Bab was facing because he was naked. With a sheet of newspaper, he could

virtually fry me. I realised how much fire lies within him. Bab had great respect for my father. He would never give non veg. or any other eatable as Prasad to my father except fruits or dry fruits.

One day a women devotee was seeking his blessings when Bab abruptly said, "Noor Bagh ki savari tayar". Basically that woman was worried about the health of her husband who was also present there. Noor Bagh was known for crematorium in down town Srinagar. She was unable to understand but we could anticipate death; we advised her to take her husband home & to take care of him. That evening her husband expired.

Another incident is of 1962 when he visited Amritsar. We were there and all of us went to bring him from Kashmiri Samiti temple at Katra Sher Singh to our rented apartment, but he insisted to remain in temple because a huge crowd could not be accommodated in our apartment. Unfortunately rains started and created destruction & devastation, large number of houses collapsed; when after four days of nonstop rains there was no relief my father requested him to stop the rains. Bab remained calm. My father again and again stressed the need to intervene. With great anger, Bab told my father "Do you think I am His Hahar (Brother-in-law of lord Almighty)?"

My father said "No sir, you are his Bema (Sister's husband) whose request He can't reject."

Bab asked his attendant Bhagwan Dass to bring pen & paper. He wrote in Urdu "Barish band-ba hukumi (Rains stop by order) Nand Lal Sahib." He affixed his signature & broke the nib of his holder on it, put a vermilion teeka on the paper tied it with red mouli (Narivan) and asked Bhagwan Dass to tie that paper to the pillar of temple. Hall was full of devotees. Bhagwan Dass had to seek for an umbrella to reach that pillar. After just fifteen minutes rains stopped as if somebody closed the tap. Crowd applauded with cheers.

During Bab's stay in Amritsar at Katra Sher Singh, Kashmir Bhawan, he would ask

us to go out because 'bargah' has changed (this was a common practice) and after some time he would call us back. During that time, he would make some specific actions as if he was communicating with some divine persons. One person, Mr. Radhakrishan didn't leave even after repeated orders from Bab. Out of the huge crowd, Bab identified his wife & asked her to take him out but Radhakrishan refused. All of us requested him to come out but he was adamant. After that Bab left for Bombay. Just after this, one morning Radhakrishan went to fetch milk from Verka dairy & seeing milk van is reversing he remained close to a wall. Unfortunately, the van lost control on brakes and crushed Radhakrishan while standing. His ribs were broken he suffered for three days in Amritsar hospital and died.

Another thing which I could never understand is that he would ask us to print on paper then would ask us to make a specific bunch & tie them with some pillar. First we used to write by hand but later we prepared wooden blocks; what was the purpose he never told us.

There is yet another story of winter when he had shifted to Kaul's residence at Karan Nagar. It was snowing, my father on his way back to Safakadal from Lal Chowk, stopped to pay his respects to Bab. In those days, it was common to foot the distance, especially in winter. After sometime my father wanted to pay something to Bab but he had only two notes in his pocket. One two-rupee note and another hundred-rupee note. Finding no money to pay, my father dropped the idea on the pretext to come again next time. He didn't like to pay rupees two to Bab. In those days hundred rupees were equal to thousand rupees of today, may be even more than that. Next morning at about seven, in the snow we heard a loud voice of Bab, "Manohar Nathji! Manohar Nathji!" We all sprang out of our beds, went to the main door on the road side to find Bab asking my father to pay those two rupees to tongawallah (Horse cart man). We were surprised when my father said "Bab why you troubled yourself for recovery I would have come myself". All of us burst into laughter. Tongawallah refused to accept money but insisted for a piece of paper

instead. It was very difficult to convince him to accept the two rupee note. Bab wrote on a piece of paper “Tamam Gurbat door” meaning all poverty gone. The poor fellow touched his feet with tears in his eyes.

When I was a student of sixth class I brought dinner to Bab as usual. Out of curiosity I asked him as to why he removed all his clothes even no underwear when a lot of women were around. He said that they have committed sins now they want me to wash their sins so I undressed and they ran away.

One lady kept coming to him daily. She would weep in front of him. One day he in a fit of anger directed her to hug him after that she was relieved of gout and Bab suffered from gout till his end. My father was angry about this and he confronted him. Bab said, “She is a sinner so someone has to bear her punishment so I offered myself. How long could I bear the torture of her tears?”

Bab was fond of devotional music. I remember one Mr. Triloki Nath Warikoo who would bring his harmonium and sing devotional songs in front of Bab.

After my MSc, I was desperate to find a job. So I and my mother went to Nuner to request Bab to help me. He abruptly asked me if I would go to Ladakh. My mother said, “No problem” and I got a job in income tax, but at

Amritsar. It was late that day and I wanted to come back to Srinagar from Nunar but Bub didn't allow. I became restless. Then, after half an hour a Muslim lady came to see Bab with her new born son & lot of gifts. She said, “I heard a call of Bab to come to Nunar immediately. I had no issue and this son is due to the grace of Bab so I rushed here.” Bab asked her to drop me and my mother at my residence at Sekidaffar. She did the same. Bab would understand your inner thoughts.

Why people were frightened to see him was because if he would enter your compound and ask for a wagu (a mat) that would indicate some death. If you leave without his permission, you are deemed to have had accident or bad news.

On his death, a full state honour was given to him. A holiday was declared, both Hindus and Muslims wept as if they had lost an elder member of their family.

May God bless his soul; he was like my grandfather. During day time he was different but by evening he was our family head. Many a time, he would call Balkak Dhar, the wazir-e-wazarat, by name and asked him to come. Dhar Sahab would rush to him. Balkak Dhar and my family were first cousins living just opposite to each other at Sekidaffar. Today that property is called Dhar School.

Calendar of Month

Poornima (Roop Bhawani Prakash Utsav)	22 nd June 2024
Aashtami (Krishna Paksha)	29 th June 2024
Ekadashi (Krishna Paksha)	02 nd July 2024
Amavasya	05 th July 2024
Haar Saptami	13 th July 2024
Haar Ashtami (Shukla Paksha)	14 th July 2024
Haar Navami	15 th July 2024
Sankranti	16 th July 2024
Ekadashi (Shukla Paksha)	17 th July 2024
Jawala Chaturdashi	20 th July 2024
Guru Poornima	21 st July 2024

Note

Panchak starts on 25th June 2024 ends on 30th June 2024

Panchak starts on 23rd July 2024 ends on 27th July 2024

Aashaad (Krishna Paksha) from 23rd June 2024 to 05th July 2024

Aashaad (Shukla Paksha) from 06th July 2024 to 21st July 2024



- Rajeshwar Dhar



SHIVA-SHAIVISM

SHIVARATRI - III

For the Vedic people Shiva and his very name invoked fear. They believed that the best way to avoid trouble was by seeking protection from himself through appeasement because only Rudra would save them from the wrath of Shiva. Shiva is mentioned in the Rigveda in three hymns as the fearful and vengeful Rudra. He is described as the God of sickness, disease, death, destruction and calamity. So they implored him not to harm anyone, not to hurt pregnancies, not to vilify the dead and not to slay their heroes in the war. One of the most sacred hymns of the Vedas is Rudram, found both in the Rigveda and Yajurveda, which invokes Rudra and mentions the name Shiva several times, not in the current sense but as an epithet of Indra, Mitra and Agni and popular tradition holds the Vedic Rudra and Shiva as one and the same.

Shiva in Rigveda

The Rigveda hymns describe Rudra as as Sarva (the Archer), a name by which Shiva is also known popularly and name which alludes to his connection with ancient non-Vedic tribes. It is also included as one of His 1000 names, which are used in his ritual worship. In the Mahabharata, Shiva appears to Arjuna as an archer only. The name Sarva, means the one who injures or kills, the same attributes with which Rudra is deified in the Vedas.



Shiva as Rudra in Rigveda



Shiva as Rudra in Yajurveda

Shiva in Yajurveda

The Satarudriya invocation in the Yajurveda is perhaps the most discussed and analyzed hymn. It is part of an invocation offered to the God Agni to avert his wrath and pacify him after he transforms himself into Rudra. The hymn depicts him both as terrifying and pleasing. The prayer is offered to Rudra to bring health and prosperity to the people as a divine physician and also to save them from his own wrath. He is eulogized as lord of all beings and also called cheat and lord of the thieves. He is described as a dwarf as well as as a giant. According to some scholars, the Satarudriya hymn was probably part of several invocations adapted from the prevailing Shaiva literature into the Vedas or probably part of a much longer hymn most of which is lost to us, now.

Shiva in Atharvaveda

We find in the Atharvaveda more references to this God than in the Rigveda, suggestive of his growing popularity. Rudra is implored not to harm the cattle and the people. In the Atharvaveda as well as the Yajurveda, Shiva is addressed variously as Sarva, Bhava, Nilakantha, Pasupathi, Nilagriva, Sitkantha and Sobhya. While these names are presumed to be his epithets, in some hymns we find the names Rudra, Sarva and Bhava, being used to refer different divinities. Some hymns are also addressed to not one Rudra but several Rudras who were storm deities associated with violent winds.

Shiva in Satapatha Brahmana

The Satapatha Brahmana mentions eight names of Rudra. In one place he is mentioned as Rudra- Shiva. In some cases he is also identified with Agni. Here we come to know how Shiva got his name as Rudra. It was because he, as Manu or wrath, clung to the Prajapathi, when the latter was disjoined, while all other divinities fled. He remained inside and cried and from the tears that flowed out of him originated Rudras in thousands. When the gods saw Rudra as a God of hunger and wrath, with innumerable heads, a strong bow and arrow fitted to it, the Gods were afraid of him. The same Brahmana also alludes to his connection with animal sacrifices and snakes.

Shiva in Svetasvatara Upanishad

In the Svetasvatara Upanishad Lord Shiva was elevated to the status of Brahman, by the sage who composed it, after he had a vision of Lord Shiva as the Absolute and Supreme Brahman. He is described as the God who wields the power of maya or delusion by which he controls the world. He is also the indweller (antaratman) of all. Some basic concepts of Shaivism are clearly mentioned in the upanishad. Another important upanishad, though belonging to a much later date than the Svetasvatara Upanishad is the Atharvasira Upanishad which mentions the many names of Shiva and recommends the performances of certain rituals such as smearing of the ashes to obtain the grace of Shiva and achieve liberation from earthly life. Brhajjabala Upanishad and Bhasmajabala Upanishad are other minor Saiva Upanishads dealing with some important concepts and aspects of worship of Shiva.



Shiva as Power of Maya



Shiva in Yoga and Samkhya School of Philosophy

Shiva in Yoga and Meditation

The integration of Yoga and Samkhya Schools of philosophy, the rise of bhakti movement and the growing popularity of ascetic traditions as a reaction against caste prejudices and empty ritualism, coupled with the emergence of Buddhism and Jainism as contemplative and reflective religions with their emphasis on physical and mental practices to achieve self-control contributed to the growing popularity of Shiva and the emergence of Shaivism as an important part of mainstream Hinduism.

Shiva in the Epics Ramayana

Shiva is mentioned in both the Ramayana and the Mahabharata. In the Ramayana he is described as Sitikantha, Mahadeva, Rudra, Trayambaka, Pasupathi and Shankara. We find in the epic references to the sacrifice of Daksha, the marriage between Shiva and Parvathi, the account of Shiva saving the worlds by drinking the poison that emerged during the churning of the oceans, the slaying of the demon Andhaka and the destruction of the three cities (Tripura) with the help of Lord Vishnu. The demon king Ravana is described as a great devotee of Lord Shiva and the Ramayana itself as a narration by Shiva to Parvathi. Anjaneya, who was instrumental in finding Sita and destroying many demons, is the son or an aspect of Shiva only, born under strange circumstances as a part of the plan associated with the incarnation of Lord Vishnu as Sri Rama.



Prajapati-Ravana



Shiva gives Pashupatastra to Arjuna

Shiva in the Epic Mahabharata

In the Mahabharata we find more detailed references to Lord Shiva in several chapters. In the Anusasana Parva, we are told how Lord Krishna was initiated by Lord Shiva into Shiva bhakti or devotion to Shiva. In the Santhi Parvan the narration goes on to show that both Hari and Hara are the same. In the same chapter we also find some epithets of Shiva included in the list of the thousand names of Vishnu. According to a narrative account in the epic, after a brief but intense encounter with Arjuna in a forest, Lord Shiva gifted him a powerful weapon for use in the epic war that followed.

Shiva in Puranas

In the Puranas we find very detailed treatment of many concepts of Shaivism in a language and imagery familiar to the masses. Some of the Puranas deal exclusively with Shiva and Shaivism. They are categorized as Shiva Puranas in contrast to the Vishnu Puranas, Devi Puranas and Brahma Puranas. The Shiva Puranas describe Shiva as the highest and Supreme Being and other Gods and divinities subordinate to him as a part of his vast creation. Vayu Purana is considered to be one of the oldest of the Shiva Puranas, composed probably around 2nd Century BC. Other important Shiva Puranas are the Matsya Purana, the Brahmanda Purana, Skanda

Purana, Linga Purana, Vamana Purana and of course the Shiva Purana. While the Vishnu Puranas depict Brahma as originating from the navel of Vishnu, the Shiva Puranas inform us that Brahma became a creator and Vishnu became a preserver by virtue of their devotion to Shiva and meritorious deeds in their previous lives. Shiv Purana of Vayaviya Samhita states that Om(Pranava) expresses Shiva which includes within it Brahma, Vishnu, Rudra -Shiva, there is Purusha in everything, nothing is smaller not bigger than Shiva-Atman



Shiva in Puranas



Brahma-Vishnu-Mahesh

Three Different Views

Contrary to the popular belief, Shaivism is much older than Brahmanism and Jainism with its antecedents dating back to prehistoric times. The three shared some common beliefs such as reincarnation, karma, maya or delusion and existence of heavenly worlds. The concepts of karma, maya and reincarnation were originally alien to Vedic religion and later integrated into it through Shaivism. The cult of the Father God and the Mother Goddess, which was the basis of Shaivism, was practiced by many prehistoric cultures with some variations, including the practice of worshipping stone images and fertility symbols. Seals found in the Indus valley suggest that the Indus people probably worshipped a deity who shared some similarities with the earliest forms of Lord Shiva, including his affinity with animals and his propensity for meditation and yoga.

Thus, Vedas speak of the mysterious, uncanny God Rudra (the Howler), whose name later became an epithet of Shiva (Auspicious One). The Shvetashvatara Upanishad treats Shiva as the Paramount Deity and Shiva is an important God in the two great Sanskrit Epics, The Mahabharata and The Ramayana. But it was not until sometime between the 2nd century BCE and the 2nd century CE and the rise of the Pashupati Sect that organized sectarian worship developed. From then on, temples and festivals dedicated to Shiva, religious institutions for Shaiva Renunciants and Shaiva Places of pilgrimage thrived throughout India. Kashmiri Shaivism, religious and philosophical system of India is worshipping the God Shiva as the Supreme Reality. The school is Idealistic and Monistic, as contrasted with the Realistic and Dualistic school of Shaiva-Siddhanta which will be delved in ensuing Sequels of the Articles

(to be continued)

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VEGETARIANISM IN KASHMIR



An old saying in Kashmir goes, "One may have enough rice and Haak (leafy vegetables) for dignified survival." This saying highlights the simple food lifestyle

and the emphasis on vegetarianism, which was a hallmark of ancient Kashmiri culture and tradition.

Kashmir boasts a unique geographic

location, being home to the largest valley in the Himalayan region with a wide variety of flora. Throughout the year, a diverse range of leafy vegetables and tubers are readily available. In the harsh winter months, residents traditionally consumed dried vegetables, fruits, and nuts. Before the winter set in, vegetables were stored in pits underground (khew). Once the snow covered the ground, these pits were dug up and fresh vegetables were enjoyed during the chilly winter days. Some vegetables were even stored in edible oil containers for consumption during the off-season.

The key point here is that there was never a shortage of vegetables and food in Kashmir due to the age-old practices of vegetable processing, which extended shelf life while retaining nutritional value. There is overall a conception that the Kashmiris are voracious meat eaters and the examples of marriage feasts (wazwaan) are given where a variety of meat preparations are served to guests.

was ill or to break the monotony of daily vegetable dishes. Meat was seen as a welcome change from the usual fare, adding variety and flavour to their meals.

Over the years, I have encountered many groups among Kashmiri Pandits who advocate for non-vegetarianism. However, the statement that Kashmiri Pandits are exclusively non-vegetarian is not entirely true. Vegetarians were welcomed in all families, and in every household, there were vegetarians present. I recall that during marriage feasts, where non-vegetarian dishes were the main preparations, vegetarian food was cooked separately for vegetarian guests. Every effort was made to ensure that the sanctity of the vegetarian food was strictly maintained.

There is a long list of days when it is prohibited to prepare and consume non-vegetarian dishes in Kashmir. The region is known as the land of saints, sages, and seers, where even plucking a leaf from a plant is

In Kashmir, there are Muslim shrines where during yearly congregations (urs), the consumption of meat is strictly prohibited for days, weeks, or even months.

During my childhood, I vividly recall the unique traditions of Kashmiri Pandit families when it came to preparing meat dishes. Meat was reserved for special occasions such as festivals and weddings, creating a sense of anticipation and excitement among the people. Although most weddings featured vegetarian dishes, there were exceptions like the Phirsaal ceremony, where the newlyweds were invited along with close relatives to enjoy a non-vegetarian feast hosted by the bride's parents. This was a rare treat that many looked forward to. In Kashmiri culture, vegetarian food served in marriage feasts were humorously referred to as "rodah saal," while as non-vegetarian preparations referred as "suin saal."

For some families, preparing non-vegetarian meals was a luxury reserved for special occasions like when a family member

forbidden according to the beliefs of the sages. This practice was common among both Muslim and Hindu Rishis. In Kashmir, we witness the philosophies of Shivism, Vaishnavism, and Buddhism being practiced, with Islam later becoming prevalent in the valley. Throughout all of this, a common theme of compassion remains prevalent.

In Kashmir, there are Muslim shrines where during yearly congregations (urs), the consumption of meat is strictly prohibited for days, weeks, or even months. While consuming non-vegetarian food may be a personal choice, in a land that values spirituality and celebrates life in all its forms, the act of killing any living being goes against the principles of compassion and humanity.

(The author can be reached on virendrabangroo@gmail.com)



- Rohit Kachroo



DECODING THE CONSTANT BUZZWORD "I AM BUSY"

From time to time, we all hear certain buzzwords. Some stick around for a while, while others fade away. I'm sure many of you will agree that this happens often. Interestingly, there is one buzzword that has been around for more than a decade and shows no signs of disappearing. In fact, it's becoming more common every day, especially among Indians. This phrase is "I am busy and hardly get any free time," and people use it almost daily, all year round.

I started to wonder why so many people use this buzzword. To understand it better, I decided to look deeper into this phenomenon. Even though my job profile demands me to work more than 15 hours a day and commute 3-4 hours daily to office and home, five days a week, I never use this phrase. I began by talking to friends, relatives, neighbours, colleagues, and a few more. What I found was eye-opening. Many people are unhappy with the traditional five-day workweek and feel that their one-hour lunch breaks are too short. They believe their bosses expect them to work during office hours. Despite these complaints, they still frequently say, "I am busy."

The reality is, these same people also engage in numerous leisure activities. They go on routine local outings, take long vacations, spend hours on social media, attend family and friends' parties and functions, watch movies, dine out, watching IPL's and many programmes on Netflix and Amazon Prime spending hours and hours and

take advantage of holidays and various leaves like earn leaves, vocational leaves, sick leaves, paternity leaves, maternity leaves, public holidays, and even special leaves and much more. Despite all these activities, they continue to describe themselves as busy.

This raised an important question: what does it truly mean to be busy? Is it just about having a packed schedule, or is there a deeper reason behind this constant proclamation? To me, a truly busy person is someone who is so engrossed in work that they don't even have time to eat when food is right in front of them. Such extreme busyness isn't sustainable 365 days a year. So, why do we keep saying we're busy. Perhaps it's time to rethink our use of the word "Busy." Instead of using it as a default response, we should appreciate the moments we have, whether they are filled with work or leisure. Life is full of simple joys—spending time with loved ones, finding peace in quiet moments, and doing some social work and something for our next generations.

In the end, it's not about how much we do, but how we choose to spend our time that truly matters. Let's take a step back and breathe. Let's cherish the present and make the most of our moments. After all, life is too short to be constantly busy. In the grand scheme of things, it's the quality of our experiences and connections that define us, not the quantity of our tasks. By recognizing this, we can find a balance that allows us to live fully and love deeply, without being weighed down by the endless buzz of busyness.



- Avtar Mota

NUND RISHI

(Poetry and Politics in Medieval Kashmir)

Published by - Cambridge University Press

ISBN 978-1-009-10045-8

Year of Publication. 2023

Abir Bazaz teaches English at Ashoka University, Sonapat (Haryana). He holds degrees from the Universities of Chicago and Minnesota. Having studied intersections of mysticism and politics in Kashmiri literature, he appears well equipped for the subject that he has dealt through the book under review. While reading the book, one observes that the study of the author is deep and profound done with a mind that is open and free from already set notions or beliefs. This book represents Abir Bazaz's long-term assignment with the poetic corpus of Nund Rishi (1378-1440) who is revered as the 'flag-bearer of Kashmir' ('Alamdār-e Kashmir). Considered as a spiritual successor of Lal Ded, the poetry of Nund Rishi resonated with a society in flux accepting new faith (Islam) while retaining some centuries old beliefs and practices. Nund Rishi reached a large audience not through the complex Islamic theology, but a mystical form of poetry called shruks through which he tried to present 'Sahaja' (simple or natural) Islam and also amalgamate the core philosophy of the new faith (Islam) with the old faith (Hinduism). This amalgamation is clearly evident when Nund Rishi says, 'Baar Khodaaya Paap Nivaar'. Like Lal Ded, Nund Rishi also brings in Shiva implicitly or explicitly at many places in his Shruks thereby owning Lal Ded and her philosophy. He even desires to reach the high pedestal of Lal Ded when he says this in one of his Shruks:

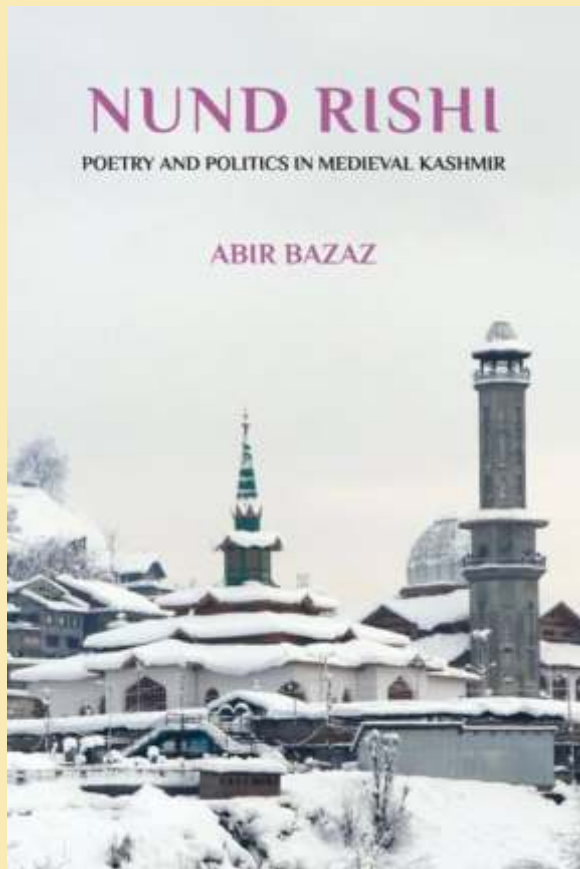
"Tas Padmaan Porichay lalle

Yemi gali amrit pivo

Tami shiv vuch thali thali

Tyth me var dito divo".....(Lal Ded)

(Homage to that Lala of padmanpur (Pamore)



*Who drank her fill of nectar
The one who saw Shiva here and there
Grant me the same boon my Deva (God)*

Apart from this book, Bazaz's research includes subjects like Indian cinema, religion, violence and literature. Along with Alexandra Verini, he has edited a book titled, "Gender and Medieval Mysticism From India to Europe".

Published by Cambridge University Press, this 281-page book is divided into four chapters titled, The Sahaja Islam of Nund Rishi, Practicing Death, Becoming Nothing and Vernacular Apocalypse. About 33 pages at the end have been devoted to Conclusion, Bibliography and Index. The author has dedicated the book to Haneefa, Shamshad and Trilok. There is a stream of names in the acknowledgements list which includes the author's friends and teachers in Kashmir, Sonapat, New Delhi and overseas Universities. The book is available on major online platforms like Amazon and Flipkart. From the bibliography and footnotes at various pages, one is impressed by the hard work and study of the author for this book. To explain the beliefs and mysticism of Nund Rishi, Bazaz brings into discussion the philosophy of Lal Ded, Rishi Order of Kashmir, Nirguna Bhakti, Tawheed, Kubrawiyya Sufis, Sayyid Ali Hamdani's role, Via Negativa philosophy of Greeks, Philosophy of Jacques Derrida, Socrates, Heidegger etc. Before reading the book, one needs to know the peculiarities of the Rishi Order of Kashmir of which Nund Rishi happened to be a towering personality. In Kashmir, the Rishis (mostly Muslims) were wandering saints who never married. They did penance and meditation. Having put control over Kaam, Krodh Lobh, Moh and Ahankaar, these Rishis had no temptation for material objects. They never denounced men belonging to other faiths. They planted fruit trees for others. They were vegetarians.

*"Hachivih harinji Petsiyuv Kaan Gom
Abakh chhaan pyom yath raazdaney
Manz baag bazaaras kulfa ross vaan gom
Tiratha ross paaan gom kus maali zaaney"(Lal Ded)
(A grass arrow to lightwood bow I have become
An unskilled carpenter fell upon this capital
A shop without a lock, in the middle of the bazaar, I have become
A self without a future, who knows my state)*

The book starts with above popular Vaak of Lal Ded. The Vaak aptly conveys the predicament of Kashmiris in general after the arrival of Pakistan sponsored armed insurgency in the Kashmir valley. This violent insurgency changed many things in Kashmir foremost being the spirit of accommodation, tolerance and peaceful co-existence.

In the first chapter titled, 'The Sahaja Islam of Nund Rishi', the author discusses in detail salient features of the Islam as it was practiced in the Kashmir Valley. The Islam in Kashmir has been exclusive and distinct in its nature and one can't think of the same without taking into account the Rishi Order of Kashmiri Sufism as distinguished from the Shariah oriented Persianate Sufi Orders. According to Bazaz, Islam as preached by Nund Rishi had Sahaja (easy or natural) elements carried down from Tantric traditions common to both Hinduism and Buddhism. Through Sahaja, Nund Rishi tried to evolve common religious vocabulary in Kashmir. The author emphasizes that for practicing Sahaja, Kashmiris also named him Sahajanand or the one who tasted the bliss of being natural or simple. The Sahaja Islam of Nund Rishi connects him with Sahaja of Gorakh Nath, Kabir, Ravidas and Guru

Nanak. Like Kabir, Nund Rishi also had been a critic of the Mullah/ priest. According to Bazaz, Nund Rishi urges a Muslim to train in spiritual exercise lest his prayers are reduced to merely bending his body. According to Bazaz, Nund Rishi calls the ascetic practices of exercising control over the senses as the true Namaz or Salah. For this Nund Rishi uses the phrase 'danthra namaz' or the Tantric Namaz. Bazaz feels that the word danthra (Tantra) appearing in the Shruks of Nund Rishi is indicative of 'Saiva milieu 'in which he composed his mystical verse.

“Poz yodh bozakh pantsh nomarakh
Nata maz nomarakh soi chhai namaz
Shiv ta shuniyas muil yodh karakh
Sidho soi chhai danthra namaz “.....(Nund Rishi)
(if you are true, you will bend the five senses
Or else you will be bending only your frame
You must unite Shiva with Nothingness
O Sidha, that alone is the Tantra Namaz)

What Nund Rishi emphasises for self-correction is closer to Neti Neti concept of Vedanta. Neti Neti comes very close to the 'Via Negativa ' concept in 'Apophatic Theology' that arrived from ancient Greeks to the Western philosophy.

The 17th-century French philosopher Rene Descartes believed, 'Man is the only animal who is conscious of his death'. Like Lal Ded, death is a major theme appearing in the poetry of Nund Rishi. The second chapter titled, 'Practicing Death' deals with 'Death Consciousness' and impermanence of life in the Shrukhs of Nund Rishi. According to Bazaz, Nund Rishi advocates for a serious consciousness of death as paramount and fundamental to righteous conduct. A consciousness that is not to be confused with the fear of death. For Nund Rishi, 'Death Consciousness' is a reformative force and a fundamental strength within. The author discusses Rahman Rahi's work on Nund Rishi in this segment to shape his argument. Nund Rishi also reinforces the Islamic tradition that death is inescapable and it does not spare the prophets and the saints. In some Shruks, he compares death to a healing or a curative experience. He calls death a sweet drink which heals: 'Margitch sharbat chana ros no balizeh' (death is a sweet drink without which you shall not heal). Nund Rishi also speaks about “die before your death” or 'Marno bronh marizihe'. This is broadly a Sufi concept of voluntary dying. The Quran says, “ Surely we are for God and to Him, we shall return “implying death is simply a return to benevolent fold of the creator. In chapter two, Bazaz deals this subject in a brilliant manner.

In chapter three of the book titled, 'Becoming Nothing 'Bazaz discusses the concept of Shunyata or Void or Emptiness as it appears in the Shruks of Nund Rishi. After Lal Ded, Nund Rishi appears to be deeply engrossed in the study of Shunyata (shinya) or Emptiness / Nothingness/ Void. This void or Emptiness has a Rig Vedic origin especially in the Nasadiya Sukta. The primordial ocean mentioned in Rig Veda is synonymous with the concept of Emptiness or Void. Emptiness' or 'Void' is an expression also used in Mahayana Buddhist thought primarily to mark a distinction between the way things appear to be and the way they actually are, together with attendant attitudes which are held to be spiritually beneficial. Bazaz has skillfully dealt Nothingness or Void appearing in the Shruks of Nund Rishi in this chapter bringing Mahayana Buddhism, Kalima (La Illaha illallah), Japanese philosopher Keiji Nishitani, poet Rehman Rahi, philosopher Jacques Derrida, Samuel

Beckett, Kabir, Dadu Dayal, Guru Nanak and Fazlur Rehman (Islamic scholar) into discussion to support his arguments. We also know that Nothingness or Void also echoes in the poetry of almost all the prominent Sufi poets of Kashmir including Sohh Kraal, Rehman Dar, Shamas Faquir, Wahab Khar, Samad Mir and many more. Even one Sufi poet used "Kenhnai" (Nothing) as his pseudonym. Bazaz is of the view that Nothingness in Nund Rishi's poetry also comes from a serious thinking of political equality at a time when new Muslim Sultanate appears as mixed in caste, clan and race as the order it had displaced. Bazaz believes that the concept of Nothingness or Void in Nund Rishi's poetry also gives rise to existential politics; a challenge that the thinking of death and Nothingness in Nund Rishi pose to the positive theological politics that tied monarchical power to Islamic theology. Bazaz concludes that the political impulse in Nund Rishi is not anarchic but utopian.

The fourth and the last chapter is titled. 'Vernacular Apocalypse' that deals with the vernacular vision of Islam as appearing in the Shruks of Nund Rishi. Apocalypse genre is fundamental to all Abrahamic religions. Bazaz believes that the traditional Muslim apocalyptic is deployed by Nund Rishi and hurled against the political structure of his time (the new Shahmiri Muslim Sultanate) and also displaced on to metaphors of a sudden inner transformation.

*"Ha ha aki sangar taar zan vazaan
Gunbad vazaan dun dun kith
Su zan isharav satyen bozaan
Ko zan bozan nu dum dumu gath.." (Nund Rishi)
(A single breath and the mountain will blow off
like carder's wool off a string.
The domes resound with the blows
The good shall recognise it from its signs
The evil shall not even hear the revolutions of the drum.)*

According to Bazaz, this Shruk clearly deals with the theme of the apocalyptic and defines the relation between political and religious thinking of Nund Rishi. This Shruk refers to Damaru, a percussion drum of Shiva together with Surah Al- Qar'ia (chapter 101 of the Quran) where the apocalyptic emerges as the disappearance of the ground and the moment when the mountains blow off like wool from the carder's string. Bazaz uses Rahi's essays on Nund Rishi to base his discourse in this last chapter apart from bringing in the writings of G N Gauhar.

Bazaz concludes with a truthful note saying, "I may have raised more questions here than I have answered. But it is in the hope that future researchers are able to present a more complex and fuller picture of the intellectual and political legacy of this revered Kashmiri saint, popularly called 'Alamdar e Kashmir' or the flag-bearer of Kashmir." Bazaz also admits that he could not discuss several other themes like nafas(ego), ishq (love), ilm (knowledge), faqr (asceticism) etc. that appear prominently in the Shruks of Nund Rishi as these deserve separate treatment. According to Bazaz, even Sahaja needed more detailed discussion. He believes that a comprehensive study of Nund Rishi and the Rishi Order of Kashmiri Sufism needs to be more interdisciplinary to engage it with the fields of South Asian history, anthropology, Indology, Islamic philosophy and post-colonial theory. The book opens many windows and doors for a more holistic and serious research on Nund Rishi, the tallest saint of the Rishi Order of Kashmiri Sufism. I recommend this book or love's labour to all who are interested in something new and serious written on much loved and revered saint of Kashmir.



- Neter Raina

Eleven Unforgettable Travellers to Kashmir

By Avtar Mota Price – Rs. 360/-

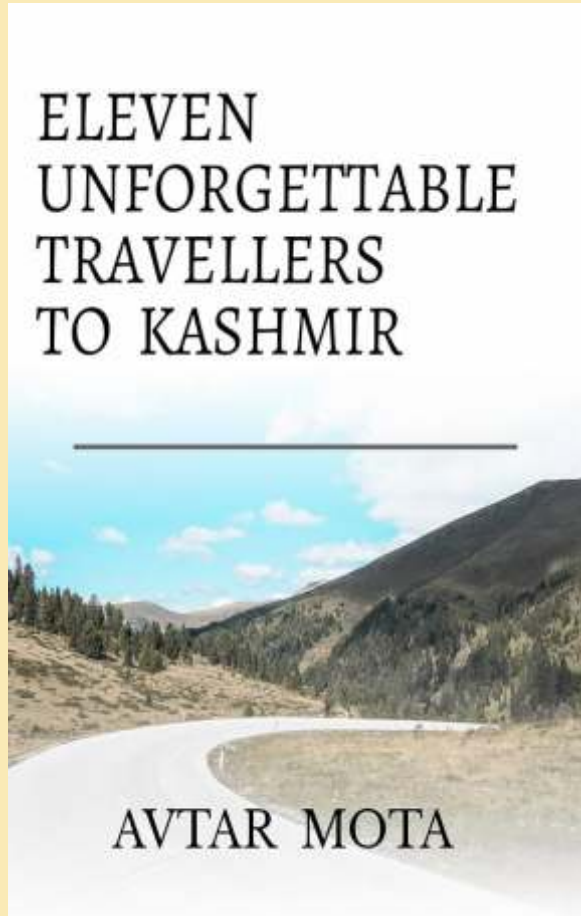
Lakhs of visitors from different parts of the world and India have always visited the valley of Kashmir since the ages and even today. We all know Hiuen Tsang was the first Chinese traveller who visited Kashmir and resided there for two years. The great philosopher Shankaracharya has also visited Kashmir in the eighth century and lodged atop the hill in a shed with the Brahmins of the temple when Swami Abinaugupta was the Acharya of the then head institution as Kashmir was one of the chief Centre of learning and called 'Shardhapeeth' where students from distant parts of the world used to come to study Sanskrit.

Mughal kings Akbar, Shahjahan, Jahangir, Aurengzeb also kept visiting the valley after Akbar annexed Kashmir to the Mughal kingdom. Dara Shikon too was a great lover of Kashmir. Father Gerome Xavier and Benoist de Gois were the first Europeans to visit Kashmir accompanying Akbar. Xavier's description of Kashmir was mentioned in his book, 'Hajus de Rebus Japonicis, Indices' published in 1605.

The author of the book, "Eleven Unforgettable Travellers to Kashmir", Avtar Mota has magnificently carved out a small list of the most influential great eleven renowned personalities starting with the 'Father of the Nation'.

Mahatma Gandhi, to Urdu poet Firaq Gorakhpuri, actor Dilip Kumar, author V S Naipaul and accomplished craftsman of Cinema Sir David Lean, besides Gurudev Rabindranath Tagore, Vinoba Bhave, Doctors of medicine and surgery Neve Brothers – Ernest F Neve and Arthur Neve, author of Rajtarangini, Marc Aurel Stein, Educationist Cecil Tyndle Biscoe and lastly Swami Vivekananda who have travelled to Kashmir in the past.

Many important travelers, explorers and British Officials also visited Kashmir regularly from the 18th century and presented interesting details about natural beauty, people, culture, archaeological sites and the art and treasures of Kashmir through their



travelogues or books to the Western world. For this compilation, the author has included eleven influential travelers from the last quarter of the 19th century. The list could have been quite longer but the author restricted himself to these eleven only who according to his understanding were the most influential personalities from the fields of literature, archaeology, social service Cinema, modern healthcare etc. and he believes that this small table of contents meets the expectations of every reader.

Immediately, after his return from South Africa in 1915, Gandhi ji was invited by Maharaja Partap Singh to visit Kashmir but he could not make it on account of various big and urgent engagements which finally materialised on 1st. August 1947. Mahatma Gandhi entered Kashmir from Chaklala, Rawalpindi where he was received by Bakshi Gulam Mohammad and Gulam Mohammad Sadiq as representatives of National Conference in absence of Sheikh Mohammad Abdullah, who was in prison. On the arrival day, Gandhi was taken around Dal lake. R C Kak, the then Prime Minister of Jammu and Kashmir was the first official dignitary to visit Gandhi ji. On Maharaja's invitation Gandhi visited Hari Niwas on 3rd. August 1947 where no one knew what transpired between Gandhi and Maharaja during the meeting but from all accounts Gandhi had suggested to Maharaja to keep in mind the interests of the people of the state while deciding his accession to any dominion. Begum Akbar Jahan wife of Sheikh Mohammad Abdullah and her daughter Khalida visited Gandhi ji very frequently to seek his blessings. Begum Akbar Jehan had organized a reception of 500 women volunteers on Gandhi ji's arrival in Kashmir.

In the year 1969, an All India Urdu Mushaira was held at Srinagar which was attended by Ali Sardar Jafri, Shaharyaar, Aadil Masoori, Makhdoom Mohi-ud-din, Puran Singh Hunar and many more renowned poets of the country besides Firaq Gorakhpuri who was the star attraction of the event.

Dilip Kumar had a strong connection from his childhood with Kashmir and his father Sarwar Khan, Dilip Kumar's father was trading in Kashmiri apples much before 1947 and the author reveals that Dilip Kumar and his brother during childhood were diagnosed Tuberculosis and such patients were always advised to visits hilly places and there was no better option than Kashmir hence the actor had links with the valley of Kashmir since his childhood.

V S Naipaul stayed in Kashmir for about five months in 1962 in Hotel Leeward (Liward at that time) in the Dal lake behind famous Nehru Park where he wrote a very popular book "An Area Of Darkness", the book covers his stay in Kashmir with a closer version of travelogue full of his keen observations and different experiences during his stay here. Sir David Lean an accomplished craftsman of cinema whose far-reaching historical epics were mere backdrops for the larger-than-life characters that populated his films. Sir David Lean has helmed some of the greatest movies ever made by Hollywood. He was seen moving in downtown areas like Fateh Kadal and Zaina Kadal where he requested the local residents to to pull down their TV antennas to give the area an old city look of 1920 needed for some shooting sequences.

Gurudev Rabindranath Tagore visited Kashmir on the invitation of senior Bengali officer, Jagdish Chander Chatterji who worked as Superintendent of the State Research Department during Maharaja Pratap Singh's rule who made all the arrangements officially for the Gurudev and his party who arrived via Rawalpindi and stayed in "Paristan"

houseboat on the banks of the Dal lake in Srinagar and from here Gurudev and his family shifted to another houseboat located on the banks of Jhelum River. While in Kashmir Gurudev had many visitors who used come to meet him but the prominent one was Pandit Anand Kaul (Bamzai), the then President of Srinagar Municipality from 1914 -17 and Gurudev visted the family house in Zainakadal. He addressed the students and intellectuals inside the S P College auditorium on the invitation of I K Sharga the then Principal of S P College, Srinagar.

Vinoba Bhave visited Kashmir during the summer of 1959 and entered via Gulmarg on 2 Auust 1959 after visiting Poonch to spread the message of Bhoodaan Movement where he stayed in J&K state for about four months and visited Sopore, Baramulla, Bandipora, Handwara in North Kashmir. The great Neve Brothers: Doctor Arthur Neve (1882) and Doctor Ernest Neve (1886) brought Allopathic Medicine and Surgery to Kashmir where besides writing several medical papers published in "The Lancet".

Dr. Arthur Neve between 1850-1919 authored the following books:

1. Kashmir Ladakh and Tibet, 1899
2. Picturesque Kashmir, 1900
3. Thirty years in Kashmir, 1913
4. The Tourist Guide to Kashmir, Ladakh, Skardo &c, 1923

Dr Ernest Neve between 1861-1946 wrote the following books:

1. Beynd Pir Panjal- Life Among the Mountains and Valleys of Kashmir, 1912
2. A Crusader in Kashmir, 1928
3. The Things
4. Seen in Kashmir, 1931

In 1888, the Neve brothers converted the allopathic dispensary at Drogjan below the famous Shankeracharya hill, into a full-fledged hospital on modern lines which later in 1893 became a premier hospital with 135 beds.

Marc Aurel Stein just 26 years old left his home and came to India where he worked in Punjab University and Oriental College, Lahore for some time. Stein visited Kashmir in 1888 and continued his visits the last year of his life. Stein who had heard of Rajtaragini devoted himself to the task of translating the Kalhana's Rajtaragini in the summers from 1888 to 1898 with the help of some well-known Pandit scholars like Pandit Damodhar and Pandit Govind Koul.

Cecil Tyndale Biscoe remained in Kashmir between 1863 and 1949 as an educationist to promote girl education, social reformer opposing child marriage and prostitution and widow marriages in Jammu and Kashmir.

Lastly, the Swami Vivekananda a saint and social reformer besides great orator, thinker, teacher and a celebrated spiritual leader of modern India and foremost disciple of Sri Ramakrishna Paramahans, the priest of Kali Temple in (Calcutta) Kolkata visited on 10 September 1897 and thereafter in the summer of 1898 where he visited Kheer Bhawani Shrine, Tulamula and Holy Amarnath Cave in the month of July 1998.

To know more about these famous travellers, their important engagements and beautifully developed relationships with Kashmir one requires further reading of Avtar Mota's above mentioned book to have the comprehensive knowledge of Kashmir's past.



- Sanjay Pandita



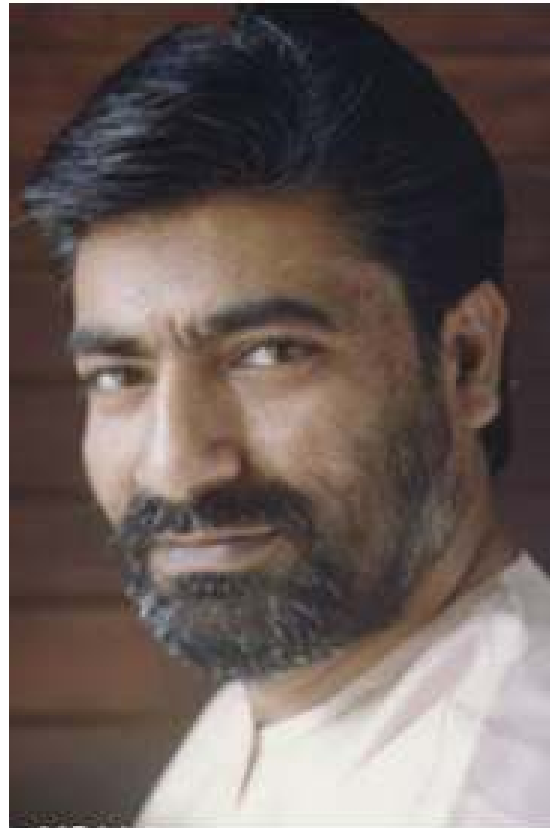
VIJAY MALLA

A Symphony of Kashmir's Melodic Time Capsule

Within the celestial realm of music, where ethereal and earthly harmonize in perfect accord, dwells a melodic time capsule suffused with nostalgia and artistic brilliance—Pt. Vijay Kumar Malla. Like the resplendent valleys of Kashmir, his vocal resonance traversed the seventies and early eighties, ensnaring listeners far and wide within its enchanting spell. His melodies, intricately woven tapestries of emotion, captured the very essence of love, yearning, and life's bittersweet symphony.

Born amidst the timeless splendor of Kashmir's Valley, Vijay Malla's musical journey unfurled like the unfolding of a delicate saffron blossom. Nurtured within the rich cultural heritage that permeated the region, he imbibed the rhythmic cadences of traditional music and poetry, echoing through the annals of time. It was within this cradle of melodious grandeur that the seeds of his future stardom were sown.

Even from a tender age, this prodigious talent showcased his exceptional prowess in cultural performances sponsored by All India Radio and DoorDarshan Kendra Srinagar, consistently claiming the coveted first position. At the tender age of ten, he embarked upon his formal musical odyssey, seeking guidance from the esteemed institution of Prem Sangeet Niketan. Under their tutelage, his musical abilities



blossomed, and he embarked upon an exploration of the intricate realms of melody and rhythm.

The embrace of classical music, an art form steeped in tradition and revered for its intricacies, soon found its way into his

repertoire. Pt Brij Kishen Shair became his guiding light, leading him down the path of this timeless genre. The allure of Ghazals, with their soul-stirring poetry, enticed him as well, prompting him to seek the guidance of the renowned Pt Vishnu Puran Dhar, honing his skills in this expressive form.

Before Vijay Malla ascended to prominence, his commanding and exceptional mastery of singing became the reason for his popularity across all age groups. A tale from bygone days, narrated by his dear friend Mr. Piaray Lal Pandita, recounts the moment when a Bengali singer named DasGupta chanced upon the mellifluous tones of Vijay Ji's voice and was profoundly captivated by its resplendence.

A few days later, DasGupta was scheduled to perform at an esteemed Army unit in Badami Bagh, where high-ranking officials had gathered. Impressed by Vijay Ji's vocal prowess, he extended an invitation to him as well. It was on that fateful day that Malla Sahab rendered the timeless song "Lagga Chunri," leaving the entire audience, including the army officials, awe-inspired by his performance. From that day forward, Vijay Malla became an esteemed guest at every function held at Badami Bagh, receiving special invitations and accolades from all.

During the era of the late seventies and early eighties, a prominent musician named Indu Bushan Kaul, renowned for his mastery of the flute and mandolin, invited Vijay Ji to perform at a momentous wedding ceremony. It was on this auspicious occasion that Malla Sahab graced the gathering with his enchanting renditions of ghazals by legendary artists Mehdi Hassan and Gulam Ali. Among the attendees was the then producer of the TV center, Mr. Ashok Jaikhan, who was deeply moved by the soulful expressions emanating from Vijay Ji's melodious voice. Impressed beyond measure, he fervently requested a meeting the next day at the TV center and arranged for Vijay Ji's inaugural performance there. "kawo chukh ch wadus dalan tathi yaroo."

From that propitious day forward, Vijay

Malla's journey knew no bounds as his demand for live performances in Kashmir skyrocketed. This was a period of transition in Kashmiri music, with renowned music directors such as Mohammad Ashraf Khan and Bhajan Sopori boldly experimenting with new styles of compositions, which soon garnered immense popularity. His immortalized renditions of songs such as "zind rozun bapat lukh chi maran," "na drav nachney hawas kanh," and "kawo chukh chi wadus dalan."

"Akh ch t beyi b ganzir mba " serve as classic examples of the great singer's ability to infuse these songs with his soulful and melodious voice. Vijay Malla Sahab always considered himself a student of music, seeking guidance from esteemed Ustads. When he shifted to Mumbai, he encountered several gurus from whom he learned the intricacies of music. Notably, he met Ustad Rahat Ali Khan, a maestro in Ghazal singing, who bestowed his wisdom upon the budding talent. The invaluable teachings of Ustad Rahat Ali Khan infused Malla's renditions with a newfound depth and emotional resonance. Additionally, under the tutelage of the esteemed music director Noshed Ali Khan from Mumbai, Vijay Kumar Malla's musical journey took flight. Like a fledgling bird embracing the boundless skies, Malla nurtured his talent with unwavering dedication and a thirst for perfection, transforming his voice into an instrument of divine resonance, weaving tales of love, yearning, and transcendence.

Acknowledgment of his remarkable talent soon followed, as the Academic Institute of Music and Fine Arts honored him for his exceptional contributions as a playback singer in various music operas. His mesmerizing voice resonated through enchanting cities such as Hyderabad, Mysore, Chennai, Bangalore, Trivandrum, Kanyakumari, and Delhi, leaving audiences spellbound.

Not content with confining his performances to limited stages, he sought to collaborate with legends of the music

industry. Anwar, Penaz Masani, Manhar, Anup Jalota, and Pankaj Udhas became his esteemed companions on the grand stage, their voices blending harmoniously to create moments of sheer magic.

With his captivating presence and enthralling performances, he became a cherished participant in the vibrant Kalyan ji-Anand ji and Ravinder Jain nights in the bustling city of Mumbai, where the confluence of talent and passion converged to create extraordinary musical experiences.

Recognizing his immense potential, Music India Limited signed him, unlocking new opportunities. Participating in the illustrious Khazana 87 and 88, he showcased his musical prowess, leaving an indelible mark on the hearts of all who witnessed his enchanting performances. Music India Limited also released his celebrated cassette, "JUSTAJU," which garnered immense praise and adoration from an appreciative audience.

One unforgettable night, in the presence of the legendary Ustad Mehdi Hassan Khan Sahib, Vijay Kumar Malla took center stage. The air shimmered with anticipation as he unleashed his soulful melodies, captivating not only the audience but also the maestro himself. In a moment of serendipity, Ustad Mehdi Hassan Khan Sahib expressed his desire to mentor the gifted singer, recognizing the spark of greatness within him. However, destiny had other plans, as Malla's personal circumstances compelled him to decline the offer, leaving the maestro's heart brimming with admiration and respect.

The soulful timbre of his voice possessed a rare ability to touch hearts, transcending language barriers and melting even the sternest of souls. Vijay Malla's velvety voice blended seamlessly with the lilting notes of the santoor, the resounding beats of the tabla, and the haunting melodies of the rabab, creating a symphony that was uniquely Kashmiri.

His songs, an enchanting fusion of traditional folk and contemporary melodies, evoked a myriad of emotions. They had the power to transport listeners to a world where

love bloomed in every verse, where heartache was sung with tender melancholy, and where the tapestry of life was woven with poetic finesse. Vijay Malla's honeyed vocals breathed life into the works of legendary Kashmiri poets like Mahmud Gami, Rasool Mir, and Ghulam Ahmad Mahjoor, infusing their verses with a renewed vitality that transcended time.

As the nineties waned, Vijay Malla's mellifluous melodies gradually faded from the airwaves, replaced by the clamor of modernity taking center stage. Yet, his voice remained etched in the collective memory of a generation, a poignant reminder of a bygone era when music resonated with raw emotions and melodies were born from the depths of the soul.

Today, the mere utterance of Vijay Malla's name evokes a wave of nostalgia, summoning memories of a simpler time when the world seemed to slow down, and hearts swayed to the rhythm of his songs. His legacy as a Kashmiri singer remains timeless, a testament to the power of music to transcend boundaries and touch the core of our being.

Vijay Malla, the maestro of Kashmiri melodies, may have retreated into the sepia-toned pages of history, but his music lingers on, echoing through the valleys and resounding in the hearts of those fortunate enough to witness his enchanting reign. In a world that relentlessly spins forward, his songs serve as a reminder of the beauty and poignancy that lies within the melodies of the past, forever etched in the tapestry of Kashmiri cultural heritage.

However, as Malla's musical journey unfolded, he encountered unforeseen challenges. Following his migration to Jammu in 1990, the officials at Radio Kashmir seemed to have turned a deaf ear to his mesmerizing talent. Astonishingly, they failed to extend a single invitation for recording sessions until 2009, leaving a void in the musical landscape that resonated with missed opportunities and unfulfilled potential. Yet, even in the face of this neglect, Malla's legacy remained untainted, for his influence continued to reverberate through the voices of his devoted disciples and the echoes of his loyal fans.



– Alka Lahori



JAGGANNATH DHAR

A TRIBUTE TO A DOYEN

The sad news of Pt Jaggannath Dhar's demise got lost in the din of depressing election results on June 4. Lest he enters the pages of history as yet another unsung hero, I dedicate this piece to the memory of Pt Jaggannath Dhar – a fellow journalist, a friend, a quintessential villager who dreamt big and made it huge in life, a social rebel who could swim against the tide and do water surfing on it, a person who lived life on his own terms and refused to get overawed by the star status of his flashy neighbours who surrounded his humble abode in posh south Delhi colony of Gulmohar Park. Apart from having an illustrious career in prestigious state broadcaster All India Radio, Dhar Sahab had the distinction of editing premier community magazine Koshur Samachar for the longest ever period. He had been ailing for some time which had kept him home bound and almost incommunicative.

I think among all his acquaintances or friends (outside his close family) I am the most qualified to write Jaggannath Dhar's Eulogy/obituary and pay a respectful tribute to the great soul. Dhar Sahab was a good friend of mine, though he always reminded me that he was my grandfather (one of my granduncle Pt Shambhu Nath Lahori had been his class fellow). We had hit it off from the word go, common bond was shared rural background, penchant for story-telling, a streak of rebellion in both of us, etc. For me he was an institution and a mine of knowledge and for him I was



perhaps a little daughter he never had to confide in precious nothings. With me around he would open up and let out secrets from the deepest chests of his head and heart. We had those secluded moments in our office canteen (both of us worked as part time News Editors in AIR) and when we both edited Koshur Samachar he would go down the memory lane and share interesting nuggets of his life's journey.

From a Wanton Adult to an Accomplished Professional: Dhar Sahab

would have been happy rearing his horses and milking cows had destiny not willed it otherwise for him. According to him, at the time of partition in 1947 there had been an influx of Hindu refugees from Rawalpindi who had taken shelter at the Bonye Bagh (Chinar garden) on the highway of Bijbehara. As a curious lad he too joined the band of youngsters to have a look at the 'refugees' as Bijbehara was little distance from his village Frassil (Kulgam). There he saw that refugees had tethered their horses close by as the Muslim horsemen who had brought them this far had refused to drive them further towards Jammu. So they were stranded and were looking for a horse cart (tonga) driver who could take them to Jammu. Being an ace horse rider, Dhar Sahab offered his services and in seven days driving with intermittent stopovers, reached Jammu where he bid them adieu and started on his own course. The arrangement had been strictly on payment basis.

And there starts Dhar Sahab's journey from obscurity to prominence and glory. He had worked in all leading newspapers of that time before landing a job in All India Radio as correspondent where he touched the pinnacles of his career. Old timer movers and shakers of Kashmir politics and Srinagar India Coffee House intellectual club remember Dhar Sahab as the AIR reporter riding a bicycle and typewriter tied to the carrier at the back who arrived before time to cover a political event at Tagore Hall. He was there covering Kashmir at the most crucial juncture of state's political life. Once in Delhi as AIR correspondent he would reminisce, often reaching Teen Murti Bhawan much early to cover PM Nehru's press conferences. "One day when Panditji saw me he called me in and had a nice conversation with me". He often recalled Rajiv Gandhi as a young lad bringing a chair for him and making him comfortable in the garden. But his most memorable one was an interview with Home Minister, Sardar Patel. He said, "Patel talked while walking around the garden and I could not keep pace with his fast strides and write too (though in shorthand)". To make himself a

complete professional Dhar Sahab had up-skilled himself by learning shorthand and typing. Salute to his indefatigable spirit, in his 80's he learnt computers and almost in his 90's, use of the internet and communication through emails. He groomed and inspired his Middle pass wife to continue her studies and earn graduation to become a government teacher with Delhi government administration. Such was his persuasive skill.

Dhar Sahab was a **Destiny's Child**. It was the hand of fate which had taken him places. As an acclaimed AIR correspondent who had achieved many professional milestones he was a misfit in the socio-economic milieu of the mega city of Delhi. Inside him lived the same wanton 'cowboy' who would have loved to run his horses around the village and enjoyed the pleasures of a pastoral life. Till his end, Dhar Sahab lived too simple a life charting a 'signature style' of his own – a carefree person happily riding a bicycle, who did not care a damn about the ultra-rich and stylish neighbours like Harivanshrai Bachhan, and loved tending his kitchen garden at the back of his 500 Sq Yard house to grow typical Kashmiri vegetables and go around gifting basketfuls of haakh and sothol to his KP neighbours. That was quintessential Pt Jaggannath Dhar.

Engaging with Dhar Sahab in a conversation was like flipping over the pages of history. He was a treasure trove of information on political incidents and happenings which had shaped the country post-independence as he had seen those events unfolding before his eyes. He knew the innermost secrets, official and unofficial, about political bigwigs and even celebrities and film stars. He would dole out juicy details about the fast lane life style of 'queen of campus' Ms Teji Bachhan at the prestigious Allahabad University campus and the circumstances which led to her marriage with 'gentleman intellectual' Harivansh Rai Bachhan. He was an encyclopaedia you could refer to when it came to learning about places and persons or any aspect of socio-economic life of KPs in bygone era in the valley. The ballads of Lala Laxman, or heist escapades of Mahadev Bisht

also known as Robinhood of Kashmir, the intricate detailing about the Band Paether or folk dance of Kashmir, he was an authority there. Dhar Sahab actually symbolized Kashmir's most popular phrase which says that rural folk possess three wisdoms, that they are street smart and easily adapt to situations. Dhar Sahab had a great sense of humour and could converse easily in four languages—Kashmiri, Hindi, English and Punjabi; his Kashmiri in earthy lingo set in rural accent would have people in raptures, “Shothas chhi vanaan Jaggannath Dhar (My name is Jaggannath Dhar), che sa Chai Khosa (have a cup of tea), and mumbling his pet phrase Vaarkaar, vaarkaar (okay, okay) etc.

Dhar Sahab has also had a brief stint in Indian Army and would often regale us with his maiden brush with hard drink (liquor) when posted at one of the farthest outposts in Ladakh. “It was very cold and my Commandant ordered for a drink or two for me and I protested that I had never touched liquor

in life. He thundered and said gulp this liquid down your throat immediately for warmth, otherwise you will die in this bone chilling cold; I am not bothered that you will die, but at this altitude we cannot get dry and combustible fire wood to burn your body.” But Dhar Sahab had been an avowed teetotaler and vegetarian all his life. Till he was 90 years old he preferred walking short distances rather than taking an auto rickshaw ride. He suffered from no chronic malady like BP or Diabetes because of his simple and organic lifestyle and pure eating habits. He was also a great votary of Naturopathy and the natural healing process. He lived life without any frills of luxury and ostentatious display of wealth, though he was reasonably well off. Dhar Sahab bid adieu to this earthly life at a ripe age as almost a Centurion. He was physically active and mentally agile till the end. Pt Jaggannath Dhar is survived by two sons and grandsons. We shall miss you, Dhar Sahab. May you find peace in afterlife.

SHRADHANJALI!



Shri. Jagannath Dhar

Shri. Jagannath Dhar, former Editor-in-Chief – Koshur Samachar for several decades, hung his boots on 04 June, 2024 at his residence in Delhi to merge with the Supreme Consciousness. Dhar Sahab's contribution to the Kashmiri Pandit community through his pen is unparalleled. Every editorial of his in Koshur Samachar was a piece of scholarship. Dhar Sahab was, perhaps, the longest running Editor of the widely read Koshur Samachar. His passing away has created a void that can never be filled.

All India Kashmiri Samaj (AIKS) and the Editorial Board of NAAD join the Kashmiri Baradari to pay homage to Dhar Sahab. We pray to Sadashiv to bestow Moksha to his Aatma!
Namah Shivai!

PRESS RELEASE

DGP R R Swain Visits Sharda Temple at LoC Teetwal



DGP R.R. Swain visited Sharda Temple at LoC Teetwal Kashmir today. This was the first visit of the present DGP to LoC. He was accompanied by ADGP Vijay Kumar, DIG Vivek Gupta, SSP Shobhit Saxena and other police officials. He was received at the temple by Committee members Ajaz Khan and S. Joginder Singh. DGP offered prayers at the temple. Chairman of Save Sharda committee hailed the visit of DGP. 'Earlier in 2022 former DGP Dilbagh Singh had also visited Sharda Temple when it was under construction. I

thank the DGP for appreciating our efforts,' Pandita said. Ms Sapna kotwal Nodal officer media was also present with DGP.

DGP was greeted with Sharda shawl and was presented with a copy of a book on Sharda authored by Ravinder Pandita on the occasion.

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 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.

1) President

- 2) Vice President
- 3) General Secretary
- 4) Treasurer
- 5) Org. Secretary

Mr Ashok Sathoo was declared elected as President, Mr Rajiv Koul as Vice President, Mr Satish Kandhari as General Secretary, Mr Ashok Koul as Treasurer and Mr Vimesh Pandita as 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 will be administered oath of office and secrecy on Tuesday.



- Ajay Pandita



VISIT TO SHARDADESH LAND OF OUR RISHIS & ANCESTORS

It was all destined to plan a visit this Zeith Ashtami to our pious motherland "Shardaland" where our great Rishis have done Tapasya and our ancestors have lived since time immemorial. With this short visit I will try to highlight the present condition of our religious places which have remained neglected due to the rise of Aasuri Shakti and negative forces which have dominated the region in recent times.

Our pious land is "Shardaland" abode of Goddess Sharada known as " Sarvajna Peetham" has been the place of learning dating back to the era of Puranas where Maharishi Kashyap drained out the water from a huge lake, called the Satisar (After Sati, the consort of Lord Shiva).

Shaktipeeth of Goddess Sharada, the Parashakti is the manifest of Goddesses Durga-Lakshmi-Saraswati has remained neglected particularly after the advent of Asasuri Shaktis in 14th century and lately destruction in the Year 1947 when tribal raiders tried to demolish all existing positive energy points which control our Budhi and gives us Vidhya through Her divine powers and intervention. It is Her wish to restore Her place which is the place for Her and for a common man like us "Goddess of Knowledge and Speech (Vagdevi)". Whatever is happening in the sub-continent and other parts of globe will happen with the divine powers of this Sarvajna-Peetham which is located in Kashmir

(Presently in Pak-Occupied) Kashmir.

Holy and mighty Kishanganga where in the banks of which Shardaapeeth and newly constructed Sharda Temple and Gurudwara is situated.

This year's Annual Mela at Kheerbhawani was the largest gathering after 2016 where people from different parts of India and globe had come to have blessings at the Lotus feet of Mata Ragyna. Being an important spiritual space rush of pilgrims is expected on the Mela day but the arrangements for the Yatris is too little considering the volume of devotees coming to this place. Ganderbal district can have the privilege to be one of the beautifully developed areas adjoining capital city of Srinagar where Tullmulla (Kheerbhawani) shrine can be the epicenter of such development. Roads have remained same since last 50 years and lanes are narrow to take care of the traffic and parking arrangements are negligible. Voluntary organisations are definitely doing yeomans service but the caretakers of this holy shrine *Dharamarth Trust" have not done enough to create facilities for the Yatris or even providing other facilities or Langars. Sealed donation boxes are seen everywhere but the facilities for the pilgrims is not the priority for the trust at thos or any other location which is under their control. Religious and common tourists definitely visit all these places and

handsome donations is received at all these locations.

Widening of the existing roads or creating a corridor like Varanasi is the need of the hour to get Tullmulla shrine in world tourist map and having a five star hotel and lot of Dharamshalas /Guest houses in very near future will help pilgrims to have hassle free Darshan.

Another important aspect of this visit was interactive session with local Administration including D.C and other members of civil society who were equally concerned about the issues related to water-bodies and cleanliness in whole district.They have agreed to part of my proposal for triple "G" Go Green Ganderbal (GGG) so that it becomes first district in UT of J&K to stop usage of Polythene and take initiatives in cleaning the water-bodies around our pious Shrine and recommend to Govt for better facilities for lodging and boarding in future.

Visit to Zyeithyer is always a pleasure as this place reminds us of the Heaven that exists there and in other parts of Kashmir also.It has remained a favourite place for all devotees to stay and have blessings of Mata and helping them plan their visits to other parts of Valley.Facility is quite impressive and our younger generation should come, visit there and meditate for their benefit and welfare of their community and humanity in general.

Other places nearby which includes Shankaracharya Temple, Vaskura Ashram of Mata Rupa Bhawani, Swami Laxman joo Ashram and "Shankar Pal" are worth visiting for new generation to know more about land of their ancestors, Jagadguru Sri Adi Shankara ji, Kashmir Shaivism and our Mystic saints and sages. Visit to Ashrams of Bhagwan Gopinath , Hari Parwat, Ganpatyar Mandir, Hanuman Mandir, Hari Krishna Temple and numerous other shrines should always be the priority for the devotees who come to Maej KASHEER during these summer months.

During the ongoing kheer Bhawani Mela we received the good news that Jagadguru Sri Sri Vidhushekhara Bharati

Mahaswamiji (37th Acharya) of Sri Sharda Peetham,Sringeri has scheduled his visit to Teethwal for Pran-Preteshta and Abhishek Puja to the Panchaloha Vighraha of Goddess Sharada on 5th June 2023. As we had already planned a visit to this holy place for a day or so but being part of the historic ceremony was all destined and we started our journey towards LOC and had our community guide designated by Mata Herself to take us to that pious place.We started our journey for this place but due to bad weather conditions Maa Ganga called us to another pious and charming place in the hills near Baramulla which has been a place of pilgrimage since time immemorial.Place is called "Venkura" situated in the foot hills of Varamulla hills adjoining Gosianing Teng on the way to Handwara and Kupwara through which the route passes to Teethwal and Shardapeeth.

Venkura village was dominated by KP families and the Asthapan is the abode of Maa Ganga who has emerged here in ancient times and there is sacred Naag(Pond) still preserved and that water is supplied to the nearby areas.Swami Kralbab ji had also done Tapasya here and quite recently the old structures has been renovated and pilgrim's are regularly coming and having Havans and Puja at this place after such a long time.It is very important to mention that only one house has stood the onslaught of the negative asuri forces out of 30-40 households there which were completely burnt or destroyed by the weather conditions all these turbulent years.And this house belonged to one of the disciples of Swami Kral Bab ji and it is in the near vicinity and foot hills of this Ashram.We could easily see the miracle here as nothing has changed on the walls and even OM inscriptions on entrance is still glowing and visible which could've been destroyed by the evil forces.Even the Naag(well) in front of the house which was blessed by Swami ji almost forty-fifty years ago is having fresh water and remained untouched by this turmoil during these dark years.

"Venkura" in Baramulla district can be another place like Zeithyer and a spiritual,

pious and religious place for our Community members or pilgrims who wish to visit Maej KASHEER temporarily and have Darshan and blessings at various holy shrines situated and spread across Valley.

Later on Visit to Mata Shailputri Asthapan on the banks of Vitasta and to Kooti Teerath is always a blessing as these two holy shrines are very ancient and have been blessing the devotees with their divine powers. Holy Shiv Lingam at Kooti Teerath is very rare and ancient. Sixth Guru of Sikhism "Guru Hargobind ji" had been to this pious place in Seventeen century and a grand Gurudwara is existing now near this small temple where Ganga also flows ne arby. Relation of Gurus with KP community particularly that of Guru Nanak Dev Ji, Guru Hargobind ji, Guru Teghbhadur ji and Guru Gobind Singh is well known and recorded in history. Most of us don't know about Mata Bhagbhari (KP saint) for which Guru Hargobind ji had travelled all the way from Punjab to Bless her and she attained Moksha in his presence. She had presented a hand woven Cloak (Pheran) to Guruji as a mark of respect that time and lot of places in Kashmir have testimony to all these holy visits by these Gurus who managed to halt these evil Asasuri forces in completely destroying Dharma from the pious land of Bharath.

After completing our stay at Venkura and for our on route journey to Teethwal, LOC we had Darshan at Tikker which is another abode of Maa Ragyna which is one of the sacred places where Hanuman ji has touched before taking Mata to Tullmull, Kheerbhawani. It is another pious place where Swami Nandlal ji also stayed after coming from Shardapeeth in Year 1948. Miracles at this holy place are well known and arrangements for Yatris on Zeith Ashtami this year wer phenomenal due to timely intervention of Devotees and Volunteers who are always blessed by Mata Herself. A large Bhawan has been constructed for the Yatris and other pilgrims who can be accommodated on these Mela function days or during other months of their visit to holy land of Kashmir. The building is at final stage of

finishing and the entire team needs our appreciation for this wonderful job which will go a long way in restoring our community sites and religious places. It will help in solving the lodging and boarding facilities which pilgrims normally face in other locations. Community members should visit these places and also help in restoring and re-building these sacred places.

Divine powers of Ragyna Mata at Tikker were such that SHE made HH Shankaracharya ji of Shardapeeth Sri Sri Vidhushekhara Bharati ji to visit her abode on 6th June after he had completed the Abhishek ceremony at Teethwal when there was no such visit planned to Kupwara and even Administration was not aware of such visit.

After our Darshan at Tikker we proceed further towards Chokibal and Trehgam which is a picture some journey dotted with old Hindu houses and temples en route and not to speak of magnificent Deodhar and Pine trees. Lot of Hindu villages and shrines in the area whether Shrines in Lagate, Gushi, Sogam, Bomai, Harvan, Chandigaam, Saadmalyun, Vilgam, Handwara etc. Badhrakali temple is one of those Shrines which has regained its importance after it was completely destroyed in early nineties and a grand spiritual place is situated inside the dense forest in Rajwar area which was infested with evil Asasuri forces till lately.

Found Shiv Temple in Trehgam in very good condition inspite of some encroachments in adjoining areas but its presence on main road gives positive feeling in the entire area and you need to pass the road to reach "Sadna Pass" above 10,000 ft which is almost always covered with snow and it is always cloudy with magnificent view of Snow clad peaks and Bangus Valley in the vicinity. After completing various formalities for travelling to this part of Kashmir where permissions are very much required to travel we reached Tanghdahaar which is on the foots hills of Sadna Pass on other side in Karnah Sector of LOC and Teethwal is another 30 km away from there. The route to Shardapeeth from Teethwal was the

traditional route for Chari Mubarak coming from parts of Lahore, Muzaffargarh and crossing holy and mighty Kishanganga near Teethwal. Other two routes which are much nearer from Kupwara and Gurej are not accessible nowadays and starting a corridor for Pilgrimage to Sarvagya Peetham "Shardapeeth" will be decided by Mata Herself and devotees will be able to pay visit to this place very shortly. Aerial distance from Teethwal to Shardapeeth is hardly 5 Km but by road it is almost 25-30 km after crossing the Bridge at Teethwal over Kishanganga river. It was a pleasant drive to Teethwal after crossing various tributaries of holy Kishanganga enroute. Sikh Bridge near Teethwal is another important place to mention as at that very location pitched battles were fought by our brothers when raiders had crossed over to this part, destroyed and burnt down all Hindu/Sikh properties including Temples, Gurudwaras and Ashrams we had there at that point of time Teethwal was a well known economic town connecting Punjab and Kashmir before partition. Lot of businesses were established here and it was also an important spiritual place for final destination to Shardapeeth.

From times memorial KPs and Sanatan Dharma followers used to undertake an annual Yatra to this sacred abode of Sri Sharada-The Sarvajna Peetham (Now located across the LOC in POK).

Jagadguru Sri Adi Shankaracharya who incarnated on this earth twelve century ago had traveled from Kalady, Kerala to Sharda Peeth and later on established four Peethams for rejuvenation of Sanatan Dharma primarily for welfare of humanity and mankind. Four Peethams include Puri in the East, Dwarka in the west, Badari in the north and Sringeri Sharda Peeth in the South. Jagadguru Sri Adi Shankaracharya is relevant to every follower of Sanatan Dharma and with his divine powers he brought forth a sense of Unity and compatibility amongst all by propagating and nurturing the treasured Vedic norms spanning across four directions of this vast nation.

As is mentioned in our texts and holy

scriptures "On this Earth, Jambudvipa is Supreme. Within the Jambudvipa, Bharata (India) is Sacred, Within India the region of Kashmir which is presided by Sri Sharada, the Goddess of Knowledge & Speech (Vagdevi) is Eminent. A temple with four entrances, one in each of four directions was established in KASHMIR as the abode of Goddess Sharda and well known as "Sarvajna Peetham".

It is now that after so many centuries with the Blessings of Sringeri Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam, 37th Acharya Jagadguru Sri Sri Vidhushekhara Bharati Mahaswamiji travelled all the way from Sringeri to Teethwal to Consecrate the beautiful and pious Panchaloha Vighraha of Sri Sharda Mata on June 5th 2023.

It was an historic moment for all the devotees who has travelled from across the globe to be part of the ceremony where HH Sri Sri Vidhushekhara Bharati Mahaswamiji delivered an important spiritual lecture highlighting the importance of the place as it is abode of Mata Saraswati and blessings of Maharishi Kashyap. There is deep connect of sacred region of Kashmir particularly Sarvajna Peetham (Shardapeeth) and Sringeri Sharda Peeth dating back to the era of the Puranas. It is only the divine intervention which is going to restore peace and happiness in the entire region. This can only happen once past glory of Shardapeeth is restored and Puja Archana is started at the pious location in Village Shardi on the confluence of two rivers Kishanganga and Madhumati in Kishanganga Valley.

Entire town of Teethwal wore a festive look and the mood of every household was upbeat as such a spiritual person was in the area after so many centuries which was evident from the works carried out on ground after completion of construction works of Sharda Temple and Gurudwara there which was existing there till 1947. Whole exercise which was undertaken by Save Sharda Temple committee with the blessings of HH Sri Sri Vidhushekhara Bharati Mahaswamiji was

supported by members of all communities, armed forces, District Administration and local population in Teethwal who ensured proper accomodation and free Langar for al the devotees who had travelled to this far off location on LOC. Entire roads of Teethwal and Tanghdar were re-carpeted within days and new Communication Tower for Mobile Phone connectivity was established during these days. Entire Stones and granite for the Sharda Temple and Gurudwara was transported from South India and assembled Within days at this far flung location. Daily Bus service from Srinagar to Teethwal has also been started which all has happend with the divine blessings of Maa Sharda and entire population was surprised and upbeat with these kind of developments happening within months which is not possible without Her divine intervention. All are hopefull to have the

corridor opened to Sarvagya Peetham in coming days which will usher era of peace and restoration of Dharma in our pious motherland.

The visit remained confined to some parts of North Kashmir only. There are thousands of sacred temples and shrines spread across our holy motherland and it is our duty to visit these sacred places and perform Puja at these locations so that the divine forces are invoked and invigorated for betterment of our community, motherland and humanity in general which is the core essence of our Sanatan Dharma and scriptures too. Will try to visit other parts of the valley in next trip and bring the ground report of these sacred places which are part and parcel of our rich cultural heritage and glorious past.

Jai Maej KASHEER



"Sarve Bhavantu Sukhinah"

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 Dr. Neeru Khuru, Jammu - Mob.: 9419286832 | Pt. Ajay Pandita, Gurugram - Mob.: 9818698920

TODAY IT IS SOMEONE ELSE, TOMORROW IT CAN BE ME



Locals of Manasbal Demand to bring the Ancient Lord Shiva Temple to the Tourism Map

The local Muslims in the Manasbal area of the Ganderbal district demand that an Ancient Temple related to Lord Shiva be put on the tourism map ahead of this year's annual Amarnath yatra. The people living in the area and those from adjoining places said the temple is related to Lord Shiva and his journey to the Amarnath Cave, attracting lakhs of pilgrims during the Yatra period.

It is believed that when Shiva started his journey to Shri Amarnath Cave, this was one of the places where he would stop after Tulamulla" said Gowhar Ahmad, a resident of Manasbal. The



temple, currently managed by the Wullar Manasbal Development Authority which is believed to have been built between 800 and 900 AD during the reign of King Awantivarman.

The residents said that people from across the country have a right to visit this temple and add to the spiritual essence of the Amarnath yatra, which they undertake as part of their religious obligation.

Kashmiri Pandits Vote in Valley

Migrant Kashmiri Pandits turned out in large numbers to vote in the Valley Lok Sabha constituencies. KPs strongly supported the creation of dedicated townships for their return, rehabilitation, and restoration of temples in the Valley. Many Kashmiri Pandits from across the country came to vote in the valley and other places in the Union Territory.

PNBMT Demands the Protection of Shrines, Temples Land in Valley

Pt. Prem Nath Bhat Memorial Trust (PNBMT), in its meeting held under the chairmanship of

Roshan Lal Pandita, urged the government to ensure the protection of the property of shrines and temples in the Valley and put a check on land sharks who are trying to grab the property of Hindu religious places in Kashmir.

The Trust, while reiterating its demand for the constitution of the Kashmiri Hindu Shrines and Religious Places Board, urged the government to issue an ordinance in this regard as early as possible and also inventory the land belonging to all Hindu shrines and temples in Kashmir.

However, the meeting expressed its utmost satisfaction with the steps taken by the LG administration in renovating and developing various ancient Hindu shrines and temples in the valley and extended its full cooperation to the government **enrolling all leftover Pandits in voter lists.**

Kashmiri Pandits, while describing the Election Commission of India's decision to delete the cumbersome M-Forms process for displaced voters as encouraging, expressed the hope that the leftover discrepancies will also be removed in the coming Assembly elections to ensure hassle-free voting by the community members.

In a joint statement, the community's socio-political activists said that after the exodus for the first time, the Government of India took the initiative to ensure that Kashmiri migrants could exercise their franchise without facing difficulties. This decision yielded results, and the community's voting percentage increased considerably in all three Parliamentary constituencies of the valley.

It is expected that recent voting will have a more significant impact on the ensuing Assembly elections of J&K as Kashmiri Pandits will play a substantial and decisive role in various Assembly segments of J&K and strengthen the base of democracy.

Several KP organisations demand a Probe into the burning down of the Gulmarg Temple

Prem Nath Bhat Memorial Trust (PNBMT) and Panun Kashmir (PK) have expressed grave concern over the recent burning of the centuries-old Shiv temple in Gulmarg, Kashmir, which has deeply

shocked the Kashmiri Pandit and Hindu communities worldwide.

Gulmarg, renowned for its scenic beauty, attracts many visitors annually. The gutting of this historic temple has thus resonated deeply, causing widespread dismay among devotees and tourists alike.

The preservation and protection of our temples are paramount, as they represent the enduring legacy of Kashmir's glorious civilisation" For over two decades, PNBMT has actively campaigned for the preservation and protection of Kashmir's temples. These historic structures are not only places of worship but also symbols of the

region's rich cultural heritage. The Trust strongly advocates for an institutional mechanism to safeguard these treasures, including the urgent enactment of the Temple and Shrine Bill to ensure their protection, preservation, and reclamation.

In a statement, the president of the KP Sabha, K K Khosa, said that the entire community and Hindu Samaj all over the globe are pained over the incident. He said devotees regularly visited the temple, especially tourists visiting this world-famous tourist spot. He told the government ordered a probe into the matter.

Source: News Agencies

Editing: Vijay Kashkari

The Trust Devasthan Sudhar Sabha Managing Committee Organized Annual Hawan at Ganesh Bal, Village - Hawanad Chowalgam, Kashmir

This sacred shrine of Ganesh Bal is living symbol of Hindu-Muslim unity. It is highly revered and respected by both the Hindu and Muslim community. This important shrine of Kashmiri pandits is situated on the bank of river called NAND and it is the belief of the people of this area that those who visit the shrine for anything get everything and the MANUKAMANA of the devotees is fulfilled. The shrine is at least 500 years old. There were five big Elm trees called in Kashmiri Brenn. The main elm tree which was in the centre symbolised Lord Ganesha and is totally non-existent due to afflux of time. But Devasthan Sudhar Sabha which is managing committee of the shrine has planted a new sapling of YERIKUL-Blue pine at the exact place where most highly revered Brun tree existed some years back. There is a Samadi of Saint Dandi Swami which is located adjacent to this Shrine.

The trust Devasthan Sudhar Sabha managing committee organises yearly Hawan which used to be performed in the shrine to propitiate Lord Ganesh mostly on the day of birth of Ganesh ji which falls on Vaishak Shukal Paksh Chaturdashi called – Gana Tchuddah in Kashmiri. This year also the Devasthan Sudhar Sabha performed the Annual Hawan on 22nd and 23rd May 2024 with great zeal and pomp where a big number of devotees from Jammu and adjacent areas of Kashmir participated in the Hawan.

A good number of devotees from Jagti camp and other non-camp places from Jammu took yatra from Jammu in the vehicles arranged by Relief commissioner free of cost and visited the shrine to pay obeisance to Lord Ganesha, seek his blessings and stayed for four days at the accommodation constructed by Devasthan Sudhar Sabha, participated in the Hawan and partake PRASAD on Poornahuti. The District administration (DC-Kulgam) made all security arrangements.

On 24th of May 2024 all the devotees (yatis) returned back to Jammu.

In the festival Bhajan and kirtan was performed by Tej Krishan Raina (khamosh) along with his team.

Sh. Hira Lal Pandita (Chairman), Sh. J.L Raina (President) and all the trustees of Devasthan Sudhar Sabha are highly thankful to Relief commissioner and DC Kulgam for giving their full support for organizing/ performing the Hawan.

Thanks

- Haresh Koul.



202 Higher Educational Institutes to use CUET-UG scores this year, says UGC Chief

University Grants Commission Chairman M Jagadesh Kumar has said that approximately 202 higher educational institutes, including 46 Central Universities, have registered to use CUET-UG 2024 scores for admission in UG programmes, and more are joining.

The UGC chairman posted on X (formerly Twitter): "So far, 46 Central Universities, 32 State Universities, 20 Deemed-to-be Universities, 98 Private Universities, and 6 Government Institutions have registered to use CUET-UG scores for their admission in UG programmes. More are joining.

Earlier, the UGC chairman outlined the country's higher education regulator's initiatives to conduct the Common University Entrance Test for Undergraduates (CUET UG) 2024.

Kumar said that the difficulty level of the entrance exam was reduced to moderate, accessibility was enhanced to improve the overall testing experience for candidates appearing in CUET UG 2024, and logistical challenges were reduced to make the test stress-free for the candidates, reported ANI.

Detailing the steps taken by the National Testing Agency—responsible for conducting the CUET—Kumar told ANI that the NTA had planned more test centres, hybrid mode examinations, timely availability of admit cards, and breaks between exams held on the same day to make the process more convenient and stress-free for aspirants.

This year, Gap/breaks provided students with mental and physical breaks, allowing them to transition between subjects and reduce stress. This year, NTA conducted CUET-UG in hybrid mode. Increasing numbers of city centres were used, and students chose the centres of their choice. For security reasons, students downloaded admit

cards a few days before the test.

ANI quoted the UGC chairman, "NTA conducted CUET-UG, as announced earlier, between May 15 and May 31, 2024. In this period, two dates overlap with the election dates on 20 and 25 May." He said, "This year, instead of attempting ten papers, students were permitted to write a maximum of six papers." The UGC chairman told ANI, "The rationale behind this decision was that only a tiny percentage of students have opted for ten papers in the last year's test."

However, scheduling papers becomes very complex, leading to conducting the test over several days," Kumar added. The UGC chairman said, "We want to keep the difficulty level of questions in CUET-UG moderate because students are more likely to perceive it as a fair and manageable challenge. Answering such reasonable difficulty level questions can improve students' intrinsic motivation and self-efficacy, as they believe in their ability to prepare for and perform well on the test without undue external help. This positive feeling experienced by the students diffuses from one batch to another and reduces their dependency on coaching."

The UGC chairman also discussed measures to prevent cheating during the entrance examination, including rigorous identity verification processes, photo identification, and biometric scans to avoid impersonation. This year, the seating was arranged to minimise communication between students. A sufficient number of invigilators were assigned to monitor the entire examination hall, and random spot checks were conducted during the exam.

CBSE Class 10th, 12th Board Exams 2025 date Announced

The Central Board of Secondary Education (CBSE) has released the date for the 2024 academic session. While announcing the Class

12 results on May 13, the Board, in its press release, mentioned that the examination will begin on February 15, 2025.

Girls have again outshone boys in the CBSE Class 12 board exams, the results for which were declared recently. 87.98 per cent of students passed the test. Last year, the total pass percentage was 87.33 per cent. Officials said 91.52 per cent of girls cleared the exam, 6.40 percentage points higher than the boys' pass percentage.

"A total of 24,068 students have scored above 95 per cent marks while 1,16,145 students have scored above 90 per cent," an official said. More than 1.22 lakh candidates have been placed in the 'compartment.

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Joint Admission Committee conducts admissions to BE, B. Arch, Integrated BE (Chemical), and MBA courses offered by listed institutes in Chandigarh Courses at:

1. University Institute of Engineering and Technology, Panjab University, Chandigarh
2. Dr S. S. Bhatnagar University Institute of Chemical Engineering and Technology, Panjab University, Chandigarh (Formerly, Department of Chemical Engineering & Technology)
3. University Institute of Engineering and Technology, Panjab University Swami Sarvanand Giri Regional Centre (PUSSGRC), Hoshiarpur
4. Chandigarh College of Engineering and Technology (Degree Wing), Sector 26, Chandigarh
5. Chandigarh College of Architecture, Sector 12, Chandigarh

The admission is based on JEE Main scores and pass Percentage secured in Class XII or equivalent examination.

Counselling Schedule (Tentative) JAC-2024

- Last date to Complete the online registration process: June 23 2024 (Sunday)

- Document Verification Process: 24th June 2024 (Monday)-30th June 2024 (Sunday)

1st Round of Counselling

- Choice filling: 4th July 2024 (Thursday) to 6th July 2024 (Saturday)
- Result of Mock Counselling: 7th July 2024 (Sunday)
- Locking of Choices by the candidates: 8th July 2024 (Monday) to 9th July 2024 (Tuesday) by 8:00 PM
- First round of seat allotment: July 10 2024 (Wednesday) at 8:00 PM
- Submission of Online fee and Willingness to participate in subsequent rounds: July 10 (Wednesday) to July 13 2024 (Saturday) till 5:00 PM
- Withdrawal after the First round of seat allotment: July 14 2024 (Sunday) till 5:00 PM

2nd Round of Counselling

- Choice submission and locking for 2nd round: 15th July 2024 (Monday) to 17th July 2024 (Wednesday) till 5:00 p.m.
- Second round of seat allotment: July 18 2024 (Thursday) at 8:00 pm.
- Submission of Online fee and Willingness to participate in subsequent rounds: July 18 (Thursday) 2024 – July 20 (Saturday) 2024 till 5:00 pm.
- Withdrawal after 2nd round of seat allotment: 21st July 2024 (Sunday) till 5:00 PM

3rd Round of Counselling

- Choice submission and locking for 3rd round: 22nd July (Monday) 2024 to 24th July 2024 (Wednesday) till 5:00 PM.
- Third round of seat allotment: July 25 2024 (Thursday) at 8:00 PM
- The online fee must be submitted between July 25, 2024 (Thursday), and July 28, 2024 (Sunday), until 5:00 PM
- Withdrawal after the Third round of seat allotment: 29th July 2024 (Monday) till 5:00 P

Physical reporting, Document verification, and payment of other charges (wherever applicable) for all admitted candidates:

- 30th July 2024 (Tuesday) and 31st July 2024 (Wednesday)

Schedule of Online Document Verification of Registered Candidates for all categories for Admission to BE/B. Arch Courses.

Reserved Category Kashmiri Migrants: August 5 2024 (Monday) - August 6 2024 (Tuesday) till 5:00 PM.

All candidates are advised to check the updated counselling schedule at www.jacchd.admissions.nic.in.

Total No. of Admission Rounds: 5

Regular Rounds: 3

Special Round: 1

Spot Round: 1

Wards of Kashmiri Migrants and Kashmiri Pandits / Kashmiri Hindu families (non-migrants living in Kashmiri Valley) (i) (ii) Reservation of at least one seat in merit quota in technical/professional institutions.

B.Tech. Information Technology and Mathematical Innovation (IT&MI)

This unique program offered at Cluster Innovation Centre, University of Delhi, is designed to teach an innovation mindset as part of the curriculum and pedagogy. It is a 4years program with two semesters per year. This program aims to build strong analytical skills through Mathematics and application skills in Information Technology (IT). Skilled graduates with a creative mindset for innovation and entrepreneurship are another highlight of the course. In addition to this, the program is specifically designed to boost undergraduate research. This program provides a choice-based credit system.

Candidates must qualify for CUET in the following subject combination:

Anyone Language from List A + Mathematics/Applied Mathematics + Section III of CUET (General Test)

Merit will be based on the CUET scores from the above-mentioned combination.

Admission Alerts

1. Madan Mohan Malviya University of Technology Gorakhpur

Admissions to the Wards of Kashmiri Migrant - One seat for the son/daughter of Kashmiri Migrants is reserved.

For admission under the above quota, the candidates are required to submit their applications on the prescribed application form available on the University website, www.mmmut.ac.in, along with the self-attested photocopies of certificates/documents as mentioned in the general instructions for the candidates called for counselling under respective quota.

- The last date of receipt of the filled application form is June 25, 2024
- Display of short-listed candidates for counselling on June 27, 2024
- Wards of Kashmiri Migrants Counselling at Madan Mohan Malaviya University of Technology, Gorakhpur July 5, 2024 (02.00 PM)

Please complete the Google Form after scanning the signed application form (in pdf).

Visit the website www.mmmut.ac.in regularly. The list of eligible candidates who have called for counselling will be notified on the website. No separate intimation shall be sent.

2. Directorate of Technical Education, Haryana Admission B.E./B. Tech./ B. Arch. Kashmiri Migrants

B.E./B. Tech.

Admission shall be made on the inter-merit of JEE (Main)-2024 through counselling at <https://techadmissionshry.gov.in>. Two online off-campus.

Admission to B. Arch shall be made based on combined merit prepared either from the percentile of NATA-2024 score or percentile of any other aptitude test recognised by the COA and the Percentage of marks of qualifying exams in 50:50 through two online off-campus counselling on <https://techadmissionshry.gov.in>.

During the online registration on <https://techadmissionshry.gov.in>, the Kashmiri

Migrants candidate shall opt for their category and upload the desired documents as per the procedure mentioned in Chapter 3 of the information brochure.

Tentative Key Dates for B. Tech & B.Arch.-2024

B.E./B.Tech.

- Online registration at <https://techadmissionshry.gov.in>. and deposition of Registration Fees Online (Debit Card/ Credit Card/ Net Banking): 29.05.2024 (11:00 am) to 24.06.2024 (11:59 pm)
 - Registration for fresh candidates for 2nd Online Centralized Counselling and Fee Deposition: 02.07.2024 (11:00 AM) to 08.07.2024 (05:00 PM)
 - Verification of online Filled application Forms at HSTES for non-verified fields of PPP ID on CRID Portal: 30.05.2024 (11:00 am) to 23.06.2024 (05:00 pm)
 - Online Centralized Counselling Schedule Ist Counselling
 - Register & fill up choices and lock of choices for Online centralised off-campus counselling at <https://techadmissionshry.gov.in>: 19.06.2024 (11:00 am) to 24.06.2024 (11:59 pm)
 - Online Centralized Counselling Schedule 2nd Counselling
 - Register & fill up choices and lock of choices for Online centralised off-campus counselling at <https://techadmissionshry.gov.in>: 02.07.2024 (11:00 am) to 08.07.2024 (11:59 pm)
- B.Arch.

- Available Soon

3. **University of Delhi**

Common Seat Allocation System-2024 (CSAS(UG)-2024)

For notifications and updates regarding Under-Graduate (UG) Admissions - 2024, please visit www.admission.uod.ac.in

Admitting students through UoD's online platform, Common Seat Allocation System

(UG)—2024, is binding on all Colleges/Departments/centres of the University of Delhi.

For the academic year 2024-25, admission to all UG Programs of all the Colleges of UoD will be made based on the Common University Entrance Test (Undergraduate) - 2024 (CUET(UG)-2024) only.

Separate Allocation result/s will be declared for candidates seeking admission under the Kashmiri Migrants quota.

Up to 5% of seats are reserved Program-wise in all Colleges for the Wards of Kashmiri Migrants.

All wards of Kashmiri Migrants will have to upload a Certificate of Registration as Kashmiri Migrants issued by Divisional Commissioner/Relief Commissioner.

4. Direct Admission of Students Abroad 2024 (DASA)

A Scheme of the Ministry of Education, Government of India, for Admissions to NITs, Centrally Funded Technical Institutions and other Premier Technical Institutions (Other than IITs)

DASA 2024 UG Counselling

- One-time mandatory registration is from June 10, 2024 (Monday) to June 19, 2024 (Wednesday) at 11:59 p.m.
- Submission of application is June 21, 2024 (Fri) 11.59 pm
- Withdrawal June 25, 2024 (Tue) 05.00 pm

Only those candidates who have filled and submitted the Registration form can participate.

Any candidate willing to participate in the DASA-2024 UG admission process, including the Special round, must pay the fee.

Refer to the DASA brochure for more details.

Feedback: vijaykashkari@gmail.com



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Savitribai Phule



AIKS Matrimonial Service



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. Manglic – No. Interested may Contact through - WhatsApp No – 9818879945 or Email ID - vakilrajinder@gmail.com.



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Application No. :

Date :

The President

All India Kashmir Samaj

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

Dear Sir,

I hereby apply for Patron membership of the All India Kashmiri Samaj.
My Particulars are as under :

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..... **Pin :**

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Mobile : **Email :**

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

With best wishes
Yours Sincerely

Signature

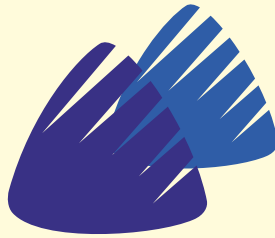
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