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# AIKS नाद naad

A Monthly Publication of अल इंडिया कश्मिरी समाज



## AIKS-LED NCR DELEGATION MEETS J&K RELIEF COMMISSIONER



**Remembrance and Obeisance  
First Anniversary - Punya Tithi  
Masvaar and Vaharvaar, 24th & 25th of May**



***Smt. Phoola Bali***

We pay obeisance to our beloved Smt. Phoola Bali, who ascended to Veshnabhawan on the 8th of May, 2023. Lovingly remembered as Dida, she was a caring and loving person, brimming with hospitality and always eager to help. Her smile and cheerfulness brightened our lives and lifted our spirits. We miss the cool shade of the Banyan Tree, but we take comfort in cherishing her values, experiences and wisdom. We will continue to celebrate and share her wonderful legacy. On her Vaharvaar, we offer our homage and respects to her Atman. ॐ Om Shanti ॐ

**Deeply missed and remembered by:**

Sunil & Jyoti Saraf Bali - Son & Daughter-in-law  
Anil & Sunita Mattoo Bali - Son & Daughter-in-law  
Rashmi Bali Kaul & Vinil Kaul - Daughter & Son-in-law  
Netar Nath Bali - Brother-in-law  
Panun, Vasundhara, Varshun and Zitin - Grandchildren  
Kaul, Khashu, Mattoo and Saraf families

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**THIS MONTH'S COVER**  
**AIKS President Meets**  
**Relief Commissioner**

# INSIDE

- 04 *Editorial* - Uma Kant Kachru
- 05 *President's Message* - Dr. Ramesh Raina
- 06-07 *General Secretary Report* - Puran Patwari
- 08 *Relief Commissioner Meets with AIKS....* - Alka Lahori
- 09 *Letter to Deputy Election Commissioner of India*
- 10-11 *Letter to Chief Election Commissioner of India*
- 12-13 *'Navreh' Message for the Displaced Pandits....* - K N Pandita
- 14-15 *A Dangerous Innocence* - Tej N Dhar
- 16-21 *1931-The Year that changed Kashmir* - Dr. Ramesh Raina
- 22-26 *Evolutionary Leaders and Bharat....* - Rajeshwar Dhar
- 27-29 *A Lanka in Kashmir!*
- 30-31 *Ghazwa-E-Hind* - Vinod Kumar Bhan
- 32-34 *Generational Clash Adapt and Unite* - Sanjay Pandita
- 35 *Embracing Digital Detox....* - Rohit Kachroo
- 36-41 *Shiva-Shaivism Shivaratri-II* - Rajeshwar Dhar
- 42-44 *Bhagavad Gita Summarized* - C L Kaloo
- 45-47 *Book Review* - Dr. Inder Krishen Kilam
- 48 *Kerala and Kashmir Cultural Bonds* - Hira Lal Kak
- 49-52 *Moons of Uranus* - Koshseen Kachru Naik
- 53 *Love Heals Everything* - Diya Bhat
- 54 *Press Release*
- 56 *Jammu Dairy* - Naad Bureau
- 57 *Affiliates' News*
- 58-61 *Education Folio* - Vijay Kashkari
- 62-63 *Matrimonial*

From the  
*Editor-in-Chief*



In a month since I wrote the last editorial, the election fever continues to be on the rise. The fate of four phases of the election have been sealed in the EVMs. The remaining three phases are peaking in campaigning. The festival will come to a closure by the evening of June 1 when the last vote would have been cast. This phenomenal exercise has no parallel in the democracies of the world. A country that has a complex demographic spectrum of religions, casts, illiterates, poor and a huge middle class, the political dispensation has an equally daunting task of strategising, pitching and reaching to that last voter wooing her with promises which, at times, are unrealistic and beat any logical reason.

With all these complexities, the large part of the electorate that doesn't understand what is behind the promises, queues up from early morning to cast its votes. They reflect a sense of pride and fulfilment of responsibility on coming out of the election booth. In a milieu of this sort, keeping polls to be free and fair is in itself a daunting task for the machinery of the Election Commission of India (ECI). And, it comes out with flying colours. Barring a few incidents the polling has been peaceful and smooth despite high tempers from the rival camps. This festival, truly has no parallel in the democracies in the world.

While we all will be glued to the TV screens on June 4<sup>th</sup> to see who succeeds to the throne to govern us for the next five years, I reflect on the 34 years of our community's exile in their own country. Democratic India may be an example for the world, it has grossly failed a miniscule, patriotic intellectual community by denying it justice

to which it is entitled. Besides losing its moorings, it has not been in the canvas of the political scene of any national party and has, largely been neglected. So much so, the Delimitation Commission, which was seen by the community to recommend a political representation of its own, also disappointed it by its recommendation of "Nominated Representative" by the LG, leaving no choice for the community to elect its own representative. This is despite the fact that there is a precedence in the Election Commission document of a "Notional Constituency" for the Buddhists of Sikkim by the name of "Sangha Constituency". It is noteworthy that in one of the meetings held by the Delimitation Commission with the President – AIKS, Dr Romesh Raina, he had apprised them of this precedence which was acknowledged by the ECI representative during the meeting.

The big question, therefore, is – why this apathy towards us? My answer is that we have two major hurdles – One, our electoral insignificance because of our miniscule numbers. Two, our non-cohesive and divided objectives. While the first is where not much can be done in the immediate timelines, the second is of our own making. Our repeated failure as a community to present a unified representation has been our own undoing. It is baffling as to how an intellectual community can't fathom the value of the old saying – "Union is Strength". It is still possible to wake up this late and stir ourselves into a single face and voice.

Food for Thought!

Namaskar!

युकांकामरु

*Namaskar!*

## From the President's Desk



### Inject A New Momentum and Urgency

The upcoming Parliamentary elections and initiation of a much awaited political process has increased the pace of expectations in the UT of J&K and Kashmiri Pandits being no exception. Consequently, to encourage members of the displaced KP community to cast their votes from their homes of adoption outside UT of J&K, the outreach of J&K civic administration and ECI officials succeeded to a certain extent in instilling some sense of confidence in them. This also turned out to be an opportunity to dispel the notion of sense of indifferent administration towards the issues concerning KP's and the occasion was used to convey the message of a responsive administration instead. In this regard several meetings took place between KP Organisations, activists ECI officials and Relief Commissioner to address some core concerns about the entire KP migrant voters process which indeed was addressed with major overhauling of the entire process with minor glitches remaining and am sure with effective follow up, over a period of time things shall get better.

Though there is an ensuing debate on social media, twitter and other digital media about the futility of KP's J&K electoral participation, the conversation is essentially based on the premise of gradual irrelevance of KP's leading to their erosion from the socio-psychological memory of Kashmir but a large section of the community feels otherwise. Even KP mainstream organisations including AIKS lends strength to our participation in the political process as rightful stakeholders because Kashmir is our core constituency and we can seldom afford to leave our lien on Kashmir. We need to understand and for all times to come that our existence is

tied to the Valley and it has a Hindu dimension attached which unfortunately is under constant assault only to deny the Hindu civilisational revival. To discourage therefore KP's Kashmir connect, they have been made to suffer in a politico-religious war inflicted on them of which they don't form any part or contribute in any way. It has a long history the movers and shakers of Islamic Kashmir have all along tried to deny the pre-Islamic past of Kashmir the present displacement of KP's has come as a manna from heaven to firm up their grip on the socio-cultural mind of Kashmir and its political narrative. one thing is clear that post-90, migration of Kashmiri Pandits, religion has come to play a big and an important role in its mainstream political life, thus blurring the line between politics and religion.

Messaging is important and presuming that KP's exercise democratic dissent and protest by not participating in elections, will it make any difference my answer would be that it tantamount to play in the hands of anti-KP forces by providing them with the fuel to drive their agenda and such forces are always in wait for such an eventuality which will take Kashmir closer to an Islamic entity. It will have post-electoral consequences of encouraging a minority free Kashmir. Legislative advocacy in this regard can influence policy changes and that can turn out to be a central figure of political discourse. The only path to halt such a situation is to register the electoral presence by injecting a new momentum and urgency in the entire process. This also will act as an antidote to the vested interests capable of influencing the flow of local politics dominated by a mix of heavy dose of religion to cease their manipulation.

It raises a seminal question where one is forced to imagine Kashmir without Kashmiri Pandits and that requires a serious soul searching. Can this perception be allowed to gain currency? It indeed is a known fact that the Kashmir of today is no more the same as we left in 90's. It is now therefore about reimagining, recapturing and reconquering it but with protracted exclusion from Kashmir the odds definitely are heavily against us. In this regard there is also a deliberate attempt to accentuate the difference in the perception of the current situation to keep perpetually KP's away from Kashmir which has sinister implications for the beleaguered KP community.

While concluding the possibility of KP issue entering a new era looks likely. The meeting with the Union Home Minister on April 8, 2024 is important to quote to buttress the argument. Kashmir connect via electoral participation offers therefore an opportunity to move forwards and come out of frozen mind-sets.



- Puran Patwari



## General Secretary's Column

**T**he epoch-making events of the month have been the Relief Commissioner (RC) Dr Arvind Karwani holding a meeting with AIKS and other organizational heads and prominent social activists of Delhi and BJP Vice President (In-charge J&K) Ashish Sood meeting with AIKS, JKVM and KP social activists.

### RC Meeting with AIKS

Relief Commissioner Dr Arvind Karwani held a meeting with AIKS and other organizational heads and prominent social activists of NCT Delhi and NCR region to discuss matters of welfare issues and electoral participation of 'migrant community' in Delhi NCR. The meeting was held on 24<sup>th</sup> April at Kashmir House – 5, Prathviraj Road. President, Dr Ramesh Raina, accompanied by his Vice President Ms Alka Lahori and Naad Editor-in-Chief Shri Uma Kant Kachru, asked for many relief measures for 'Migrant voters' on the polling days-- like polling booths at KP Sabhas/ Samitis and transport facility for ferrying voters to the polling booths; setting up an extension of RC office or counter at Kashmir House in Delhi and uniform relief policy at par with Jammu for AMR relief holders of Delhi; single window system for grievance redressal mechanism for the exiled community and also making Distress Sale Portal more vibrant and active platform which has slowed down over a period of time. Most of the demands were agreed upon instantly. A WhatsApp group was also formed by RC for instant connect with migrant community in Delhi (full report elsewhere)

### AIKS Executive Committee Meeting

AIKS held its Executive Committee meeting on May 11<sup>th</sup> at its HQ –308 (LGF) Ashoka Enclave—III, Faridabad. The meeting was attended by most of the executive members. President Dr Ramesh Raina presided over the meeting and General Secretary Puran Patwari

conducted the proceedings. The participants included Senior VP Prof Dr Sudhir Sopory, Shri S.K. Bhan (VP), Ms Alka Lahori (VP), Dr Manorama Bakshi (VP), Shri Uma Kant Kachru, Editor-in-Chief – Naad and Special invitee Dr I.K Kilam. The meeting went as per the agenda, including welcome address by the President; Approval of the minutes of the meeting of the previous Executive meeting held on 29<sup>th</sup> October 2023; General Secretary Puran Patwari presenting the GS report; Presentation of the unaudited accounts of financial years 2023-2024; Appointment of the Returning Officer for conducting elections for the post of President AIKS for the term, 2024-2027; Discussion on future programmes of the AIKS and follow up in the wake of changing scenario in Kashmir. All the agenda points were discussed threadbare. President Dr Raina gave an overview picture of the role of AIKS in community affairs and building a bridge between the political class of the country and the community.

### Dr Anoop Bangroo appointed as Returning Officer

Dr Bangroo, an eminent doctor who kindly consented to be the Returning Officer, was unanimously approved by the Executive body to conduct AIKS elections for the post of President 2024-2027.

### Community Interface with APNI Party Supremo:

AIKS, GKPD, JKVM and KSS held a virtual meeting with Shri Syed Altaf Bukhari, President APNI party on May 11<sup>th</sup> 2024. The interface was necessitated in the backdrop of non-engagement of political class with the beleaguered community in the election season. The ball was set rolling by GKPD's Dr Surrinder Koul who highlighted at length the issues faced by the hapless community who have been in a state of exile for 35 years now.

AIKS President Dr Ramesh Raina as community speaker started with eulogizing the role of KPs in anti-Afghan resistance led by Shri Birbal Dhar who despite losing all his family members retrieved and conquered Kashmir for its inhabitants and how over a period of centuries KPs have created a knowledge based society in the valley. Coming to present times, Dr Raina said that Kashmir narrative built on half-truths and falsehood holding 'Jagmohan and Centre's conspiracy' theory responsible for our ouster is one sided tale of atrocities without taking into account the tragedies, miseries hardships faced by KPs in the aftermath of their banishment from the homes. He lamented the fact that Kashmir was the only place in India made minority free which was not consistent with the constitutional provisions of the country. He said in order to bring the valley back on rails the political culture and narratives need to change, a healing touch policy and CBMs to assuage the hurt sentiments of the psychologically bruised and scarred community. He also urged that as part of an effective and meaningful legislative advocacy, inclusion of reversal of migration of KPs in their respective political agendas was prerequisite. Responding to the concerns and suggestions put forth by Dr Raina and Dr Surrinder Koul Shri Bhukhari was candid in accepting them and assured a follow up by his party in coming days. The proceedings were conducted by Mrs Neerja Sadhu and vote of thanks was presented by Shri Utpal Koul.

### **AIKS at Community interaction with BJP Points man**

On May 12 BJP vice-President (In-charge J&K) Shri Ashish Sood had a meeting with AIKS, JKVM and prominent community social activists at Madan Mohan Malviya Bhawan ITO, Delhi. AIKS delegation led by President Dr. Ramesh Raina, included two VPs, Ms Alka Lahori and Dr. Manorama Bakshi. JKVM was represented by its President Shri Dileep Mattoo, S/Shri Sanjay Ganjoo, T.N Razdan and a large group of community activists. The agenda of the meeting was to assess the electoral status for Parliamentary elections for J&K in Delhi NCR and an informal interaction with the community leaders. The ball was set rolling by AIKS President Dr. Ramesh Raina by enumerating the gaps in communication lines and trust deficit between the community and the party created by latter's apathetic attitude towards the exiled community, though he said that community still remained its steadfast supporter. The same sentiment was carried forward with more

vehemence by other speakers like Alka Lahori who called in question the flag-bearer of 'Hindutva agenda' party's loyalty towards KP cause. Dr Manorama Bakshi made emotional pitch for government measures for stemming the slowing growth rate of the community. JKVM President Dileep Mattoo too said that the Party's indifference towards community was not only causing hurt but had demoralizing impact on the community. Sanjay Ganjoo came down heavily on the party for its brazen neglect of the community and its issues also taking community's support and loyalty for granted. Shri TN Razdan too was not mild in his criticism of the party for its callous attitude towards the community which had pinned great hopes on it. The meeting and interaction with BJP points man had a moment of catharsis for the activists and leaders who gave vent to their pent up feelings and frustrations with the Party.

### **AIKS Petition at HC Jammu**

There is something heart-warming about the Civil Writ Petition pending in High Court Jammu. On the day of its hearing on May 3<sup>rd</sup>, the Honourable judge observed tardy pace of the case which has been hanging fire for so long and admonished the state government for going slow on the petition of AIKS on behalf of the Displaced community. Fixing the next date of hearing on May 6<sup>th</sup>, the judge said that the dates for hearing of the Petition should be set at short intervals so that the case is brought to its logical conclusion and disposed off as soon as possible. Pertinent to note here that AIKS under the stewardship of Shri MK Kaw had filed a Civil Writ Petition on behalf of the displaced community in the Supreme Court of India in 2006 and made Govt of India and state of J&K as respondents. In its prayer the CWP had asked for many relief measures for the displaced community, apart from their honourable return to the valley. However, the case was transferred to HC of J&K and conjoined with other such petitions, now referred to as OWP (Other writ Petitions). AIKS wishes to place on record its profound gratitude, on its own and on behalf of the community, to the august group of advocates who are pleading (pro-bono) the case before the Honourable HC in Jammu --- S/Shri PN Raina, PN Goja, Virender Bhat and Kashmiri Lall. AIKS also thanks its VP Shri A.K Raina and Secretary Shri Aryan Ramesh for pursuing the matter and coordinating with advocates.



# RELIEF COMMISSIONER MEETS WITH AIKS AND SOCIAL ACTIVISTS



- Alka Lahori

*The epoch-making event of the month has been the Relief Commissioner (RC), Dr Arvind Karwani, holding a meeting with AIKS and other organizational heads and prominent social activists of Delhi.*

In a pleasant departure from past traditions, Relief Commissioner Dr Arvind Karwani held a meeting with AIKS and other organizational heads and prominent social activists of NCT Delhi and NCR region to discuss matters of welfare issues and electoral participation of 'migrant community' in Delhi NCR. The meeting was held on 24<sup>th</sup> April at Kashmir House- 5, Prithviraj Road; and in order to give it a personal touch, the invite for the meeting had been extended personally by RC Dr Karwani to the President AIKS and prominent organizations and social activists. President Dr Ramesh Raina who was accompanied by his Vice President Ms Alka Lahori and NAAD Editor-in-Chief Shri Uma Kant Kachru. RC, Dr Arvind Karwani was joined by two lady officers, one stationed at Delhi Office and another from Jammu who were part of his delegation.

AIKS President Dr Raina, who was called upon by all the participant organizations and activists to speak on behalf of the community, took the floor and asked for many relief measures for 'Migrant voters' on the polling days-- like polling booths to be set up at KP Sabhas/ Samitis or nearby temple complexes where there is cluster presence of KPs, make available transport facility for ferrying voters to the polling booths which were agreed to by the RC immediately. Regarding cumbersome M-Form, Dr Raina suggested if duly filled in and signed form was submitted to concerned authority through WhatsApp (from registered number) in order to make it easier and hassle free exercise, which otherwise involves long distance travels. The suggestion was immediately approved and an official order issued the very next day.

Dr Raina began by impressing upon the Relief Commissioner that unlike Jammu which has a structured data about the 'migrant community', Delhi NCR had a very fractured data and stressed that it was the need of the hour to collate it for a record and future reference, making it clear to the Relief Commissioner that for undertaking that mammoth exercise the help of grass root level activists and organizations was crucial in Delhi NCR. Secondly, AIKS President Dr Raina reiterated his oft repeated demand for setting up an extension of RC office or counter at Kashmir House in Delhi to facilitate the harried Migrant residents who live in Delhi NCR and have to rush to RC Office Jammu for getting small things done like a migrant certificate for availing benefit of educational reservation policy. RC promptly acceded to the demand and said he or an officer from RC Office would be visiting Delhi once a month. There was yet another demand put forward-- uniform relief policy at par with Jammu for AMR relief holders of Delhi, as they feel like abandoned babies of the state. RC Dr Karwani, expressing his full support for the idea said that he would look into feasibility of it as it involved taking on board Delhi administration and also Home Ministry. In keeping with AIKS's consistent demand, Dr Raina spoke about the need for a 'Single Window System' for grievance redressal system of exiled communities and also making Distress Sale Portal more vibrant and active platform which has slowed down over a period of time. The Relief Commissioner was receptive to most of the demands and instructed his officers stationed in Delhi, Kashmir House, to be prompt in addressing the issues of the migrant community in Delhi. Consequent to the interaction with "Migrant community' in Delhi and on popular demand, the Relief Commissioner created a WhatsApp group of the social activists and organizational heads for instant dissemination of information and keeping the community in Delhi posted about any official notifications regarding their welfare. Very heartening to note that the group is very vibrant with RC interacting with members on a regular basis and instantly answering their queries and also sharing any official notifications regarding the migrant community. Welcoming it, many community members thanked the RC for such benevolence and called it as a move to integrate the community which was scattered like dry leaves by the devastating events of 1990. All in all, it was a very fruitful exercise with a cathartic effect.





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President

Mobile : 9891160674

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Date 09-04-2024

Sh. Hridesh Kumar  
Deputy Election Commissioner Of India  
New Delhi

## **Sub: Allocation of more Polling Booths for Kashmiri Migrant Voters Residing In Different Parts Of The Country.**

Reference: Kashmiri Pandit Delegation Meeting With Election Commission Of India On April-1 And April-8.

Sir,

This has a reference to the above mentioned subject. In this regard it is stated that a large number displaced Kashmiri Pandits got scattered through the length and breadth of the Country after the exodus was forced on them in 1990. They made different parts of the Country as their homes of adoption. During all these thirty five years people residing in such parts did not get an opportunity to vote because of the non availability of Polling booths in those areas. As discussed with you about the subject I am providing you the list of such places along with the concerned persons to provide the logistic support for such an exercise.

**KPA Mumbai (9820188453)**

**KHCWA Bangalore**

**Kashmiri Samiti Dehradun**

**Kashmiri Hindu Sabha Telangana**

**Kashmiri Samiti Chandigarh**

**Pune**

**For Delhi NCR**

**Dwarka-Gurugram**

**KSS-Faridabad**

**Rohini**

**Vaishali**

**KMWA-Noida**

**Shalimar Garden**

**Sh Krishen ji Khemu President**

**Sh. RK Mattoo (9448087344)**

**Sh. Rajinder Ganhar (8218708836)**

**Sh. IK Pandit (8008579039)**

**Sh. Romesh Pandita (9216845487)**

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
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\_\_\_\_\_  
\_\_\_\_\_

The list is provided to you for your ready reference and necessary action at your end.

With Best Wishes And Warm Regards

Dr Ramesh Raina

### **AIKS affiliated Units at:**

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

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



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Date- 30<sup>th</sup> March, 2024

Sh. Rajiv Kumar  
Chief Election Commissioner of India  
New Delhi

## Subject Simplification of M Form Process For Kashmiri Migrants

Dear Sir,

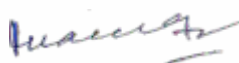
This is with regard to the scheme for the Kashmiri Migrants, continuing the past practice of facilitating them to vote through Postal ballots and Special Polling Stations set up at Jammu, Udhampur, and New Delhi. The scheme announced continues M-Form and 12-C procedure which has been a subject of contention and criticism for various reasons, leading to calls for its removal. Here are some key points to consider for its removal:

- 1) **Discriminatory Nature:** The M-Form procedure subjects these voters to additional bureaucratic hurdles compared to other voters. This creates a sense of discrimination and inequality, going against the principles of fairness and equal treatment under the law.
- 2) **Complexity and Bureaucratic Hassles:** The process of filling out the M-Form is often complex and cumbersome, requiring specific documentation, proof of migration status and attestation by a gazetted officer. This complexity deters willing and eligible voters from participating in the electoral process, undermining the democratic principle of universal suffrage. Removing the M-Form would simplify the voting process and encourage greater participation among Kashmiri Pandits and migrant voters. In the age of digitalisation, the alternatives like self-attestation with an ID proof should be sufficient evidence to prove the voter's authenticity.
- 3) **Potential for Exclusion:** The stringent requirements of the M-Form procedure increase the risk of excluding eligible voters who may not have access to the necessary documentation or face challenges in meeting the criteria. It disincentives electors as he/she has to visit related offices not once but several times. This exclusionary effect disenfranchises individuals and communities, undermining the integrity of the electoral system and eroding trust in democratic institutions.
- 4) **Historical Context:** Kashmiri Pandits have faced forced displacement and persecution in the past, leading to their status as migrants. The imposition of additional barriers to their participation in the electoral process perpetuates their marginalization and exacerbates the sense of alienation from the democratic process. Removing the M-Form would signal a commitment to addressing historical injustices and fostering inclusivity in Kashmiri society.
- 5) **Non-existent Gazetted officers:** The community is facing a peculiar problem of non-existent gazetted officers within who were aware of the background and would not create much problems before attestation. Since the number has dwindled considerably particularly outside Jammu Kashmir; interested voters find it a huge deterrent to find a compassionate gazetted officer to oblige.
- 6) The community has filled M-Forms several times in the past. An estimate is that around 20,000 M-Forms duly filled are lying with ARO (migrants) Jammu. They can be considered for this and subsequent elections as consent forms.

- 7) Similarly, the complete data of registered Kashmiri Migrants is lying with Relief Commissioner (Migrants) Jammu and Delhi government. It is in digital format and can be used to allow all these eligible voters to cast their votes in the zones they stand registered.
- 8) **Efficacy and Need for Reform:** The effectiveness of the M-Form procedure in achieving its purported objectives, such as preventing voter fraud or ensuring the integrity of the electoral process, is questionable. There is little evidence to suggest that the M-Form effectively addresses these concerns, while its negative impact on voter participation and inclusivity is well-documented. Reforming or removing the M-Form would allow for more effective and equitable measures to be implemented to safeguard the electoral process.

In conclusion, the M-Form procedure for Kashmiri Pandit and migrant voters should be removed due to its discriminatory nature, bureaucratic hassles, potential for exclusion, historical context, constitutional concerns, and lack of efficacy. Removing the M-Form would uphold the principles of equality, fairness, and inclusivity in the electoral process, thereby strengthening democracy in Kashmir and beyond.

With best regards,



Dr Ramesh Raina

#### AIKS affiliated Units at:

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

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



- K N Pandita



# 'NAVREH' MESSAGE FOR THE DISPLACED PANDITS OF KASHMIR

The new year (Navreh = Nava Varsha) of the now displaced community of the Hindus of Kashmir Valley is celebrated according to the Saptrishi calendar entering the 5100<sup>th</sup> year. This five-thousand-year-old calendar was suddenly discarded and rubbished with the advent of Muslim rule in mid-14<sup>th</sup> century. However, historians like the author of Baharistan-i-Shahi written in early 16<sup>th</sup> century, did use the Saptrishi calendar alongside the Hijra calendar which the Muslim missionaries had brought to Kashmir.

On the penultimate night, Kashmiri Hindus invariably observe the tradition of filling the platter called 'thaal bharun'. At least seven items like handful of rice, few grams of sugar, milk, herbs, walnuts and especially the new year's astronomical almanac called *Jantri* are placed on the platter and each member of the family is supposed to cast his look on the contents of the platter early next morning the Navreh day. It is considered auspicious omen for the plentifulness of the coming year.

This is an old Zoroastrian tradition meticulously observed even during the current orthodox regime of the Ayatollahs in Iran. They call it "*Haft Seen*" meaning seven items beginning with the sound S. The significance of Navroz, the day of Equinox usually falling on 21 March, has been stated in Avestic literature. The curious sentence runs as this: *roch-I navroch jamashweta patmanak biavart* meaning on Navroz, Jamshid brought the 'Measurement' —the measurement of Time and

Space. This is the legend of the origin of measurement of time.

Jammu Sharada Sanjeevani Kendra took the initiative of dedicating this year's Navreh celebration to the memory of great Pandit physician and social reformer Shriya Bhatt who had cured Sultan Zainul Abidin Bud Shah of some disease. He had implored the Sultan to call back the departed Kashmiri Hindu community and renewing a glorious page in the history of Hindu Kashmir.

On this occasion, a senior RSS leader, and Sah Sarkaryavah Dr Krishan Gopal digitally conveyed his felicitation message to the displaced community of the valley. We are thankful to him and his organization for the goodwill gesture shown to the exiled community. Normally, the RSS avoids talking about the displaced community, and the community does not scratch the matter unnecessarily. But the message which the senior leader conveyed falls short of some fundamental observations and nuances intricately connected with the history of rise and sudden expansion of jihadism-terrorism in Kashmir from 1980s.

The foremost observation about Dr Krishan Gopal's message is that it is in line with the classical vague and incoherent statements that political leadership of every hue in the country utters. For example, he says "various exoduses were faced by KPs from time to time during last 700 years and the last one was 1980-1990." The question is that if the RSS knew that KPs had been under repression for last 700 years, what

agenda did it suggest to the GoI in 1947 for ensuring that the Muslim majority rule in J&K (that had ousted the Hindu Maharaja) would not repeat the history of its forebears? RSS opened its *shakhas* in J&K only to increase the numerical strength of its cadres on All India level with no agenda for the security of the vulnerable community. The suppression and oppression to which the Pandits were subjected during the so-called popular rule of Nehru's protégé, beggars no description. Did RSS even once lodge a protest with the then Central or State government? No, never. Even today the situation demands that instead of pontificating, RSS should script concrete and implementable suggestions of permanently securing the Pandit minority from the existential threat that loomed large on them for seven long centuries and even haunts them today despite the so-called normalization of ground situation in Kashmir valley. I wish Dr Gopal watches the video showing conversion of a Hindu labourer from Bihar conducted by Kashmiri Muslims.

Take another example of issuing vague statements. Dr Gopal says that "the time is ripe for the KPs to celebrate religious festivals in the valley." Where is the religion of Kashmiri Pandits; where are their shrines, temples, agraharas and asthapanas? Where are the traditional caretakers of these shrines where festivals are celebrated? Perhaps Dr Gopal is not aware that today only 30 per cent of Hindu shrines and temples survive in the valley and these too in utterly dilapidated and ruinous condition. For last three decades and half the Premnath Bhat Memorial Trust, the organization of displaced KPs in Jammu, has been crying for protection of shrines and temples' property in Kashmir but there are no takers of this supplication. The Trust tried its best to get a bill passed so that like Awqaf, a Board for Hindu Shrines and Temples is constituted. Not to speak of local adversaries even a lawmaker opposed and got the bill scuttled. Did RSS ever speak ask the government to forbid vandalizing of Hindu shrines and temples in the valley?

Dr Gopal was enthusiastic to call the day as Shaurya Diwas and Vijay Diwas. We are integral part of the Indian Union and take pride in being so. But did not the entire community of KPs show the unflinching determination in bearing the

atrocities, killings, kidnappings, rapes, lynching, forced exile etc, but not succumbing to tow the anti-national line of their tormentors. Does not this community deserve to be honoured by the nation as the most outstanding community in fight against terrorism and jihadism and protecting the integrity of the nation? Did RSS even felicitate even a single KP while setting up grand rallies at different places in the country?"

We would also like to comment on the much trumpeted "change" in the ground situation in Kashmir. What is the implication of "change" in the context of Kashmir? India has sunk trillions of rupees in Kashmir to win the elusive peace. That is fine. The Prime Minister spoke for more than an hour to an incredibly huge crowd to the tune of 2 lakh in Srinagar recently. The refrain of the media was that Kashmiris had forgotten their previous tryst with Pakistan and now only the tricolor was to be seen fluttering everywhere. Yes that is right. But during his one hour plus address, while the PM touched upon almost every aspect of Kashmir situation, he did not utter a syllable about the 36-year long exiled community of Kashmir Pandits. Why was he afraid of telling his huge Muslim audience that now that India had done so much for the people, it is the responsibility of the people to initiate a peace dialogue with their exiled and estranged brethren to bring them back with dignity? What prevented the PM from making this kind of appeal?

This is the crux of the issue. This explains why leaders make evasive and vague statements about Kashmir. They have to be loyal to their slavish mentality. To say that the ground situation has changed and militancy is gone is the culture of colonial powers not nationalists. A nationalist Prime Minister addressing the mammoth gathering in Srinagar would have said that he will not leave Kashmir unless the people at large make an appeal to their exiled brethren to return to Kashmir and they would be their protectors. This would have sent the ball out of the court of the Prime Minister. Kashmiri Pandits know that the evasive and diabolic rhetoric sustains status quo in Kashmir and Pandits take a good laugh at it.



– Tej N Dhar



# A DANGEROUS INNOCENCE

Ever since I spotted this phrase in a book of philosophy that had been recommended to me by a friend, I have not been able to stop thinking how, in one way or the other, each one of us, harbours a dangerous kind of innocence.

Right from our young days, our elders make us believe that the world around us is full of promise, that we can achieve whatever we wish, if only we are prepared to work hard. Such thinking has led to the popularization of several kinds of myths in different parts of the world. In America, especially, it led to the creation of myths like the American dream and the myth of the self-made man. The autobiography of Benjamin Franklin, the distinguished American of his times, is cited as a living example of such thinking. The same thinking has nourished the spirit of capitalism, in which work is equated with worship.

What surprises me is that wise people from the past, like the Greeks and the Romans, had, time and again, tried to remind people that the belief that everything is going to be good in human lives is a product of dangerous innocence, for it misses out on taking due cognizance of the dangers that lurk in the very process of living, of sudden and untimely deaths, of physical and mental afflictions, and bodily pain that can invade human lives with unexpected suddenness, resulting in panic, anxiety, and suffering. When things go wrong, and they do go quite often, people are shocked and traumatized.

This is mainly because they have remained ignorant about the possibility of such eventualities. They have not outgrown their innocence. And that makes it dangerous.

When things look like going well in people's lives, it is difficult to convince them, through rational argument, that the veneer of normalcy hides unforeseen dangers. The classical philosophers recognized this difficulty by saying that logical arguments are like eels that slip away from human minds, so there is need for using striking metaphors and imagery to let the knowledge of dangers in our lives stay with them so that the web of innocence is removed for good, and they are readied to grapple with unpleasant feelings and emotions caused by adversities. They used a minor goddess called Fortune to make them aware of their dangerous innocence, because she reminded them all the time of the possibilities of fluctuations in their lives and thus prepared them for facing adversities without getting paralyzed with fear and anxiety. Seneca, the wise Roman philosopher, even suggested that every morning people should meditate, even if for a short while, on all the possible sorrows of the mind and body that the goddess might subject them to. I quote a couple of lines from how he framed this meditation, to have some idea of what he wanted people to do:

*[the wise] will start each day with the thought...  
Fortune gives us nothing which we can really own.  
Nothing, whether public or private, is stable;  
the destinies of men,*

*No less than those of cities are in a whirl.  
Whatever structure has been reared, by a long  
sequence of years, at  
The cost of great toil and through the great  
kindness of the gods, is  
Scattered and dispersed in a single day....an  
hour...an instant of time....*

Fortune became an important part of the Medieval thinking in Europe and got associated with the Christian idea of Fall. It was invoked by writers and dramatists of the seventeenth century. The pithiest and telling formulation is in Christopher Marlowe's *Edward II*:

*Base Fortune, now I see, that in thy wheel  
There is a point, to which when men aspire,  
They tumble headlong down....*

Our rich tradition does not admit of any kind of dangerous innocence. It has always encouraged people to work, for without that living is impossible, but not to get attached to

its fruit, so that they do not get disappointed and shocked if things do not work according to their expectations. This strengthens them to face eventualities with calm resignation. That certainly helps in avoiding the possibility of innocence about dangers.

In our times, however, many adventurers have given a new spin to the idea of dangerous innocence. They indulge in all kinds of dangerous actions: stealing, looting, and even killing, and yet claim to be innocent. Lately, we have seen that when people are caught indulging in such activities, they plead innocence. Even terrorists, who kill people without compunction call themselves innocent. The most ironical part of this is that a huge number of people endorse this kind of thinking. My friend says that this truly is dangerous innocence. The need of the hour is to ensure that such innocence is not allowed to grow.



*Sharika Peeth Sanstha  
"Kashur Bhawan "  
Jammu performed a  
Yagya after Nine days  
long Pooja on pious  
ocassion of Navratra.*



-Dr Ramesh Raina



# 1931-THE YEAR THAT CHANGED KASHMIR

Kashmir of the yore has evolved after a long process of confluence and assimilation. It begins with the creation of a social polity shaped by currents and cross currents of the civilisational History. It formed the broad base on which the idea of Nationhood was formed. However, in course of time the democratic values suffered immensely. This erosion in the value system rendered Kashmir vulnerable to the growing tide of religiosity. The rise of forces who advocate blatant secessionism therefore should not be seen as an abrupt development. It is a product of interplay between religion and politics which has a long history. As a matter of fact, religion has been made

susceptible to politicisation. From late 1920s, the winds of change were palpable in Kashmir. It started with breeding negative trends and movements which expressed itself when Durga Devi, a Kashmiri Pandit lady, in 1928 was murdered in Kashmir and her body recovered from a drain in Karan Nagar Srinagar. Not only that, but some cases of cow slaughter too have come to the light. It was natural for Kashmiri Pandits to get frightened as it reminded them of the dark days of inhuman Pathan rule. Such acts remain unexamined. It resulted in sowing psychological roots of discontent. 1931 in this regard stands out as a year of profound significance as it laid the foundations of fault lines which eventually became bitter battle lines.





Consequently, the year 1931 became the landmark in the process of change foisted on the otherwise serene and calm Kashmir that time which gradually started entering in the empty spaces of the society. An uninterrupted continuous process of change though faint in the beginning but became bolder, aggressive and agitational with the passage of time, was put in motion and the first crack in the edifice of the pleural social structure and political framework of Kashmiri society came to the fore in February 1931 when nine members of Zana Bhat's family were axed to death by the people from neighbouring village Watakul. Kanikoot is a village situated in Nagam Tehsil Chadoora, District Budgam and it had a sizeable KP population in 1990, though Watakul essentially was inhabited by Muslims with no Kashmiri Pandit families. Notable is that Zana Bhat was instrumental in providing his huge land for tenancy cultivation to the Muslim peasants. He therefore commanded a lot of respect from the people not only from his village but from adjacent areas as well. Liquidating him and nine members of his family as such cannot be without a reason though unknown to us till date. After the killings the perpetrators of the gory crime set his house on flames ostensibly to leave no evidence behind. Relevant to mention here is the concocted report prepared by the local Patwari in this regard by blaming incident to "Atish Naghani"(Accidental Fire). With this report serving as a crucial evidence in the case, it was but-natural that the assassins would be let free but it was for the crucial evidence of their faithful Gujjar servant who had also saved the lone survivor of the carnage by jumping from the window along with the sleeping boy, proved to be decisive in sending nine out of thirteen accused to gallows. The incident sent shock waves through the fragile Hindu minority. This incident is enough to merit the attention as it brought itself with new emergent realities making the insecurities in Kashmiri Pandits more palpable. It gets a whole new life on 13 July 1931.

### **INFLUENCING FACTORS**

The underlying crisis in Kashmir needs to be read against the slow growth of Neo-

Fundamentalist movements from 1920's. Key amongst them was the arrival of Jammāt Ahle-Hadith, a religious order. Its political reach for decades was marginal but went on to accumulate the strength and greater momentum in later years. Its progression gradually framed the conflict entirely in terms of the religious identity. It originated from the unease of Muslims with the erection of power structure by Maharaja perceived as Anti-Muslim by them and it continued to dominate the political narrative thereafter. In its wake Kashmir underwent an accelerated process of battle of public opinion against the Maharaja and his rule. Rooted in the particular identity, this ideology fostered more exclusive and polarising relations. It played a crucial role in transforming the entire social order as such is seen as a turning point in the History of Kashmir. In order to make a proper assessment about the psychological situation of the Muslim Kashmiris it assumes significance to understand some significant features of Islamic polity that existed prior to Sikh and Dogra rule.

Muslim rule in Kashmir lasted for about five centuries precisely from 1320-1819. During the period there were three distinct type of rulers namely Independent Sultans 1320-1586, Mughals 1586-1753 and Pathans 1753-1819 who emerged on the scene and ruled Kashmir. Under the domination of Muslim rulers their personal propensities left its imprint and it opened the doors to foreign influences from Persia to Turkistan. It was because of compelling circumstances and the conditions prevailing that time which forced the people of Kashmir to assimilate the alien culture foisted on them. Religion during the period formed the base of governance in the State and subsequent developments were clearly based on religious lines. People gradually had become accustomed to Islamic ideals by imbibing and internalising the new culture. It was none other than the local bureaucracy which was pressurised to achieve its desired religious objectives. Consequently, religion became a common thread between the ruler and the

ruled. Accordingly, there was a simmering discontent in its Political journey when the Sikhs ascended the throne followed by Dogra rule and the bitterness started becoming manifest because Muslim Kashmiris found it hard to accept the Hindu leadership. An acute sense of loss of power and influence gradually came to the fore in the guise of political opposition to Maharaja Hari Singh and it was gaining momentum with each passing day. His rule in Kashmir was seen as a Hindu rule and the state as Dogra State whose intention apparently was to broaden the Hindu nature of the State. This perception was further strengthened by the feeling that the Hindus had got an upper hand and predominant voice in the administration.

### **PRE JULY UPEHAVAL**

In the strategic calculus of the British, Kashmir had emerged as a key region. Accordingly, the colonial powers are widely believed to have engineered a revolt against the Maharaja. Many commentators have suspected signs of conspiracy against Mr. Wakefield, the Prime Minister and a British Resident, who was more than a spectator in precipitating the crisis and that he was used as an instrument to promote the British interests. The immediate provocation for hatching the conspiracy by British political department was provided to them by Maharaja when he took a highly patriotic stand at the Round Table Conference in London and to coerce him into submitting to the long British promoted demand for lease of strategic Gilgit. Gilgit for them was a meeting ground of Afghanistan, Russia, China and India and its importance was described by Lord Curzon, the Viceroy of India:

“It is one of the northern gates of India through which a would-be invader must advance, if he advances at all. Gilgit occupies a strategic place and the Indian Government harassed by Russia's growing restlessness in Central Asia, knew it for the key of great northern gateway into India, a key worth holding even at some cost in toil, money and valuable though less-human lives”. From these words, it is understandable that the fear

of Russia remained upper most in the British Government of India and it shaped its policies accordingly. It became vital for them to take Gilgit under their control had and the upheaval in Kashmir provided them with a good opportunity to obtain Gilgit and adjoining areas from the Maharaja. It therefore, became highly expedient to pin him down in the communal tension brought about by inciting Muslim majority against him as he belonged to a faith that was not Islamic. The perceived objective of July 13 incident therefore was to destabilise his Government by provoking the Muslims and terrorising Kashmiri Hindus through a communal violence unleashed against the Hindus of Kashmir. Being its main offshoot, the floating of anti-Muslim feeling greatly altered the scene by setting the stage for the agitational path which slowly but steadily became quite fervent and violent. Consequently, it set off a chain of events prior to the great upheaval of July 1931 viz. alleged disrespect to Holy Quran in Jammu, Interference in the Khutba of a Maulvi on Eid day and Refusal of permission to offer prayers to Muslims in a Village Digore in Jammu. The essential point common to these stories is that Maharaja's Government allegedly had disrupted Muslim Worship in Jammu province. The news travelled throughout the State with a telling effect on mass mind of Kashmir. These events were effectively used to plant the seeds of discord which germinated into a bigger uprising in 1931. It, thereafter, entered into the core of the collective Muslim psyche thus providing a focus for public demonstration and agitation.

### **FLASHPOINT**

In order to further the cause of Muslim Kashmiris, a well-attended public meeting was convened by young Muslim Association (YMA) at Khankahi Moula on June 21, 1931 to forge unity in the Muslim Leadership of the time. It resulted in the constitution of a seven-member Committee to take up the issue with Maharaja. Suddenly an unknown man erupted like a volcano during the dying moments of the meeting and started shouting Anti-Hindu slogans. He delivered a highly electrifying and

inflammatory speech against Maharaja by saying that “The honour, respect and reverence of the Holy Quran are dearer to the Muslims than earthly kingdoms. They can never tolerate any interference in their religion or defilement of their Holy Book. The Government of the Maharaja does not care for his subjects. It has no touch with the people or any sympathy for the downtrodden. O Muslims arise! Time has come when you should retaliate bricks with stones. I warn you that your representatives and memorials won't rescue you nor will these papers remove injustice and misery. You must stand on your own legs and fight against the autocratic force. Even if you have no arms fight with sticks and stones. He exhorted them to “Demolish this edifice of injustice, cruelty and subjugation”. His unexpected emergence on the scene sparked a fundamental debate about the identity of this hitherto unknown person. It later came to be known that his name was Abdul Qadir Khan who was accompanying Major Bott, a British Army Officer and former British Resident, as his cook. He belonged to a Pathan family of Rampur associated with the pan Islamic movement of Maulana Jamal-ud-Din Astaribadi. They were staying in a Houseboat 'Kashmir Sunflower' in Dal Lake owned by Aziz Wangnoo. While dropping him at the meeting venue, Major Bott is believed to have told him “tell your God to free Kashmiris from this oppressive rule.” To evade imminent arrest after the event, Qadir went to Muhammad Amin Farooqi's house and changed his clothes there (Kashmir ka Siyasi Inqilaab, Vol I, p55.). Consequently, he was booked under the sedition charges and arrested under section 124-A and 153 of Ranbir Penal code on June 25, 1931. The Sessions Court started hearing the case from 4th July, and held three hearings subsequently on 6th, 7th and 9th. It drew a large number of people to the Court to keenly watch the proceedings of the case. Sensing the trouble because of public interest in the case, the venue of the trial for July 13, was shifted to the Central Jail Srinagar Kashmir. Some four to five thousand people had assembled to witness the trial. Upon the

arrival of Sessions Judge at around 1.00 pm, when public was preparing for offering noon prayers, it insisted to enter the compound of the Jail. The denial infuriated the crowd who besides shouting slogans against Dogra rule demanded the release of Qadir Khan. Emotions ran too high and the mob resorted to violence by pelting stones on the Police, confrontation became inevitable resulting in the cane charging of the people. This news was received with more anger and fury resulting in the pitched battle between Royal Dogra Army and the incensed crowd. On seeing the situation getting out of control, the Governor Turlok Chand ordered to open fire to quell the protesters. It ensued in the death of 21 Muslim agitators. The news spread like wild fire and the dead bodies thereafter, were carried in a procession on the cots to the city. Seeing the blood and the bodies being carried on the Charpoys, the atmosphere became surcharged and resulted in the mobilisation of the mob in greater numbers. Public wanted their burial at one place which would act as a monument of sacrifice. Subsequently, it was decided to bury the bodies in the compound of Khanqah-i-Maula which later was named as Mazar-i-Shuhada.

### **POST JULY 13**

It created a great resentment in the mob mind against the Hindus as all the officials almost were Hindus so was the Maharaja. This was enough to arouse Muslim public opinion against the Government which turned a dislike for Maharaja's rule into an organised opposition movement. It resulted in inflaming the Anti-Hindu passions leading to the spewing of their venom against the Hindus. It ignited the communal fires and Kashmiri Pandits became victims of the mad frenzy. Its progression led to the crowd moving quickly towards Maharjganj an important trading centre, owing to the panic Hindus had already closed the shops and fled. But this didn't deter the people who broke open the shops owned by Hindu Khatri's and Kashmiri Pandits and looted them. This was followed by a serious rioting at other parts of

the city like Vicharnag, Naushehra, Khan-Kahi-Moula, Bohri Kadal especially the residential pockets inhabited by Kashmiri Pandits where hundreds of houses and shops were ransacked and plundered and Hindus violently beaten. The rioters left three dead and 163 Hindus wounded. This communal rampage held the city in its full sway for almost two weeks. As per the Government records the losses suffered by them was estimated to be around a crore of rupees. The failure on the part of administration in providing protection to these victims of loot and arson had an add on effect. In this entire episode the role of Police Minister Mr Wakefield was found highly doubtful as its escalation was attributed to him for his failure to act and take timely action. It proved a turning point in the Muslim movement of Kashmir and the ideology became emphatically communal. To prevent the situation from any further deterioration the city was handed over to the Army. After igniting the communal fires, Kashmiri Muslim movement remained under the direction and virtual control of the Punjab Muslim leaders who were quick to form an organisation called Kashmir committee and nominated Mirza Bashir Ahmad (Head of Ahmedis) as its President and Dr Sir Iqbal as its member. The committee quickly gathered momentum and decided to observe August 14 1931 as Kashmir Day and the meetings were held all over India in Delhi, Mumbai, Calcutta Shimla and elsewhere. Despite prohibition the day held demonstration in the State including a rally of an estimated 50,000 people outside the Jama Masjid. It was also influenced by the initiation of fierce propaganda campaign against Dogra rule from Lahore by the Muslim press. Leaflets and pamphlets spoke of deliberate suppression of the Muslims and instigated the people to rise against the so called Hindu rule by alleging that Islam was in danger.

It resulted in the birth of an intensified ideological movement with definite political goals against them. With roots in 13 July, it

raised the guard of passive Muslims against the Hindus and increased its footprint with deeper pockets. It resulted in paving way for the domination of spaces by the people who had religious advantage and this imposition continued with a speed. It is only reasonable to assume that the trajectory of this upheaval was to impose the Muslim agenda which has predominantly remained impregnated with Islamic ideals. It, therefore became consequential during critical junctures. Kashmir from 1931, onwards entered into a new phase by laying the foundation on which transition of Kashmir to Islamic one got reared in subsequent years. The history thereafter is strewn with the debris of sectarian conflict and political intrigues. Its essence lay in awakening the Kashmiri Muslim mind by cyclic mobilisations which has given way to the creation of a certain mental framework resulting in the creation of religious platforms that are exclusive in nature and breed hatred. This phenomenon of cyclic agitations created an invisible wall between Hindus and Muslims. It represented an urge to change the existing socio-religious frame preparatory to pre-scripted changes in the public mind, consequently, impacting the inter-community relations slowly with an uninterrupted continuity.

### **CONSTITUTION OF BARJOR DALAL COMMITTEE**

Consequent to the July 13 developments and its aftermath, Maharaja's regime constituted a five member committee under the Chief Justice of High Court Borjor Dalal with two non-official Muslim members who under intense public pressure refused to be its members. The Dalal Committee report concluded that "There is not one act of bravery to the credit of Police during the disturbance. Every witness official and non-official were conspicuous by their absence until the Military arrived". As a follow up of Dalal Committee report, Mr Wakefield was asked to resign. He was replaced by Raja Hari Kishen Koul. Despite the steps taken by the regime to look into the matter, disquiet among the Muslims continued. Thereupon, to bring peace to Kashmir Sir Sayed Meher Shah a non-Kashmiri Muslim and founder of a religious

sect Hizibi-ullah was hurried to the Valley to mollify the Muslims. To pacify the Muslim Kashmiris, an agreement was reached between them and the Government which came to be known as Temporary Truce. According to the agreement Muslims were to stop the agitation, no provocative speeches against the regime and to remain loyal to Maharaja. Government in turn agreed to suspend all the measures undertaken to suppress the agitation.

The concessions and favours contemplated by Durbar after truce agreement towards the Muslims did not find favour with the KP's, feeling that it tantamount to policy of appeasement. They felt aggrieved and started opposing Muslim demands and also wrote to the Prime Minister in this regard that 'they did not like that the Government should have parleyed with the Muslim leaders who were mainly responsible for the riot and loot in which they had terribly suffered. 'After the initial refusal by the Prime Minister to accept them as true representatives of the KP community, Government conceded to grant them some minor demands. Resultantly the agitation came to an end.

To further the Imperial interests, British forced the Dogra regime to constitute Grievance Commission for a probe into the complaints of people. The same was appointed by the Maharaja on November 12, 1931 under BJ Glancy an officer of the Foreign and Political Department of Government of India. Glancy Commission Submitted its report to the Maharaja on March 22, 1932. It advocated greater civil liberties for Muslims and more Muslim appointments in the Government. After the recommendations of the Commission became public, Kashmiri Pandits rose in revolt in the form of 'Roti Agitation' against the report. There was a feeling in the Hindu community that the provisions of the report were unfavourable to them and disowned Sh Prem Nath Bazaz who represented the Pandit community as a member of Glancy Commission. He was also removed from the presidentship of Sanatan Dharam Yuvak Sabha and replaced by Sh. Jia Lal Kilam. It urged the Maharaja not to

implement the report. It led to the arrest of many Kashmiri Pandits including Kashyap Bandhu. It struck a serious blow and further polarised the two communities.

## CONCLUSION

Constructing post 1931 Kashmir, manifestation of anger against the Durbar yielded a good harvest and opened up new possibilities. The incidents of July left serious repercussions that were to echo in the state during the coming years. With the great emotional surge on its side, it became easy to start dismantling the old order in the run up to the construction of a new socio-political process. It prevented the leaders of the time from fully incorporating all the religious and ethnicities into the political identity of Kashmir. The determinants of the new construct emerged in the form of assertion of Muslim edge of Kashmir identity. It also set in motion the gradual process of sharpening its edges which was constantly nourished in the subsequent years. It began to develop in a certain direction that led to the closure of alternate political spaces. The same process was influencing erosion of plurality.

The new phase of politics begins with the continued assertion of keeping Kashmir as a distinct political community. Accordingly, politics of discontent rose to the dominance which expressed itself in the formation of J&K Muslim Conference, offering a common political platform to all the Muslims of the State. The political and ideological components of Muslim Conference need to be located within the configuration of its agenda which states to Work for the unity and cooperation of the Muslim masses and to safeguard the political rights of the Muslim community of Jammu and Kashmir. Since the Valley was under the grip of full blown political movement against Dogra regime, it succeeded in keeping the religious particularity alive which in any case proved to be politically divisive. It, thereafter, entered into all the conceivable areas of the Muslim society by evoking the political psyche of the people to the extremes. Subsequently it formed the core of political power in Kashmir.



# Evolutionary Leaders and Bharat for Global Power

*(The world we live in designs us, so everything we design, comes back and designs us)*



**E**volutionary Leadership is a capacity to mobilize oneself and others to consciously and effectively redesign worldviews, cultures and institutions for a more just, sustainable and flourishing world. Creating alternative economic and societal futures requires leadership, meaning thereby, People across sectors of society should be able to mobilize themselves to redesign worldviews, cultures and institutions and bring new socio-economic realities into existence and it is not enough

*to simply rest to envision alternatives.*

Many leadership programs today help leaders be more effective in the current cultures and institutions, which are the same cultures and institutions that do not work very well for all the people and for our planet because Leaders need to identify and apply theories, models, practices and social technologies that help Leaders mobilize themselves and others to consciously and effectively redesign worldviews, cultures and institutions for a more just, sustainable and

*flourishing world. Given hereunder are some competencies that are a foundational framework for inspiration for Evolutionary Leadership*

**First and Foremost is Ontological Designing for what we design, designs us back** At the foundation of Ontological Design there are three basic principles.

1. The human world that we live in is a product of human design,
2. We are all designers of our world, no matter if we want it or not,
3. Most of the time we are not aware of what we are designing and changing that gives us power to effectively design ourselves and the world around us.

So Ontological Designing is a discipline for consciously designing our lifeworlds, our institutions, our products, our processes and ourselves so that they contribute toward the futuring of sustainment of life on this planet. Evolutionary Leaders develop skills and capacity to identify, leverage and influence the feedback between one's worldview and the cultural, institutional, physical context and use this power to design new realities in an ethical, sustainable and future-focused ways.

### **Personal Evolution**

Developing Personal Evolution Competency requires continuous efforts towards understanding our human nature and consciously evolving our mindset to embrace the complexity of the world and transcend limiting beliefs and assumptions that undermine our ability to build a more just, sustainable and flourishing world.

### **Emotions and Generative Language**

Evolutionary Leaders use the power of emotions and language to bring forth new realities. This competency invites leaders to master their emotions in a way that sets the foundation for healthy relationships, for caring, for seeing the other as a legitimate other and for setting the context for generative dialogue. Evolutionary Leaders use powerful generative language to facilitate the emergence of new historical narratives, a new story of life and human beings that promotes

meaning, purpose, solidarity among people and harmony with our natural world.

### **Systems Thinking**

Systems Thinking offers powerful tools for observing the dynamics and outcomes of systems. It is a discipline for seeing the whole not just parts, a method for seeing visible and invisible causes of our world problems as need to be aware of the fact that we exist within a multiplicity of systems like natural systems, living systems, social systems, and technological systems, to name a few.

### **Systemic Sustainability**

Most people think of sustainability exclusively as an environmental issue. Systemic Sustainability defines sustainability as a macro-complex system made up of three important sub-systems like Environmental Sustainability, Human Sustainability and Institutional Sustainability. Each one of these sub-systems supports the existence of the other two which makes all three sub-systems mutually interdependent. Together, the three sub-systems bring forth emergent complex new system sustainability as a coherent property that supports the well-being of all three systems and we human beings are now the stewards and caretakers of our systems.

### **Adaptive Work & Collaboration**

Adaptive work requires that people confront tough issues, confront losses, change of values, make choices, while staying open to finding new solutions together instead of trying to find experts who 'know it all'. Therefore, collaboration is the fuel for the engine of adaptive work. Evolutionary leaders need to develop skills and capacity to identify and engage stakeholders in a way that facilitates addressing adaptive challenges.

### **Evolutionary Visions, Scenarios and Wisdom**

This competency supports leaders in understanding our evolutionary history as living systems and as human beings. It also invites us to develop wisdom in order to make the right choices for our future. Wisdom asks

you to consider the importance of those actions, the choices, and the long term consequences of those actions. Besides knowing history and understanding principles of our evolution, designing scenarios of visions of a just, sustainable and flourishing world required an ability to break off the tenets of the past and look into the highest possibility of the future. Leaders have to think strategically in terms of 10, 25, 50, 100 years or more to envision that we can design and build a better world.

### **Acclaimed Formidable Contemporary Evolutionary Leaders of Bharat**



*Hon'ble Prime Minister  
Narendra Damodardas Modi of India*



*Chairman Emeritus Hon'ble Ratan Naval Tata of Tata Group*

Evolutionary leaders embrace growth, integrity, humility and inclusivity, along with, qualities like compassion and courage. Leaders, who lead by example, demonstrate willingness to learn, adapt, evolve and inspire others to do the same. By showing vulnerability and humility, they create a sense of trust and authenticity that motivates others to follow their leadership. They traverse on uncertainty, inspire innovation and challenge assumptions. By embodying these qualities,

they pave the way for a transformative future with unity and harmony. An evolutionary leader must know that there is a need to change to come out of shell for certain qualities, attitudes, tendencies, to sensitize to receive an appropriate signal and be receptive to embrace the change within ourselves. Such a leader has to embrace contemplative practices which are open-minded and should familiarise himself with the character of transformation and personal evolution.

### **Hon'ble Prime Minister as Evolutionary Leader with Innovative Thoughts and Implementation of Welfare Schemes**

*Sab ka Saath, Sab ka Vikas, Sab ka Vishwas, Sab ka Prayas; Make in India; Mission Swachh Bharat, Digital India-Jan Dan Aadhar Mobile-Adopted by many World Countries; Future initiative into Science and Technology - Jai Jawan, Jai Kisan, Jai Vigyan, Jai Anusandhan; Perform, Reform and Transform etc, along with 26 innovative schemes for Indian People for Growth and Development has proved PM of India to be Challenger, Learner, Focused, Transformer and Inspirer for the masses of India. Among many, few of innovative schemes are Skill India Mission, Shramev Jayate Yojana, Beti Bachao Beti Padhao, PM Mudra Yojna, Ujjwala Yojana, The Pradhan Mantri Suraksha Bima Yojana, Total Pension Yojna, Jeevan Jyoti Bima Yojna, Smart City Initiative, Amrut Strategy, Start-up India, Stand-up India, Gramoday-se-Bharat Uday, Pradhan Mantri Suraksha Bima Yojana. PM Awas Yojna and not to forget Bharat's Yoga to the world.*

Accordingly, there are about 2 Crores houses made under PMAY, 80% of population is digitised, National Highway network increased by 60% from 91,000 km in 2014 to over 1,50,000 kms in 2024, besides State and other Roads, 80% households has Tap Water supply in India, 80 lakh self-help groups (SHGs) comprising 9 Crores women are transforming rural socio-economic landscape to women empowerment and fostering self reliance under scheme of increasing 2 Crores Lakhpati Didis to 3 Crores and the list of



achievements is long.

On International front India's Global Imprint continues to grow - Advance India's Civilisation legacy, Promote Yoga, Classical Art, Culture and Languages Globally, Restore Indian Heritage Sites, Build Global Ramayana Circuit. Positioning India as Global Stakeholder in Global Governance, Claim the leadership for Global South in contrast to parochial European populist parties of opposition to Internationalism, Lead role in Climate Change Control and Green World etc speaks volumes of Bharat's rising Power in Global Arena. Top of it, India's PM is honoured with Top -Order, Awards and Honours by the States and Nations across the Globe, wherever PM Steps in.

*Prime Minister of India has ~76% approval Rating across the Globe, way ahead of next followed leader of the world ~65% and his Leadership, Guidance and Intervention is sought across Globe - be it for Ukraine-Russia War, Israel-Gaza War or Expansion of China in South China Sea and South Asia or for African Nations Development or for North-South Dialogue or For G7 Meetings or For G 20 Meetings or For New IMEC Corridor et al. His Vision of reaching Third Rank in world order of GDP by 2029 and Viksit Bharat by 2047, bringing Bharat in World GDP rank of 5<sup>th</sup> of US \$3.9 trillion (~Rs 300 lack crores) just in 9 years of his leadership (which was stagnant for many decades around 11th rank till 2014) with consistent GDP growth rate of Avg 7%, amidst Covid across Globe, all time high of FER Reserves of US\$800 billion and FDI inflows of US\$975 billion, has been appreciated and won high accolades from leading leaders Across the Globe.*

### **Ratan Tata, The Evolution of Corporate Tata in the League of Top Brand**

Chairman Emeritus Ratan Tatas' series of high-profile acquisitions, including Jaguar Land Rover, Corus Steel, Tetley Tea, Start Ups, together with, the launch of the Nano (the world's first Rs. 1 lac below US\$ 2500 car, then, being converted into electric car now),

foray into Semi-conductor Manufacturing and Chip Manufacturing, Defence Equipment Manufacturing, Infrastructure, Retail, Start Ups Investment, Aviation and of course relentless Hospitals and Health Sector Donations etc has changed perception of India as Global Brand. His Corporate Acumen and vision for Major International presence of Tata's in a variety of areas from salt to software including steel, Automobiles, tea, chemicals, communications, Electricity, Electronics, Semi-conductors, Infrastructure, Retail, Start-ups etc. has enabled Tata now to stand in top in the World Brand Valuation League.

The evolution of a Corporate Brand goes to the core of the Tata ethos to explore the unique relationship between the Tata group and the Indian people, a relationship that goes beyond the achievements of a successful business to its social contributions for its employees and the society at large. With rich history, values and legacy of Tata Group as one of India's oldest and most respected conglomerates across the world, Tata has explored strategies in building and nurturing its corporate brand over the years, emphasizing trust, reliability and social responsibility. Today corporates draw lessons from Tata's journey for businesses, including the importance of long-term vision, ethical leadership and the integration of social responsibility with business objectives.

*There has been exceptional role of Evolutionary Leaders within Tata Group from Jamshedji Tata to Ratan Tata (India's biggest conglomerate company named the greatest philanthropist of the century by several polls and ranking lists that established the city of Jamshedpur) and their contributions to innovation, business expansion and sustainable growth. Tata's have high commitment to CSR, philanthropy and its impact on community development and nation-building. Tata group has global expansion strategies, mergers, acquisitions and its presence in diverse industries and international markets. Tata has ethical business practices,*

*governance standards and adherence to high moral values in its operations. Tata Group has adapted to changing business landscapes, technological advancements and market dynamics to remain competitive with ever-evolving of Tata's approach to talent management, employee welfare and fostering a culture of innovation and excellence. No wonder, today, Tata's ~30 companies net valuation is of Rs 31 trillion, ~31 lack crores (US\$382 billion) with Revenues of Tata companies taken together is Rs 12 trillion, ~12 lack crores (US \$155 billion) and these companies collectively employ over one million people.*

*To conclude, besides above, India has given myriad of past and contemporary other evolutionary leaders, too, in all spectrums of life like Business, Politics, Education, Social Service, Science, Social Science, Cinema, Spiritualism, so on and to name a few among contemporaries likes of Amit Shah, Jai Shankar, Nirmala Sithraman, Smiriti Irani, Piyush Goyal, Raghuram Rajan, Mukesh Ambani,*

*Gautam Adani, Narayana Murthy, Azim Premji, Kumramanglam Birla, Natarajan Chandrasekaran, Anand Mohindra, Shiv Nadar, Kiran Mazumdar Shaw, Cyrus Poonawala, A K Singh, Baba Ramdev, Sri Sri Ravi Shankar et el including notable Education Groups like BITS, Manipal, VIT, Amrita, SRM and Amity. Such Leaders will continue to lead The Nation with integrity, compassion, courage, humility, inclusivity and adaptability guided by a vision of unity and harmony. May we seek more such leaders who embody these qualities and pave the way for a brighter, more transformative future for India and Globe.*

**This reminds us of the following Adage  
 “Progress is impossible without change and those who cannot change their minds cannot change anything”–George Bernard Shaw**

*Rajeshwar Dhar is Consultant and Advisor for Business Services and Writes for Geo-Eco-Politico-Sustainability.*

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## Calendar of Month

Sankat Nivaran Chaturthi	26 <sup>th</sup> May 2024
Aashtami (Krishna Paksha)	31 <sup>st</sup> May 2024
Ekadashi (Krishna Paksha)	02 <sup>nd</sup> June 2024
Amavasya	06 <sup>th</sup> June 2024
Kumar Shashti	11 <sup>th</sup> June 2024
Zyeshta Ashtami (Shukla Paksha)	14 <sup>th</sup> June 2024
Sankranti	15 <sup>th</sup> June 2024
Nirjala Ekadashi (Shukla Paksha)	18 <sup>th</sup> June 2024
Poomima	22 <sup>nd</sup> June 2024

### Note

Panchak starts on 29<sup>th</sup> May 2024 ends on 02<sup>nd</sup> June 2024

Zyeshta (Krishna Paksha) from 24<sup>th</sup> May 2024 to 06<sup>th</sup> June 2024

Zyeshta (Shukla Paksha) from 07<sup>th</sup> June 2024 to 22<sup>nd</sup> June 2024



# A LANKA IN KASHMIR!

(Courtesy [Kashmir Rechords](#) April 12, 2024)



(Kashmir Rechords Exclusive)

It sounds incredible but it is a fact that Lanka exists in Kashmir! Situated on the Eastern side of the sprawling Wular Lake, the major portion of this Lanka (island) is presently submerged in water.

A tip of this Lanka, which is presently seen above water, is now known by the name Zain-Lank, for the reason that Sultan Zain-ul-Abidin is believed to have constructed a mosque near the ruins of a Temple which earlier existed on the island (then called Sona Lank) but was dismantled by Sikander, the iconoclast.



*Temple Ruins at Zain Lank, Wular Lake, Kashmir*

While all of us raise the voice for reconstruction of Martand Temple, hardly any voice has been raised over this very

unknown Temple lying in ruins/submerged on this Island (Lanka), in Wular Lake which is connected through Bandipora and Sopore, the two major Towns of North Kashmir.

### Zain Lanka on Temple Debris?

According to J&K's renowned writer, Jyoteeshwar Pathak, the Zeen Lenkh (Zain Lanka) does not find any mention in the Kalhana's Rajatarangini. In his write-up published in 'Kashmir Today' Magazine (April-May, 1994) and while quoting Moti Lal Saqi's Book "*Aager Neb*", mentions that there was no existence of the island before the 12th century AD, but the same was raised in Wular lake with debris of several dismantled temples which used to be in the vicinity of villages around Wular Lake.

Charles Ellison Bate's Gazetteer of Kashmir provides similar description stating that during the rule of Zain-ul-Abidin (1420-70) the remains of the temples dismantled by Sikander, the iconoclast, were thrown into the Lake where an island was developed and given the name Lanka. Historian Anand Koul Bamzai writes that the Island is no other than Sona-Lankh (the golden island), now called Zain Lank.

Jonaraja, the poet laureate in the court of Zain-ul-Abidin provides a significant evidence about this island. According to him, the surroundings around Wular Lake during 9th Century used to present a unique example of archaeology. The stone laden boats were sailed



A Page from Kashmir Today (1994) – A Publication of Directorate of Department of Information, J&K Government.



into Mahapadmasar, (the Wular) and the land thus developed was named as Lenkh (Lanka or Island). A royal palace was built in the lake under the supervision of Engineer Suyya, the 9th century engineer who is identified with Suyyapur (Present-day Sopore), Kashmir.

However, Jyoteeshwar Pathak says that an inscription in the Sri Pratap Singh Museum, Srinagar provides an insight in the existence of this island. This inscription refers to the island as the Zain Lank (Island).

Mirza Haider Daghak, a ruler of Kashmir in the early 15th century has been quoted saying, “Zeen Lankh” was an ideal spot for picnics and entertainments. The island was 100 feet long and 75 feet wide. The King had developed a beautiful garden over this island, which included the fruit laden trees and flowers of several kinds. There was a three storey building on the northern side and a beautiful mosque.

### Travellers to Kashmir's Lanka

François Bernier (1673) in his travelogue provides a detail of the 'Zain Lankh'. According to him, there was a small hut in the middle of the lake with a small garden adjoining it.

This quadrangle island has perhaps vanished by the time William Moorcroft (1767 – 27 August 1825) visited the site. According to him, the circumference of the island was 300 yard. The structure expected in the island was definitely related to the Indian architectures. These structures are now in a dilapidated stage. He found neither any inscription nor any idol there. The temple pillars were, however, found in the scattered state. There was, however, a quadrangle building on the left side. There were some hutments over the island, which were inhabited by entirely poor people.

Baron Charles Hügel, who visited this site in 1835 AD, writes: “There is a small island near the banks called Lanka. Several experiments on astrology were performed there”. According to him, the mosque built by Hassan Khan and the palaces built by Zain-ul-Abidin are particularly attractive.

Sir Richard Temple visited the place in 1859. According to him, the Lanka is quite an



attractive place. The whole of area is full of mud and marsh and it has lost beauty due to submergence in water. The architecture of the temple resembles the ancient temple architecture. These are the remains of mosque built by Sultan Zain-ul-Abidin where the king used to worship in the month of Ramadan.

### Present Day Lanka

The island is definitely in a dilapidated condition and requires an urgent attention. There are reports of having thrown the ruins of temple into water in order to pave the way for the construction of a new mosque there. However, some old temple structures and boulders still exist. The Island is an ideal place for the Department of State Archaeology and Archaeological Survey of India (ASI) to help them in waking up from the deep slumber. J&K Government can develop it as a Tourist Spot, while Historians can further dig the debris on which the island lies.

For locals, especially for fishermen, the Island was and is still a safe and protected place whenever anything untoward or unfortunate happens in the Lake area. They protect themselves during storms and high speed winds. They believe that even if the water level rises in the Wular, the island remains afloat and the water does not enter inside the island.



- Vinod Kumar Bhan



# GHAZWA-E-HIND

Through the recent commitment to their 2015 fatwa 'Dar-Ul-Uloom-Deoband' has again reiterated their avowed vision for the establishment of Islamic rule in India through 'Ghazwa-E-Hind'. This proposition is really frightening and a challenge to the constitution and constitutionally elected governments of the country. This statement or fatwa tantamount to abetment to violence and anarchy in India. They have shown their true colours and nefarious designs they nurture against 100 crore Hindus of this country. Most of the media is trying to avoid the mention of this fatwa to appease the adherents of this divisive and dangerous ideology by keeping this burning issue under wraps.

In 1947 the country was divided on the basis of two nation theory which implied that

Hindus and Muslims being two distinct communities cannot live together. This ideology was propounded by the Indian Muslim league. As a result of this there were large scale killings, violence and turmoil in the country which resulted in the creation of new Islamic country named Pakistan. It was imperative on Hindus and Muslims to shift sides. But while the Hindus and Sikhs were mercilessly killed in Pakistan to make it purely Islamic country, Indian Muslims who voted overwhelmingly for the creation of Pakistan stayed back in India with the patronage of Gandhi and Nehru. While the Pakistani Hindus were either converted or killed Indian Muslims flourished and prospered.

While on the one hand peaceful coexistence with non-Muslims is anathema to



Islam; there are also deep fissures and cracks within the Muslim community of 72 sects where one sect demonizes the other and so on. Within the few decades after the death of prophet Mohammed his grandsons Hassan and Hussain were allegedly assassinated by Muslims themselves. Hazrat Ali was also assassinated. There were conflicts and killings for the coronation of Khalifas. Islamic crusades in foreign lands destroyed the indigenous cultures by full scale and wholesale killings.

25 lakh Muslims on both sides were killed in the Iran Iraq war of early 80's which continued for a decade

Kurd Muslims who are scattered and concentrated in countries like Iraq, Iran, Syria and Turkey are being bombarded and massacred because they are struggling for creation of Kurdistan

There was seizure of the holy Mecca by Iranian terrorists in the 80's and had to be flushed out by security forces after a bloodbath. Baluchistan is engaged in armed struggle against innocent killings and atrocities committed by Pakistan army and the ISI to crush their movement for independence from Pakistan.

Afghan Taliban do not recognize the authenticity of Durand Line and nurse grudges against Pakistan often resorting to intermittent attacks against the Pakistan forces and killing them stealthily. Afghan Taliban have imposed strict Sharia rule in Afghanistan where women and minorities have no rights and face persecution.

In East Pakistan of 1971, 3 million Bengalis both Hindus and Muslims were killed ruthlessly and ultimately (Kafir) India intervened and liberated the country from Pakistani clutches to become 'Bangladesh'

'Shias' and 'Ahmadiyyas' who were in the forefront of battle for the creation of Pakistan face systemic annihilation at the hands of fellow Muslims who happen to be Wahhabi oriented Sunnis. While the 'Ahmadiyyas' have been declared non-Muslims, Shias are attacked with mine blasts and bomb blasts targeting their mosques and religious

procession. History is full of instances when Muslim rulers have resorted to fratricide and assassinated their siblings for ascending the throne. Terrorist organizations like Al-Shabab, Boko-haram, ISIS and Al-Qaeda are killing thousands of innocent people including innocent Muslims in the African continent for the establishment of true and real Islam.

The same type of jihad and genocide was unleashed against the peaceful community of Kashmiri Pandits to force them out of the valley lock, stock and barrel. West Bengal and Kerala are next in line keeping in view the rise of jihadi forces there in recent years. It was the same ideology of jihad which motivated Islamic terrorists to strike against the twin towers of New York with commercial airplanes killing more than 4000 innocent people. Coming back to 'Dar-ul-Uloom-Deoband' Indian Muslims, Pakistani Muslims, great Urdu poet Allama Iqbal, Jinnah and Taliban all draw their ideological inspiration from this seminary based in Uttar Pradesh which considers non-Muslims, particularly Hindus inferior to Muslims who can either be assimilated into Islam through force or pay Jaziya under Islamic rule and for fulfilment of this sacred goal every Muslim is directed to launch 'Ghazwa-E-Hind' in India to finish off infidels so that 'Dar-ul-Islam' can be established in the land of 'Dar-ul-Harb' for the fulfilment of unfinished agenda of Islam.

Nobody knows whether this type of jihad is applicable to China where the communist government is demolishing the mosques and has put a ban on sporting a long beard. No child can be named 'Mohammed' and every Muslim has to undergo communist education in specially created schools.

'Dar-ul-Uloom-Deoband' and Pakistan who are considered champions of Muslim causes are silent on condition of Chinese Muslims. Why are Islamic theologians mum? Why don't they declare 'Ghazwa-E-China' is a moot question? So, the kind of 'peace' visualized to be restored in India after 'Ghazwa-E-Hind' can well be imagined. It will be anarchy and feuds all over.



- Sanjay Pandita



# GENERATIONAL CLASH ADAPT AND UNITE

In the intricate tapestry of human existence, the newest threads, woven by the hands of the younger generation, carry the weight of a quest for financial stability. This generation, often referred to as Gen Y or millennial, traverses a world marked by ever-escalating costs of living, burdensome student loan debts, and the capricious job market. As they navigate these challenging waters, the yearning for financial security emerges as a paramount concern. In this turbulent journey, the pursuit of stability often propels them to undertake frequent job switches, tirelessly seeking positions that offer a more promising combination of compensation and benefits.

Within the confines of the corporate sphere, the pressure to excel resonates as an undeniable heartbeat. An era where accountability is not just a buzzword but an uncompromising demand, leaving little room for error, engenders a palpable sense of impending dismissal. It is no surprise, then, that young professionals, driven by their innate desire to meet these lofty standards, find themselves teetering on the precipice of overwhelm. In this relentless pursuit of perfection, the shadow of burnout and the specter of depression loom large, painting a grim picture of the toll modern work culture extracts from the younger generation.

It is in the cacophony of clashing





expectations and values that the generational divide deepens. The younger adults, ensnared by the weight of their professional obligations, increasingly opt for digital interactions over personal ones. The warmth of in-person connections slowly fades, and the delicate art of profound face-to-face conversation transforms into a fading relic. This societal shift not only distances generations from each other but also alters the fundamental dynamics of how we relate to one another.

The cultural chasm etched by these generational differences is underlined by disparities in values, patience, and attitudes. The younger generation, nurtured in a fast-paced world, often showcases a reduced threshold for adversity. Their thirst for immediate gratification, the omnipresence of technology, and the proclivity for quick fixes occasionally hinder their ability to grapple with intricate, protracted issues that necessitate time and patience.

This divergence in perspectives can stoke a sense of insecurity in the older generation, who may grapple to comprehend the motivations and choices of their successors. The older generation often yearns for the traditional values they hold dear, such as discipline and routine. The prevalent lifestyle, with its erratic work hours and nocturnal shifts, contravenes these time-honored norms. It is not uncommon for young professionals to burn the midnight oil and slumber through the morning, thereby disrupting the age-old adage that "early to bed and early to rise makes a man healthy, wealthy, and wise."

Nonetheless, the generational collision isn't merely a reflection of a deficiency in values or discipline; it is a manifestation of the shifting sands of work and life. In an era where globalization and digitalization metamorphose the terrain of employment, traditional routines and lifestyles are imperiled. The rigid nine-to-five work schedules may no longer align with the incessant demands of a 24/7 global economy.

As the echoes of generational conflict reverberate through the corridors of our shared human experience, it is imperative that we

view these clashes not as fault lines but as opportunities for growth and mutual understanding. This ever-expanding chasm can serve as the crucible in which we forge a new societal contract—one that respects the values of both old and young, one that accommodates the rigors of modernity without losing sight of the wisdom of tradition.

Through a lens of empathy, we can discern that the quest for financial stability is a universal desire transcending generational boundaries. It is a quest fueled by a longing for security, not just in financial terms, but also in terms of emotional well-being and social connection. In the grand theater of human existence, we must realize that each generation has its role, its challenges, and its aspirations. These roles may evolve, and these challenges may shift, but the enduring aspiration for a life well-lived unites us all.

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In the end, the generational clash is not a battle to be won or lost, but a symphony to be composed. It is a testament to the resilience and adaptability of the human spirit. As the sands of time continue to shift, we must learn to dance to the rhythm of change, acknowledging the uniqueness of each generation while embracing the enduring threads that bind us together. In this journey, the most significant decisions we make may not be the ones that separate us but the ones that bring us closer, bridging the generational divide and fostering a future where wisdom and innovation walk hand in hand.

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## APPEAL!

Team NAAD, every month, brings to its readers articles and features of importance to the community. It has assumed larger importance as our next generation is increasingly drifting away from history and culture because of the scattered nature of the community. NAAD serves as a powerful tool of connecting the youth with its roots through its rich articles and features. Behind the scene, month after month, there is a lot of effort put together by the team NAAD to present to its esteemed readers this richness of our heritage. It needs your patronage and support in terms of articles and that is the smallest payback its readers can provide to it. Please write articles for NAAD and give it the strength to serve you uninterrupted.



- Rohit Kachroo



# EMBRACING DIGITAL DETOX

## INSIGHTS FROM A DELHI METRO RIDE

During a recent journey after many years from Noida to Connaught Place on the Delhi Metro, I was struck by a scene that unfolded before me. Over the course of 15 stops and around 35 minutes of journey, it became apparent that nearly every passenger was immersed in their handheld devices, lost in the digital world. Regardless of age or gender, more than 90% of commuters were engrossed in their smartphones. Some were watching movies, others playing games, engaging in browsing through others' photos on social media and participating in conversations through messaging and a few even chuckled at something on their screens. The influence of these devices was undeniable, with many experiencing noticeable shifts in mood as they engaged with their digital companions. Yet amidst this digital frenzy, only a small minority, during my journey even countable on fingers chose to remain disconnected, content to observe their surroundings without technological distraction.

While digital technology offers numerous benefits, it's crucial to approach its usage with moderation and mindfulness. The allure of constant connectivity often overshadows the need for periodic digital detoxification—a practice essential for maintaining mental balance and well-being. By disconnecting from the digital sphere, we reclaim moments of introspection and connection with the world around us. We rediscover the joy of face-to-face interaction, the beauty of nature, and the peace of solitude.

Embarking on a digital detox journey need not be scary. Simple, doable actionable steps can yield significant results. Here are few

straightforward ways to kickstart your digital detox journey, but not limited to

- ✓ **Schedule Tech-Free Time:** Set aside designated periods in your day where you refrain from using electronic devices.
- ✓ **Engage in Offline Activities:** Find hobbies or activities that bring you joy and don't involve screens, such as reading, painting, or gardening.
- ✓ **Set Boundaries:** Establish clear boundaries for smartphone usage, such as no screens during meals or before bedtime, to promote healthier habits.
- ✓ **Prioritize Face-to-Face Interaction:** Make an effort to spend quality time with friends and family in person, fostering genuine connections.
- ✓ **Reconnect with Nature:** Spend time outdoors, whether it's a leisurely walk in the park or a weekend hike, to recharge and appreciate the beauty of the natural world.
- ✓ **Practice Mindfulness:** Be present in the moment, free from digital distractions, by practicing mindfulness techniques such as deep breathing or meditation.

By following these steps, you can begin to experience the transformative power of digital detox and embrace a more balanced and fulfilling life. Try incorporating these simple changes into your routine, and you'll soon notice the positive impact on yourself and your surroundings. Let's make a conscious effort to prioritize our mental well-being and cultivate meaningful connections in an increasingly digital world. Embrace the opportunity to disconnect, recharge, and savor the richness of life beyond the confines of a screen



- Rajeshwar Dhar



# SHIVA-SHAIVISM

## SHIVARATRI - II

Part II, Contd from Part I of April 24 Issue

### Shiva with Unique Symbolism and Attributes in the Universe

*Shiva, is adorned with a myriad of symbols and attributes, each laden with profound cosmic significance, as the God of destruction and transformation, being the most popular of Bharat Sub-continent, South and South East Asia and revered as Deity of Deities responsible for life of cycles of human of the beginning and the end, as given hereunder,*

- *Eye of Wisdom*, Shiva's forehead centre, The Third Eye pierces through the veil of illusion (Maya). symbolizing inner perception and intuitive knowledge, the third eye represents Shiva's ability to see beyond the apparent duality of the material world. It is a potent reminder of the importance of spiritual insight in transcending the limitations of the physical realm.
- *Dishevelled Hair*; Shiva's Crescent Moon, is both a symbol of his ascetic lifestyle and a reservoir of divine energy. The flowing Ganges River, often depicted flowing from his hair, signifies purity, life, and spiritual purification. This dual symbolism underscores Shiva's role as a source of both transcendent wisdom and life-giving force.
- *Crescent Moon*, Shiva's head adorned with Crescent Moon symbolizes the cyclical nature

*of time and the passage of lunar months. It also represents the calming influence of Shiva over the mind, reminding devotees to find serenity amid life's tumultuous cycles. Additionally, the Crescent Moon is associated with Shiva's benevolence, as he wears it as a result of rescuing the moon from the serpent Vasuki during the churning of the ocean (Samudra Manthan).*

- *Serpent*, Shiva's neck Coiled with Serpent serves as a powerful symbol of control over death and mortality. It also represents the kundalini energy, a potent spiritual force that, when awakened, leads to enlightenment. The Snake's presence signifies.
- *Trident*, Trimurti, Shiva's mastery over the primal forces of Creation and Destruction. wielding a trident, Shiva's iconic weapon, symbolizes his dominion over the three fundamental aspects of existence: Creation (Brahma), Preservation (Vishnu) and Destruction (Shiva). The Trident embodies the eternal cycles of Life, Death and Rebirth, emphasizing Shiva's role as the cosmic balancer and the agent of transformative change.
- *Damaru*, Shiva's small drum played by Himself, symbolizes the primal sound of creation (Nada). Its rhythmic beat is believed to generate cosmic vibrations, shaping the

fabric of reality. The Damaru signifies the continuous dance of creation and destruction, illustrating the interconnectedness of all existence.

- **Ash**, Shiva's body is smeared with Ash, signifying the transient nature of material life. The ashes also represent the cremation ground, symbolizing the destruction of the ego and the impermanence of worldly attachments. Devotees apply ash to emulate Shiva's renunciation and commitment to spiritual growth.
- **Rudraksha Mala**, Symbol of meditation and reminder of Devotion to the Almighty God.
- **Tiger Skin**, Represents the Cosmos-Samsara and to vanquish the wild world by overcoming it.
- **Nandi**, The Bull, the Symbol of Dharma, when you are Righteous and Truthful, the infinite Innocent consciousness is with you.
- **Lingam** The Phallic Statue, the raw power of

Shiva and masculinity, the seed of Universe demonstrating Shiva's quality of creation

### Shiva Power of Foundation of Hindu Worship

Shiva is worshiped in various forms and avatars, each with its unique significance mainly as,

**As Nataraja**, The Lord of the Dance, Shiva performs the cosmic dance (Tandava) symbolizing the eternal cycles of creation and destruction,

**As Dakshinamurthy**, Shiva Facing South (dakṣiṇa), the Peaceful form of Shiva, known as is revered as the divine teacher who imparts spiritual wisdom to seekers,

**As Ardhanarishvara**, This form of Shiva represents the androgynous unity of Shiva and Parvati, emphasizing the inseparable nature of male and female energies in the cosmos.





*Nataraja, The Deity of Dance Painting by Jagatharsan*



*Dakshinamurti sculpture on the southern entrance of the Meenakshi Temple in Madurai*



*Exquisite Ardh-Nari-Ishwara*

Devotees of Shiva, known as Shaivas engage in various forms of worship including prayer, meditation and rituals including major Worships of,

**Maha Shivaratri (Feb-March)** the Great Night of Shiva, is a significant festival celebrated by millions of Hindus worldwide. Devotees observe fasts, perform sacred rituals and participate in night-long vigils to honor Shiva on this auspicious occasion. Shaivas often perform daily puja (worship) to Shiva in their homes or at temples. The ritual typically involves the offering of flowers, fruits, incense and the lighting of lamps. Devotees recite prayers, chant sacred mantras and meditate on Shiva's divine attributes, fostering a personal connection with the deity.

**Month of Shravan (July-August)**, likewise holds special significance in Shaivism. Devotees undertake austerities, such as fasting on Mondays, considered particularly auspicious for Shiva worship. The act of offering water (abhishek) to the Shiva Linga during this month symbolizes the descent of the holy river Ganges onto Shiva's matted hair.

### **Mahadeva the Great**

Shiva's influence also extends beyond religious boundaries and has left an indelible mark on Hindu philosophy and culture. The concept of Shiva as both the destroyer and regenerator aligns with the Hindu belief in the cyclical nature of existence and the eternal cycle of birth, death and rebirth (samsara). The philosophical school of Shaivism, dedicated to the worship of Shiva, has produced profound treatises exploring the nature of reality, consciousness and the self. The art, literature and classical dance forms in India often draw inspiration from the stories and symbolism associated with Shiva. His portrayal in literature, such as the ancient Sanskrit Epics and Puranas, has inspired poets, writers and artists for centuries. Shiva stands as a multifaceted and enigmatic figure in Hindu Religion, embodying the paradoxical forces of destruction and creation. His myths, symbols and forms provide a rich tapestry for understanding the complexities of the cosmos

and the profound philosophical concepts embedded in Hindu thought. From the ancient roots of the Vedas to the vibrant celebrations of Maha Shivaratri, the legacy of Shiva endures as a timeless source of inspiration and spiritual wisdom - not just for Hindus, but for all the people of the world.

### Shiva in Ancient Bharata

Shiva, as we know him today was unknown to the Vedic people. They knew a form of Shiva who was different from the Shiva who was worshipped elsewhere in the Indian subcontinent. They worshipped a deity who personified their fears and anxieties in an unfamiliar territory surrounded by hostile tribes and an unfavourable nature. Shiva is known as part of the Trinity, as indweller of the world of Kailash, as the Yogi seated on the top of a snowy mountain somewhere in the Himalayas watching the worlds above and below with his inner eye. We know him to be the source of all knowledge, arts and crafts and the life force that flows down from the heavens in the form of an eternal river by coming into contact with which all our karmas are neutralized. We know him as the Father of Lord Ganesha, Kumara and Ashoka Sundari, the husband of both Parvati and Ganga, who rides the Bull Nandi. We worship him both in his image form and symbolically as a Shivalinga. We worship him ritually, extolling his virtues and invoking him by his thousand names.

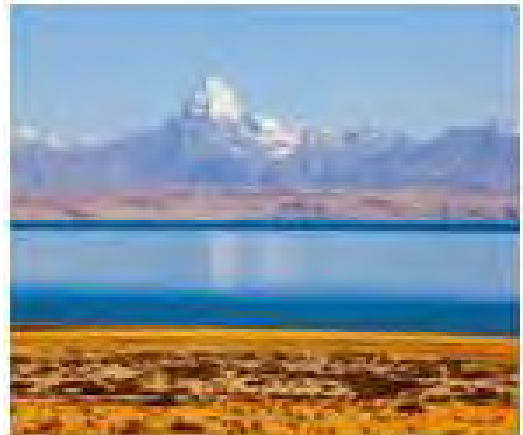
### Enigma of Kailash Mountain



*Golden Sun Set*



*Snow Clad Peak*



*Brehtaking View*



*Rakshastal & Mansarovartal*

Mount Kailash - also Kailasa (Kangrinboqe or Gang Rinpoche - in Tibetan) is a mountain in Tibet Autonomous Region of China. It lies in the Kailash Range (Gangdise Mountains) of the Trans-Himalaya, in the western part of the Tibetan Plateau. The peak of Mount Kailash is

located at an elevation of 6,638 m (21,778 ft) north of the western tri-junction of the border between China, India and Nepal. Bon (indigenous religion of Tibet) texts have many names for Mount Kailash - Water's Flower, Mountain of Sea Water, Nine Stacked Swastika Mountain etc. For Hindus, it is the home of the God Shiva and it is believed that Shiva resides there; for Jains, it is where their first leader was enlightened; for Buddhists, the navel of the universe and for adherents of Bon, the abode of the sky Goddess Sipaimen. Mount Kailash is located close to Manasarovar (Devastal) - the divine lake and Rakshastal - the devils lake. The sources of four Rivers: Indus, Sutlej, Brahmaputra and Karnali lie in the vicinity of the region. Mount Kailash is considered sacred in Religions of Hindus, Buddhists, Jains and Bon religion. People from India, China, Nepal and other countries undertake pilgrimage to the Kailash Mountain.

In Hindus, the mountain is traditionally recognized as the abode of Shiva, who resides there along with his consort Goddess Parvati and their children Ganesha and Kartikeya. Hindus believe Kailash to be the Mount Meru which is considered to be a stairway to Svarga - a heaven where the Devas reside. The Vishnu Purana states that Kailash is a pillar of the world, located at the heart of six mountain ranges symbolizing a lotus. It also states that the four faces of Mount Kailash are made of crystal, ruby, gold, and lapis lazuli. It further talks about Shiva sitting in a lotus position, engaged in deep meditation within the confines of a mountain.

According to Ashtapada, the first Jain Tirthankara, Rishabhanatha attained moksha (liberation) on Mount Kailash. In Jain tradition, it is believed that after Rishabhanatha attained nirvana, his son emperor Bharata had constructed three stupas and twenty four shrines of the 24 Tirthankaras in the region with their idols studded with precious stones and named it Sinhnishdha. As per Jain traditions, the 24th and the last Tirthankara, Mahavira, was taken to the summit of Meru by Indra shortly after his

birth, after putting his mother Trishala into deep slumber. There he was bathed and anointed with precious deification.

As per Buddhist texts, Mount Kailash (Kailasa) is known as the mythological Mount Meru. Kailash is central to its cosmology and a major pilgrimage site for some Buddhist traditions. Numerous sites in the region are associated with Padmasambhava, whose tantric practices in holy sites around Tibet are credited with finally establishing Buddhism as the main religion of the country in the 7th–8th century CE after saint Milarepa (c. 1052 – c. 1135) arrived in Tibet to challenge Naro Bonchung, the founder of Bon religion of Tibet.

But the ancient Vedic people had a different concept of Shiva. They were not very familiar with his peaceful or adorable forms. They perceived him mostly as a God of anger, death, destruction and feared him most. Rudra (Sanskrit Rudr) is a Rigvedic Deity associated with Shiva, is wind or storms, vayu, medicine, hunt, protection of cattle and battle. One translation of the name is 'the roarer'. In the Rigveda, Rudra is praised as the 'mightiest of the mighty'. Rudra means 'who eradicates problems from their roots'. Uttering his very name on some occasions was considered inauspicious and necessitated the performance of certain rituals. He was relatively unknown in the early Vedic period, but as time went by, he superseded most of the Vedic Gods and was recognized not only as Brahman or The Highest of All Gods but also as part of the Hindu Trinity as the Destroyer along with Brahma the Creator God and Vishnu the Preserver.



*Ancient Vedic Rudra, The God of Auspiciousness, Wind,*





One of the Present Day forms of Rudra

Death, Destruction, Time and Animals - Pic of 18Th Century Assamese Manuscript - Ananda Patani. Prior to his integration into Vedic religion, Shiva was worshipped mainly outside the Vedic society by people with whom they were not very familiar. Even today we find Shiva being exceptionally popular among many ancient tribes of India such as the Chenchus and the Malavans who live in the remote areas of South India and consider Shiva not only as a hunter and a forest deity but also as the ancestor of their tribes. The integration of Shiva into Vedic religion took place over a

long period of time probably as a result of the coming together of diverse groups of people speaking different languages and practicing different religious traditions.

Crucial to this integration was probably the role played by the kings who usually preferred to worship many deities and followed a policy of religious tolerance. From the many tribes whom the Vedic people either feared or hated, they picked up certain beliefs and practices that appealed to them. They picked many practices and traditions from Shaivism also such as image worship, puja or the act of ritual worship of God with flowers, incense, water, smoke, food and some temple rituals aimed to express one's love, awe, surrender, reverence and devotion to God. The Vedic people originally frowned upon the practice of the worship of Shiva Lingams but subsequently integrated the practice into a Vedic Religion.

(To be continued)

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- C L Kaloo



# BHAGAVAD GITA SUMMARIZED

The Holy Bhagavad Gita reveals, how the disciple of the Lord Krishna and a great warrior, Arjuna, being a saintly devotee, was always conscious of moral principles and being soft-hearted, cast aside his bow and arrows, and was so afflicted with lamentation that he sat down on the chariot and with his mind depressed, not to fight to kill his own kith & kin and teacher. Watching his desperate state of mind, the Lord encouraged him to stand up and fight for the right cause, and said:

*“Kutas tua kasmalam idam  
visame samupasthitam  
Anarya-justam asvargyam  
akriti-karan arjuna”*

Means: O Arjuna-how have these impurities come up on you? They are not at all befitting the man who knows the value of life. They lead not to higher planets but to 'akriri' (to infamy) While explaining to Arjuna that there is no cause for lamentation for anyone, the Lord said in this context as under:

*“Natvevalam jatanasam  
natuam neme jauadhipha  
Na caiva na bhavisyamah  
sarve vayam atah param”*

Means: Never was there a time when I did not exist nor you, nor all these Kings, nor in the future, shall any of us ceased to be.

It is stated that in the 'Vedas' (katha upnishad) as in the 'Svetasvatars Upnishad',



that the supreme is the maintainer of innumerable living entities in terms of their different situations, according to individual work and reaction of work. That Supreme God by his Planary Portions is alive in the heart of every living entity. Only saintly persons, who can see within and without, the same Supreme God, can actually attain to perfect and eternal peace. In other words, it is simplified that Supreme God head is the supreme individual person, and Arjuna, the Lord's eternal associate, and all the kings assembled in the battlefield or individual eternal persons their individuality existed in the past and it will continue in the future without interruption. Therefore, there is no cause for lamentation for anyone.

Thus, the Lord clarified herein that in the future also, the individuality of the Lord and others, as it is confirmed in the 'Upnishads' will continue eternally. The plurality of the individual soul and of the Lord is an eternal feet and it is confirmed in the 'Vedas'. In Adhaya 2nd-Shaloka 17th (2:17 BG), the Lord said as under:

*“Avinasi tutad viddhi  
yena sarvam idam tatam  
Vinasam auyayavsyasya  
nakaseit kartum arhati”*

Means: That which pervades the entire body, you should know to be indestructible. No one is able to destroy that imperishable soul. Thus, this shloka explains clearly that the real nature of the soul which is spread all over the body-it is consciousness. Everyone is conscious of the pains and pleasures in the body. This soul is described as one ten-thousandth part of the upper portion of the hair point in size according to 'shastras' (The Svetasvatara Upnishad (5.9) The said upnishad confirms this as under:

*“Balagra-sata-bhagasya  
satadha kalpitasyaca  
Bhago jivahsa vijneyah  
sa canantyyaya kal-pate”*

Means: When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one

hundred parts, each such part is the measurement of the dimension of the spiritual soul. Similarly the same version is stated that, 'There are innumerable particles of spiritual atoms which are measured as one ten-thousandth of the upper portion of hair' as has been described above.

The Lord further in this verse explains to Arjuna as how can a person who knows that the soul is indestructible, eternal, unborn and immutable kill anyone or cause anyone to kill. So fighting for the right cause and with full such knowledge, there is no possibility of sinful reaction. Even 'Manu Samhita'-The Law Book for mankind, it is supported that a murderer should be condemned to death so that in his next life he will not have to suffer for the great sin he has committed. The Lord makes him wise through this shloka (2:22 BG) 'As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies; giving up the old and useless ones.'

Transference of the atomic individual soul to another body is made possible by the grace of the supersoul. The supersoul fulfils the desires of the atomic soul as one sincere friend fulfils the desires of another. Arjuna is advised that he should rather be happy to kill the bodies (of his old grandfather and his teacher) in the righteous fight so that they may be cleansed at once of all reactions from various bodily activities as the soul can never be cut to pieces by any weapon, nor burnt by fire, not moistened by water, nor withered by the wind. So these mortals, even after being liberated from illusion, the living entity remains a separate identity as is evident from the teachings of the Lord to Arjuna. While explaining the magnitude of the soul, the Lord said that the soul is invisible, inconceivable and immutable and as such, Arjuna should not grieve for the body. In other words, we can say that there is no source of understanding of the soul except by studying the 'Vedas'. The Soul is CONSCIOUSNESS and CONSCIOUS-That also is the statement of Vedas and we have to accept the truth in Vedas.

In Adhaya 2nd-Shloka 27 (2:27 BG), The Lord revealed that one who has taken birth according to one's activity (karma) of life, and after finishing one term of activity, one has to die to take birth for the next. In this way one is going through one cycle of birth and death, after another without liberation: Thus all created and un-manifest in their beginning, manifest in their interim state and un-manifest again when annihilated-'So what need is there for lamentation?'

In conclusion, it is stated that Arjuna thought after hearing the Lord's advice to fight as a matter of duty without attachment to the result, was the only auspicious path of his salvation (liberation).

In this context, it is further elucidated that since time immemorial, each living entity has stored up various activities (karmas)-good and bad and as such, the miseries of life-

namely birth and death, old age and diseases, are present in the lives of living entities everywhere within the material world. But one who understands his constitutional position as the eternal servitor of the Lord, and knows the position of the personality of God head, engages himself in the transcendental loving service of the Lord. He thus become spiritually elevated and consequently is able to enter with the 'VAIKUNTA' planets, where there is neither material miserable life, nor the influence of life and death. This higher spiritual stage is well defined in 'Shiva Sutras' as is quoted here under:

*"Yada khoba pralyyate,  
tada siyat param-padam"*

(SS-yoga of supreme identity)

Means: When the mental turmoil disappears it is only then the highest state is attained.



*"Sarve Bhavantu Sukhinah"*

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**TODAY IT IS SOMEONE ELSE, TOMORROW IT CAN BE ME**



- Dr. Inder Krishen Kilam

## “The Slumberland of Kashmir”

Author - Mr. PK Badam  
Publisher - Uday Publishing House, Delhi  
First published in 2019; Pages : 480, Price : Rs. 795/-

**D**uring my 40-days recent stay in Bengaluru from 26<sup>th</sup> Jan to 6<sup>th</sup> March 2024, thanks to one of my neighbours Col (R) Dr. Nanda, I got an access to this book on Kashmir written by one of his close relatives Mr. PK Badam. The book evinced good interest in me and I read it cover to cover – all 480 pages. The author has managed to cover almost all the vital, historical past and present status on Kashmir. The book is an attempt to bring out various known and not so well known cultural and historical facts about Kashmir, about Jammu & Kashmir, about Kashmiri Pandits and more particularly about their sufferings over decades for past over 500 years.

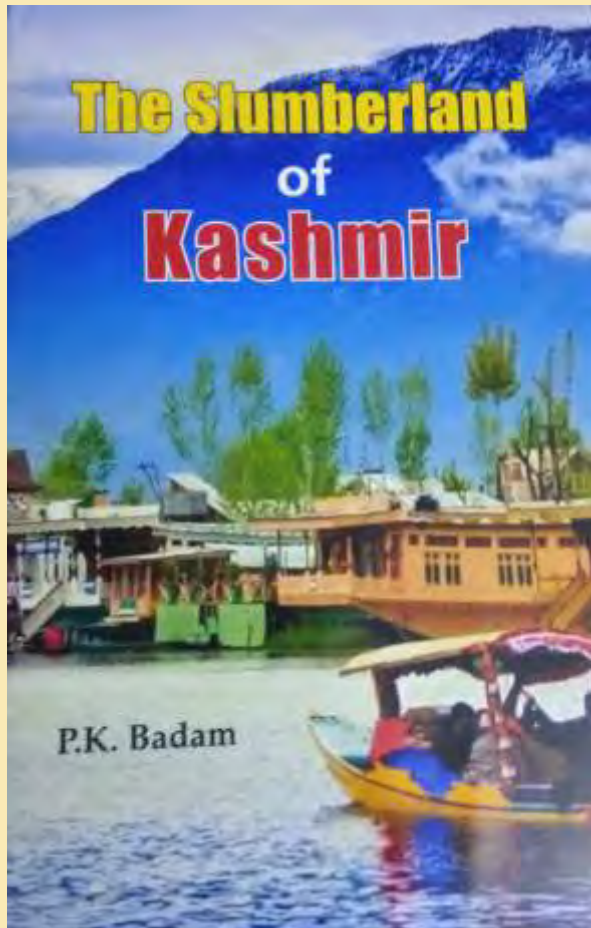
As a preamble, I would like to quote a paragraph from page 422 of the book.

“Left to itself, Kashmir is a heavenly abode. However, in recent times it has gone through a period of stress and strain mainly due to greed, ambition, power politics, political mechanisations and interference from outside. There is however, always a ray of hope on the horizon. Hopefully, it will get over its difficult times before long, despite odds.

There is no doubt that a bright future awaits it and the banner of Kashmiriyat will fly high in its sky, come what may.

This book on Kashmir is a historical narrative which recapitulates its multi-dimensional history in a nutshell. Hopefully, it will serve as a small window into the history of the State of Jammu and Kashmir.”

Contents of this 480 pages' book cover 15 separate parts, with each part having 3,4 or even more sub-parts or topical chapters. That makes classification rather structured to cover



different aspects of Kashmir and all the related matters. To build up the context further, it will be relevant for me to quote some of the important portions / extracts from different chapters / parts of the book to bring out the expressed facts / stories from the historical past.

Under the chapter 'Muslim Rule' at page 42, the author writes:

“Mughal Emperor Akbar was tremendously influenced by the amazing moral supremacy of the Kashmiri Pandits. The historian Abu Fazal records in Ain-i-Akbari 'the most respectable class in this country (Kashmir) was that of the Pandits who, notwithstanding their need for freedom from the bonds of tradition and custom, were the true worshippers of God.' With the end of Afghan rule Kashmir heaved a sigh of relief.”

First chapter of part III is titled as 'The Bane of Terrorism’. Here the author at page 94 writes thus:

“In 1990 Kashmiri Pandits became an easy target of the brutal attack of Islamic terrorism sponsored and propped up by its intelligence wing ISI. It resulted in mass exodus of the entire community of Kashmiri Pandits to safer places in Jammu, Delhi and other States in India leaving behind properties worth thousands of crores of rupees. They have been reduced to the status of refugees in their own country. It is a black spot on the fair name of Kashmir and Kashmiriyat.”

Part IV, chapter 1 is titled as: “Cultural Ethos of Kashmir” and here the author defines, what is called as “Kashmiriyat” and it says at Page 106:

“What is Kashmiriyat? It is the feeling of being distinct as a Kashmiri consciousness. It is the distinct way of life of a distinguished society struggling to assert its individuality in a changed world. It provides a glimpse into the life of an ordinary Kashmiri, Kashmiri culture, history, socio-economic conditions, political scenario and spirituality of unique Kashmiri flavour, cutting across the boundaries of all religions. It is the story of a cultural legacy struggling to keep its head above the swirling waters surrounding it.”

Similarly, one of the chapters under part III is titled as “Militancy in Kashmir”. Here he says at pages 100, 101:

“If the militancy engineered and sponsored by Pakistan had been nipped in the bud, the situation in the State would not have perhaps assumed dangerous proportions and dimensions. The Governments moved into action very late, by which time the situation had gone out of control. The militants indiscriminately indulged in loot, arson and killing of Kashmiri Pandits and other minorities and sent out open threats to them through posters and loud speakers installed in mosques to leave the State or face dire consequences. Thus, the ancient heritage of love, peace and co-existence was replaced by gun culture which resulted in the extermination of Hindus, particularly Kashmiri Pandits, from the valley. The militants ruled the roost and their writ ran large in the valley. No one dared to challenge them leaving the minorities, mostly Kashmiri Pandits, utterly desperate and helpless. A scare was created among the local population of Hindus in the city and the country-side as militancy spread like wild fire. The State Government completely failed to curb these secessionist and anti-national elements.

The Kashmiri Hindu community sensed a danger to their life and property and a realization dawned upon them that since the State and the Indian Governments had failed to curb militancy, they could stay behind only on their peril. As their honour and life were at stake, they started migrating to Jammu, Delhi and other parts of the country in small

numbers and groups during 1989-90. The maximum exodus took place in 1990. Lest they should be detected and killed, they left in the darkness of night in vehicles arranged by some of their Muslim sympathisers who were mostly their neighbours. That was the kind of fear and hysteria that prevailed at that critical juncture. The mass exodus of Kashmiri Pandits made them refugees or displaced persons in their own country, hunted and hounded out of their homes and hearths for the seventh or eighth in their long history since the inception of Muslim rule in the State.”

One of the chapters under part III is titled as “Composite Culture of Kashmir” and here we get a good mention of famous saints and sages. On Lalleshwari (Lal Ded) it says thus at page 113:

“While Lalleshwari (Lal Ded) was a representative of Kashmir's contribution to the corpus of Vedanta and Bhakti, Nund Rishi (Sheikh-ul-Islam Nur-ud-din Noorani), the saint patron of Kashmir, founded the Sufi-Rishi order which is nearest to the Hindu school of Bhakti. They are, among others, the leading torch-bearers of the composite culture of Kashmir, which is being carried forward by their disciples and followers. The values of love, brotherhood, mutuality, spiritual enlightenment, peaceful co-existence and humanism, as propounded by them reflect the fusion of different cultures known as composite culture or Kashmiriyat in the context of Kashmir. Kashmiriyat is a unique humanistic philosophy and has no political or religious trappings. It transcends the identities of race, creed and caste and represents a much greater philosophy.”

Part II of the book from page 59 to 89 particularly gives a comprehensive background and thoughts on “The Kashmir Tangle” in eight separate chapters. Quite an interesting read indeed.

Part VI of the book covers interesting topic like 'Literary Heritage of Kashmir' at page 165, wherein the author makes a good mention of various writers, Poets, Sufi saints, and also about 'Nilmat Purana', 'Raj Tarangni', etc. Similarly, part VIII of the book gives a good mention about Kashmiri Surnames.

Overall, I liked reading the book. The front cover of the hard bound book is very scenic, relevant and conveys positivity. The entire text is quite engaging and going through all the parts and chapters, one gets well connected with all that is mentioned in different chapters. Yes, there are some minor editing errors which could have been removed with just one more round of reading / editing at the author's / editor's level. Also, at some places, I thought the author could have broken the text into manageable smaller paragraphs to break the monotony of full pages and make reading still more easy and relaxed.

The book surely falls under a 'must read' category and will be of interest to all Kashmiris – Pandits, Muslims and others, and to all those who like to know more about Kashmir, its historical past and the present state of affairs. In fact, one can own this book, keep it in one's personal library and read it multiple times. It is a good document for scholars and researchers on Kashmir matters. Thanks, Mr. Badam for taking all the pains and effort to bring out this book. Hope, sooner rather than later, things take a positive turn in Kashmir and we may see the past good time once again, if not for our generation but surely for the next generation.

[ikkilam@hotmail.com](mailto:ikkilam@hotmail.com), 9810682512)



- Hira Lal Kak



# KERALA AND KASHMIR CULTURAL BONDS

The legacy of Sanskrit, Kashmir and Kerala can be said to have a unique fellowship of literary creativity, with icons like Bilhana and Somadeva in Kashmir and Shankara and Narayana Bhattathiri in Kerala. The polar ends of the subcontinent that these two regions represent have been lyrically evoked in the familiar poetic description of 'himavatsethuparyanthaam'. Indeed, in the imagined community of multilingual India, Sanskritic culture is the one indissoluble bond between Kashmir and Kerala, forever sanctified by the epoch-making mission of Kerala's Shankaracharya, the enunciator of Advaita philosophy.

The long and arduous journey of the great saint across the country to Kashmir, punctuated by philosophical debates with peers and concurrent composition of immortal commentaries on the Hindu texts, is part of India's sacred history. And for another, Sarvagnana Peetha in Srinagar where Shankaracharya was enthroned is the one mystic chord of tradition that has endured in the Keralite imagination of Kashmir. In our own time, the Kashmiri Sanskrit scholar and former diplomat A.N.D. Haksar captured the mystique of India's coordinates in this couplet:

Kashmira Kerala  
paryanthaamganatantrenashasssitam,  
Rakshayantujanaasarve,  
ekachhatramimaammaheem

(From Kashmir to Kerala extending and governed by democracy, may all the people

protect this land's sovereign unity).

Rajatarangini was composed by Kalhana, scion of a noble family of Kashmir. Among other things that fall within its wide sweep, the work contains references not only to such things as the country's episodic encounters with China across the border, but also to the depredations of Mahmud Ghazni in Kashmir's neighbourhood around 1013 that portended the eventual Islamic conquest of Kashmir, the land variously heirs to the spiritual heritage of Hindu, Buddhist and Jain faiths. Such striking historical details aside, the preeminent fact is that Kalhana's is a literary text of extraordinary merit. It has multiple dimensions, such as the aureole of antiquity, the grandeur of epic, the cachet of Sanskritic literary canons, the singular distinction as an ancient Indian historical chronicle and the uniqueness that it embodies as representation of a vital part of Indian selfhood.

As history of Kashmir, it has its undoubted deficiencies in terms of conventional chronology and the complex tapestry of myth and legend that it has largely woven together as content, but then Rajatarangini is more aptly described as meta history. And with that touchstone, Kalhana's work can truly lay claim to an important place in world literature itself. Its apt choice of kavya (poetry), as felicitously described by Shonaleeka Kaul, makes for a versatile and flexible mode that can entertain the mythic and the folk alongside classical and conventionalised registers of imagination and representation.





- Koshseen Kachru Naik



# MOONS OF URANUS

*(This essay is written by the author in the year 2023 at the age of 8 for a competition organised by NASA. It was a global competition in which she secured the THIRD POSITION)*

## I. INTRODUCTION

The Universe has been a mystery and curiosity for the students of the subject. The exploration has been a journey of centuries and it is still full of secrets - the stars, the galaxies, the matter

and much more. Scientists are involved in many discoveries about our universe and what's beyond our sight. Most of the time they spend is on studying our solar system as it is the closest observable planetary system to our

National Aeronautics and Space Administration

**SCIENTIST for a DAY** 2023-2024

PRESENTED TO:

**KOHSHEEN KACHRU NAIK**

For securing the 3rd Place

Thank you for exploring the moons of Uranus with us! NASA needs your ideas, imagination, and enthusiasm for the future. Continue to question, learn, and reach for the stars. That will take you on a most marvelous journey!

*June F. Zakrajsek*  
June F. Zakrajsek  
Program Manager  
Radioisotope Power Systems Program  
NASA's Glenn Research Center

Ariel Oberon Titania

eyes. Our planetary system consists of eight planets and, except for Mercury and Venus, each of them have their own satellite systems. One of the most popular planets with an extraordinary set of Moons and ring system is Uranus. In this paper I'm going to take you through the adventure of exploring moons of our bluey green planet.

## II. URANUS AND ITS MOONS

Uranus is the seventh planet from the Sun and one of the two Icy gas giants in our solar system. It is also the coldest planet. It has a soft surface made of frozen dense fluid of Ammonia and Methane. Its surface temperature can drop up to -195 degree Celsius. Sir William Herschel discovered the planet on 13th March 1781 with the aid of his telescope, making it the first planet to be found with the help of an instrument and not the naked eye. Uranus has approximately 27 discovered moons. The moon system is categorised into three groups: 13 Inner moons, 9 Irregular moons and 5 Major moons. The names of the moons are derived from the characters in William Shakespeare's and Alexander Pope's works.

## III. DISCOVERY OF THE MOONS

Uranus has five major moons namely – Titania, Oberon, Umbriel, Ariel and Miranda (in the descending order of size). Titania and Oberon were discovered by William Herschel on 11<sup>th</sup> January 1787, six years after discovering the planet itself. William Lassell discovered Ariel and Umbriel in 1851. Gerard Kuiper discovered Miranda in 1948. The first images on all major moons were taken by Voyager 2. Perdita was not noticed in the images captured by Voyager 2 till 1999 and was confirmed as a moon in 2003. Cupid and Mab, the inner moons, were discovered by the Hubble Space Telescope in 2003. The 9 irregular moons were discovered by ground-based telescopes after 1997.

## IV. URANIAN SATELLITE SYSTEM

The inner and the major moons have a prograde orbit which is coplanar to the Uranus's system. The irregular moons of

Uranus mostly have a retrograde orbit as they are inclined, the only exception being Margaret. The irregular moons are most likely to have been captured after Uranus was formed. The major moons are ellipsoidal in shape. There are observations of volcanic deposits on the surface of these moons. The major moons are heavily cratered. Miranda's surface looks like bits and pieces put together. All inner moons are dark objects. Pictures of most of the moons were captured by Voyager 2 when it flew past Uranus in 1985-86.

## V. URANUS'S RING SYSTEM

Apart from Saturn, Uranus is the only other planet to have a ring system around it. Uranus has 13 rings in total and were first discovered in 1977 by James L Elliot. The planet while passing in between the Earth and a distant star, blocked the light from the faraway source. It was found that the light diminished even some distance above the planet's atmosphere giving the proof to astronomers about the presence of rings around it. Initially five rings were calculated from the observations but later four more rings were discovered by the Earth based telescopes. Voyager 2 detected two more rings in 1986. The outermost two were discovered in pictures taken by Hubble Space Telescope between 2003-2005. The rings are narrow and opaque. Their albedo is around 2% only. They are made of mainly ice and dust particles. The rings are named as – 6, 5, 4, Alpha, Beta, Eta, Gamma, Delta, Lambda, Epsilon, Nu and Mu (in the increasing order of distance from the planet). The system is supposed to have formed due to collision and scattering of material from its once existing moons. Epsilon is the brightest and densest out of all, followed by Alpha and Beta rings. 6, 5 and 4 are the inner most and the dimmest rings. Epsilon ring is also the most eccentric one. Delta ring is circular and slightly inclined. Gamma ring is narrow and slightly eccentric. Eta ring has zero orbital eccentricity and inclination.

## VI. SHEPHERDING EFFECT BY URANUS MOONS

Just like any other ring system, there is a question about how the rings remain confined

in the shape they are. Without any force acting upon it, the rings will not be able to hold the particles intact and will spread out eventually. The only mechanism that supports the existence of rings for so long is the gravitational effect of a pair of moons on its intermediate ring, which can keep the particles of the ring intact while revolving around the planet. This is called Shepherding. The inner moon is called the inner Shepherd and the outer moon is the Outer shepherd. A moon can shepherd two rings at a time also. Cordelia is shepherding the epsilon and delta rings as an outer shepherd.

## VII. COMPOSITION AND PHYSICAL PROPERTIES

### a) Inner Moons

These moons revolve around the planet between the orbital radius of 49,800 and 86,000 km. Cordelia is the innermost moon which is just inside the epsilon ring. Their geometrical albedo is less than 10%. The ice on the surface reflects light lesser than pure ice, so scientists are predicting that the surface might contain dirty water ice (major constituent being Carbon). This is the most probable explanation for the low reflectivity on the moons. The inner moons play a pivotal role in the sustenance of Uranus's rings. Cordelia and Ophelia are the shepherd moons for the epsilon ring. Portia and Rosalind are the shepherd moons for nu ring. Mab shares the orbit with the outermost ( $\mu$ ) ring. The Uranian inner moon system is very unstable because the moons constantly interact and disturb each other's orbits. With this haphazard movement, the simulated observations have predicted that Cupid and Belinda may collide with each other in the next 10 million years. Juliet and Perdita might share a similar fate.

### b) Major Moons

These are the largest five moons of Uranus. Miranda is the smallest in the group with 472 km diameter and Titania is the largest with 1578 km diameter. Oberon and Umbriel have high density of craters whereas Titania and Ariel have fewer craters. This suggests that Titania and Ariel are relatively younger

compared to Oberon and Umbriel. Observations have also shown canyon formation on Umbriel. These moons may have been formed by the accretion disk or by a large impact like when some object crashed into the planet. The composition of their surface is almost equal amount of rock and ice. It contains 60% ice and 40% rock. Miranda is the exception here because its surface contains only ice. Umbriel is the darkest moon and Ariel is the brightest in the group. The moons might have porous surfaces that results in the blockage of inward flow of heat. This is evident from two observations – firstly, the increase in reflectivity of light from its surface when Earth comes in between Sun and the moon. Secondly, the change in surface temperature changes with the movement of Sun without any absorption. Most of the moons have rocky cores and ice mantles. The ice may contain ammonia and carbon-dioxide. The carbon present in the ice attributes to the dark nature on these moons. For Titania and Oberon liquid water may be found at the core-mantle boundary. It is said that there is no atmosphere on the major moons. Scientists have found endogenic activity on Miranda and Ariel. The orbital resonance between the moons causes the heating of cores which results in these endogenic forces. Titania, Oberon, Umbriel and Ariel have densities from 1.4 to 1.7 grams per cubic cm. Miranda is the fifth largest in the group with a density of 1.2 grams per cubic cm.

### c) Irregular Moons

As discussed earlier these are presumably the acquired moons of Uranus. These moons orbit at a distance further than Oberon. Sycorax is the largest of the irregular moons. The 9 moons which come under this category are majorly due to their highly eccentric orbits, retrograde motion and orbital angle of inclination to the rest of the system. Although Margaret orbits in prograde motion it is grouped here because of its highly eccentric orbit.

## VIII. ORIGIN OF NAMES

**Ariel** is the name of a spirit from William Shakespeare's "The Tempest". It is also the

present as a sylph, who narrates the satirical poem, in "The Rape of the Lock" written by Alexander Pope.

**Miranda** is the name of Prospero's daughter in William Shakespeare's play, "The Tempest".

**Oberon** is the king of the fairies in Shakespeare's "A Midsummer Night's Dream".

**Titania** is named after the queen of the fairies from Shakespeare's "A Midsummer Night's Dream".

**Umbriel** is the name of a malevolent spirit in English poet Alexander Pope's 18th century poem "Rape of the Lock".

**Belinda** is named after the character whose lock of hair is stolen in Alexander Pope's "Rape of the Lock".

**Bianca** is named after the sister of Katharina (Kate) in Shakespeare's play, "The Taming of the Shrew".

**Caliban** was named for a character in Shakespeare's play, "The Tempest".

**Cordelia** is the name of one of the youngest daughters of King Lear in William Shakespeare's play of the same name.

**Cressida** was named for the title character in William Shakespeare's play, "Troilus and Cressida".

**Cupid** is the Roman god of love, who appears in William Shakespeare's play, "Timon of Athens".

**Desdemona** is the wife of Othello in William Shakespeare's play, "Othello, the Moor of Venice".

**Ferdinand** is the son of Alonso, king of Naples in Shakespeare's play, "The Tempest". Ferdinand is Miranda's husband.

**Francisco** is a nobleman who is shipwrecked along with King Alonso in "The Tempest".

**Juliet** is the main character from Shakespeare's play "Romeo and Juliet".

**Mab** is queen of the fairies in English folklore.

**Margaret** is named after a woman who serves Hero in the play, "Much Ado About

Nothing."

**Ophelia** is the daughter of Polonius and fiancé of Hamlet in the play "The Hamlet".

**Perdita** is named after the daughter of Leontes and Hermione in Shakespeare's play, "The Winter's Tale".

**Portia** is the main character from Shakespeare's play "The Merchant of Venice".

**Prospero** is named after a sorcerer from "The Tempest".

**Puck** is a mischievous sprite in "A Midsummer Night's Dream".

**Rosalind** is the daughter of a banished Duke in Shakespeare's play "As You Like It".

**Setebos** is South American god worshipped by Sycorax in "The Tempest".

**Stephano** is the name of King Alonso's butler in "The Tempest".

**Sycorax** is a witch and the mother of Caliban in the play "The Tempest".

**Trinculo** is a character from "The Tempest".

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# Love

## Heals Everything

*The stronger the wind gets,  
The tougher, the life feels.  
The higher the waves go,  
The scarier the life feels.  
But love keeps you calm!  
Because that warmth is like a balm  
On the wounds of life.  
It keeps you going on and staying alive.*



- Diya Bhat

*Without love, it's all darkness,  
Just like without colours,  
it's just a pale canvas,  
But with love it's bright like in summers.*

*The mother's loveliness,  
The father's possessiveness,  
The family jokes,  
It's all that you miss in hostel,  
But the hostel love is no less!  
Whenever the hostel feels like you are trapped in a bottle,  
The hostel people make you feel like a beautiful garden in the mess!*

*Life is full of fun!  
Just stop the run.  
Experience the struggles.  
Make new experiences.  
Let life sway you.  
Enjoy it like a swing.  
Be ready to feel the wind that would blow.  
Be the diamond of your own ring!*



## PRESS RELEASE

# Yug Sports XI lifts KPL trophy – Sharda XI Teetwal Receives consolation prize.

Gurgaon, Haryana  
22nd April'2024

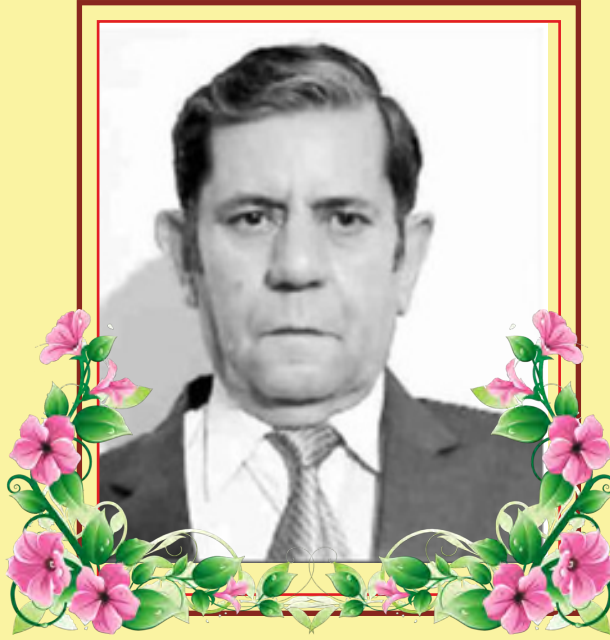
Yug Sports XI Gurgaon has lifted the 10th edition of Kashmir Premier League tournament by defeating Jammu based Yes We Can XI at Yug Sports Club grounds in Gurgaon, Haryana. In a flood light match they beat Jammu based cricket eleven by 7 wickets. The toss honours was done by Maj. Gen. Retd S. K. Razdan. Guest of honour Ravinder Pandita, Chairman of Save Sharda Committee Kashmir Regd. gave away the prizes. The winning team got a cheque of Rs. 1 lac while as the Runner up team received Rs. 51,000/-

The notable feature of this year's tournament was that a cricket team from LoC Teetwal by name of Sharda XI also participated in this 3 day long tournament. It was for the first time that a team from the last village of the country took part in the tourney. Earlier in September last year the same team had defeated Milchar XI and Hajinar XI to lift the Sharda league trophy that was held at Shan-e-Teetwal cricket ground at LOC Teetwal.

- Ravinder Pandita  
Tel : 9811143024



# CONDOLENCE



## Shri Maharaj Krishan Kaul

With a heavy heart, I sadly share this bad news with all our Biradari Members that a great icon of our community, "The First SATYAGRHI of Parameshwari Batta Agitation " Shri Maharaj Krishen Koul ji has left for heavenly abode. He was more famously known as Maharaj Bhairav. Right from his younger days, he was closely associated with Legendary Sriman Shiv Narayan Fotedar, founder of Yok Sabha in Kashmir, and because of association of his revered father Shri Srikanth Koul who worked for newspaper "Martand" and was in association with Sriman Nand Lal Watal, Maharaj Krishen ji was an ace social worker and political activist, with great acumen for community work. A brave heart, he would always lead for fight for community matters, whether fight for Bhairav Temple at Chattabal, Mata Rupa Bhawani Temple Vaskura and Cheshma Sahibi and many other community issues. As far my memory goes, he was probably, chief guest in AGM of AIKS in 2015. He was a great inspiration for many youngsters that time and being the eldest brother of our generation in our Kaul Parivar, I was fortunate to have grown up under his guidance. The community has lost a great stalwart.

All India Kashmiri Samaj is deeply saddened by the passing away of Shri Maharaj Krishen Koul and pays tributes to him and prays for his Moksha! – Rajinder Koul (Bangaluru)

श्रीमान माहराज कर्षण कौल जी को मेरी भावभीनी श्रद्धांजलि व नमन ।



## 21 Unique Polling Stations set up in Jammu for Kashmiri Migrants

21 special polling stations have been set up in the Jammu district to enable 1.13 lakh registered Kashmiri migrants to cast their votes for the upcoming Lok Sabha elections in Kashmir. In Jammu, 21 special polling stations been set up, especially for migrants at different places where the population of Kashmiri migrants is there like Jagti, Nagrota, Talab Tillo, Udheywala, Galiyan and Channi.

## Kashmiri Migrants in Jammu, Udhampur are No longer required to fill 'Form' M' to Vote

Kashmiri migrants from Jammu and Udhampur districts of Jammu and Kashmir would no longer be required to fill M-Form to vote in the Lok Sabha elections 2024 as the Election Commission (EC) has ordered changes to the existing voting scheme for the displaced people, fulfilling a long-standing demand. However, to avoid impersonation at the Special Polling Stations, voters will have to carry either a voter ID card or any of the alternate documents prescribed by the Commission for elector identification.

There is no change in the postal ballot facility, which continues to be the case as notified earlier. They have to fill out Form 12C to seek a postal ballot.

## Kashmiri Migrants in Delhi NCR

To facilitate the voting of the Kashmiri migrants residing in Delhi, the ECI has established special polling booths for the community at four different locations in the capital. These booths are located at the Kashmir Resident Commission on 5-Prithviraj Road, Kashmir Kisan Ghar in Shalimar Bagh, Arwachin International Public School in Dilshad Garden and GGSSS Paprawat in Najafgarh, Delhi. In a first, the ECI has instructed to provide free transportation for eligible Kashmiri migrants to and from these special booths. To extend support to the Kashmiri migrant voters, the office of AERO and ARO, Migrants, New Delhi, is functioning during working hours at

Prithviraj Road in New Delhi and has set up a help desk that has assisted numerous stakeholders in filing offline and online Form-M, Form 12-C, and other necessary documents.

## Kashmiri Pandit Outfit Merges with Congress in Jammu

The All-India Kashmiri Hindu Forum (AIKHF) chairman, Rattan Lal Bhan, said he decided to merge his outfit with the Congress. The AIKHF was formed in 1998.

## APNI Party Claims Support of Kashmiri Pandit Migrants

APNI Party received support from the migrant Kashmir Pandits following its door-to-door campaign at Jagti camp in the Nagrota area of Jammu district in the campaign launched in favour of the party candidates contesting the three Parliamentary seats of Kashmir Valley: Rajouri-Anantnag, Srinagar, and Baramulla. The campaign was led by the Provincial President Women's Wing, Jammu, Pavneet Kour, whereas the District President of the Women's Wing, Jammu, Ritu Pandita, organised the Program.

## Farooq Abdullah Calls for a Meaningful Solution to issues of Kashmiri Pandit Migrants

National Conference (NC) President Farooq Abdullah has said the issues related to Kashmiri Pandit migrants are not merely a matter of statistics or political rhetoric, but a humanitarian crisis that demands urgent attention and meaningful solutions. Abdullah said while interacting with a delegation of Kashmiri migrants here on Friday. The delegation of migrants was headed by Bhushan Lal Bhat, a former NC MLC and the chairman of the party's minority cell. Bhat said most of the Kashmiri migrants residing in the Jagti, Purkhoo, Muthi, Buta Nagar, and Nagrota camps, as well as those settled in Jammu, Kathua, are looking for a more inclusive and compassionate approach to resolving the Kashmiri migrants' plight, prioritising dignity, justice, and reconciliation.

*Source: News Agencies  
Editing: Vijay Kashkari*



# AFFILIATES' NEWS

## KSS Faridabad Celebrated Navreh & Ram Navami



Navratri Festival holds a very prominent place in the calendar of events of KPs. Accordingly, Kashmiri Sewak Samaj, Faridabad (KSS) Celebrates Navratras with great zeal and joy. This year too, KSS started the Celebrations of Navratri with Navreh Function at Hari Parvat, Anangpur on 7th April, 2024 (Sunday), which attracted a large number of Biradari members from Faridabad, Gurugram, Ghaziabad and Delhi. A two-swahakaar Hawan, colourful Cultural program, competitions for children and Naveed Distribution were the highlights of the event. Members of Sharika Vahini (Women Volunteers of KSS) presented Atgath to all ladies present there.

On this occasion, Guest of Honour - Dr.



Rameshwar Bamezai, Padma Shree, felicitated social workers from Faridabad KP Biradari and Anangpur Village for their role in KSS activities and maintenance of Hari Parvat.

The entire function was streamed live on social media - courtesy Youtuber Vinay Bhat ji of "Soul Inspirations". The Navratri celebrations continued with daily Pooja of Maa Jagdamba at Sharika Bhawan and concluded with community Hawan which started on the Ashtami day (16th April, 2024) and ended with Poorna Aahuti and community lunch (Naveed) on Ramanavami (17th April, 2024). This Hawan also witnessed a heavy footfall of community devotees from all over NCR region.

## Kashir Sabha Ambala Celebrated Zang Trai

The programme commenced at 04.30 P.M. with the installation of photographs of community stalwarts, in the Community Hall. All the members present on the occasion paid rich floral tributes to the following Biradari Members, who have immensely contributed to the affairs of the community: - Sh. N. N. Koul, Sh. B. N. Tikoo, Sh. T. N. Pandita, Sh. B. L. Mujoo, Smt. Pitta Mujoo, Smt. Prabha Raina, Smt. Avinash Raina, Smt. Mohini Bhat, Sh. J. K. Zutshi, Sh. J. L. Kaul, Sh. Raman Braru.

The Aarti was conducted by Pt. Ganesh Ji which reverberated the sanctum Santorum of Maha Mrityunjay Mantra, followed by the Prasad distribution. Smt. Prabh Ji Kaul, mother -in-law of Sh. M J Raina; who graced the occasion, gave a sack of salt and a coin to all the ladies present, in the programme.

The programme was compered by Sh. Bharat B. Das, Publicity Secretary of the Sabha. Speaking on the occasion Prof AK Watal recalled as to how, we used to celebrate this festival in Kashmir and the importance of celebrating such programmes to keep alive our culture and traditions. Sh. Rajinder Kaw, also spoke about the importance of Zang Trai and the purpose of its celebration.

Among others, the following attended the programme: S/Sh. & Smt Veena Raina Kaul, Renu Braru, Kirni Das, Usha Watal, Sushma Razdan, Anjali Mujoo, V.K.Razdan, Sunil Braru, Renu Braru, Suresh Chander Koul, Virendar Kumar Bhat, M.K.Raina, V.K.Mujoo, Neha Kaw, Dr Amit Malik, Avdesh Upmanyu, Priya Upmanyu, Manan, Sunil and his family members.

- Rajinder Kaw

**Scholarship for 12th Passed Students**

Students who have qualified for the class 12th examination and want financial help to continue their studies can apply for scholarships offered by private or government agencies, subject to the eligibility conditions mentioned by the individual organization.

**Cite the top listed scholarships****College Admission Scholarship Application (CASA)**

College Admission Scholarship Admission (CASA) is a conventional scholarship for Class 12th pass students. The CASA application process typically starts in June, and this scholarship has no application fee. Students who have finished graduation can also fill out the form for post-graduation courses. Register through the official website with CASA.

**Schindler Igniting Minds Scholarship**

Schindler Igniting Minds Scholarship is an ample opportunity for scholars from rural regions and underprivileged classes. The scholarship is mainly for class 12th pass students pursuing diploma engineering courses like civil, electronics, telecommunication, mechanical, and electronics. Students who have qualified for class 12th with science as a subject with a minimum. The yearly family income of the student should be at most Rs. 2 lakhs. Applicants who are already pursuing diploma courses can also apply for the scholarship.

**INSPIRE Scholarship**

INSPIRE Scholarship is also called the Scholarship for Higher Education (SHE). The Government of India initiated this scholarship to offer to students who fall in the top 1% rank in the 12th board exams. Moreover, students who attain a rank of up to 10,000 in NEET or JEE Advanced are also eligible.

**Scholarship for Higher Education (SHE)**

It aims to attract creative talents to pursue higher education in science-intensive programs. The plan covers 10,000 scholarships for 17 to 22 years to grant B.Sc. and M.Sc. courses.

**AICTE Pragati Scholarship for Girls**

To encourage girls' education in the country, AICTE offers a scholarship to female scholars who want to pursue higher education in the technological field. AICTE awards Rs. 30,000 per year each to 4,000 girls. Applications for the AICTE Pragati scholarships start in August/September every year. Female students in their first year of diploma or degree programs from any AICTE-recognised college are suitable for the scholarship.

**Foundation For Excellence (FEE) Scholarship**

FEE provides scholarships to students with exceptionally bright minds but with monetary constraints. It allows them to seek higher education in the science stream (engineers/doctors). Applicants seeking professional degree programs such as B.E. /B. Tech integrated 5-Year Dual-Degree M.Tech and MBBS are eligible.

**Dr APJ Abdul Kalam Ignite Awards**

The Dr APJ Abdul Kalam Ignite Awards was established by the National Innovation Foundation. This scholarship grants young minds a stage to showcase their discoveries and thoughts. Students up to class 12th can participate. All they need to do is write their ideas in simple text and email them to the official website. The final date for enrolment is usually in the last week of August each year.

**National Scholarship Test (NST)**

The National Scholarship Test (NST) is the most successful scholarship test administered by the Shiksha Education Trust. Students could apply for the National Scholarship Test by 31st May 31 year. Students in classes 5th to 12th are eligible for NST.

## **PM Narendra Modi Scholarship for 12th Pass Students**

The government Scholarship for 12th-passed Students in 2019 is the PM Narendra Modi Scholarship. PM Narendra Modi started a scholarship for 12th-pass students who want admission to undergraduate and postgraduate programs. This scheme grants financial support to the wards of ex-servicemen. It awards a total of 5,500 scholarships for programs such as B.Tech/B.E., B.A., BBA, BCA, M.A., M.Com, M.Sc., PhD, pharmacy, and medical courses. Candidates whose annual family income is below Rs. 6 lakhs can apply. The last date to apply for the PM Scholarship is usually in the 2nd week of November.

## **Combined Counselling Board (CCB) Scholarship**

CCB Scholarship grants financially challenged students a chance to persevere in higher education. CCB is linked with many leading educational institutes all over the country, where students can get scholarship chances. Candidates of 10th and 12th classes can apply for this scholarship.

## **Indian Oil Academics Scholarship**

Indian Oil Corporation Limited annually grants exemplary student scholarships nationwide through the Indian Oil Scholarships Scheme. The applicants are selected based on the merit list. Indian Oil Academic Scholarships are also given to first-year students of engineering and MBBS courses.

300 scholarships are awarded to engineering students, while the remaining 200 scholarships are offered to MBBS students. This portion of the scheme also gives exceptional support to girls who wish to persevere in higher education, physically challenged students, and students from Jammu, Kashmir, and other Northeast states.

Candidates admitted in class 11th or (10+1) or the first year of the current academic year in ITI (2 years program) in schools/institutions approved by the central/state government are eligible.

*Courtesy, Infinity Surge.*

## **IIM Bangalore launches free online digital course on new-age business models**

IIM Bangalore has announced a new New Age Business Models course through their digital learning vertical IIMBx. This short-term course is a six-week online programme on SWAYAM, the Ministry of Education's online learning platform. As per IIM-B, the course is free of cost and is curated for everyone — undergraduate and postgraduate students of business management, working professionals, budding entrepreneurs, and business owners. The course is designed by Professor K Ganesh, an adjunct faculty at IIM-B and a seasoned entrepreneur. It covers emerging business models, including platforms, marketplaces, aggregators, and direct-to-consumer businesses.

## **CBSE changes exam format for Classes 11 and 12 from 2024-25; eliminates long-form answers**

The Central Board of Secondary Education (CBSE) has announced that the exam format for Classes 11 and 12 has been changed from 2024-25, news agency PTI has reported. The new format will focus on concept application questions rather than long-form answers.

## **IIM Bangalore launches free online digital course on new-age business models**

IIM Bangalore has announced a new New Age Business Models course through their digital learning vertical IIMBx. This short-term course is a six-week online programme on SWAYAM, the Ministry of Education's online learning platform. As per IIM-B, the course is free of cost and is curated for everyone — undergraduate and postgraduate students of business management, working professionals, budding entrepreneurs, and business owners. The course is designed by Professor K Ganesh, an adjunct faculty at IIM-B and a seasoned entrepreneur. It covers emerging business models, including platforms, marketplaces, aggregators, and direct-to-consumer businesses.

## **IIT Madras becomes the first IIT to introduce a sports quota; 2 seats to be created in each U.G. course**

Indian Institute of Technology (IIT), Madras, has become the first IIT to introduce a sports quota for its undergraduate admissions. According to its director, V Kamakoti, the IIT will create two supernumerary seats in each course from the 2024-25 academic session. Currently, the IITs do not have a sports quota, while many of the country's premier universities, including Delhi University, do.

"Starting from the 2024-2025 academic session, IIT Madras will offer two supernumerary seats per undergraduate programme for Indian nationals under the Sports Excellence Admission (SEA) programme. We are the first IIT to introduce sports quota, and the idea is to reward and encourage students who have achieved a certain level of excellence in sports of their choice," Kamakoti said.

"Two seats per programme will be allotted through the SEA. While one will be gender-neutral, the other will be female-only," he added.

To be eligible for admission through SEA, candidates must have secured a position in the Common Rank List (CRL) or category-wise rank list in the JEE (Advanced) and won at least one medal in any national or international-level sports competition in the last four years.

Among the sports for which candidates will be eligible for admission under the quota are aquatic, athletics, chess, cricket, badminton, basketball, football, hockey, squash, table tennis, lawn tennis, volleyball, and weightlifting.

For the academic year 2024-2025, the SEA will consider the scores obtained by the candidates in these sports only to ensure the availability of facilities at the admitting IIT so that the candidates can continue to excel in sports," Kamakoti said.

Other national and international games will receive different weights, with the highest being for the World Championship and SAF games.

In the international category, the competitions for which medal winners will be eligible include the Olympics, Commonwealth Championship, Asian Games, and World University Games.

Courtesy: E.T.

## **Single Examination for Multiple University Applications**

The National Testing Agency (NTA) inform the aspiring candidates who have applied for positions in six Central Universities under Central Universities Recruitment Examination (CURE) 2023 as follows: • Central University of Himachal Pradesh, Dharamshala • Mahatma Gandhi Central University, Motihari • Central University of Jharkhand, Ranchi • English & Foreign Languages University, Hyderabad • University of Hyderabad, Hyderabad • Central University of Punjab, Bathinda, under Group B and Group C categories, that a single examination will be conducted for all the universities applied to. 2) Group B Posts: A candidate's performance in the Group B examination will be considered for all the posts across the universities mentioned in their application. 3) Group C Posts: Similarly, a candidate's performance in the Group C examination will be considered for all the Group C posts across the universities mentioned in their application.

## **ADMISSION ALERTS**

### **Panjab University LL.B. (3-YEAR COURSE) – 2024**

The candidate must complete and submit an online Admission Form at <http://onlineadmissions.puchd.ac.in> and meet the course's eligibility requirements.

- ❖ The latest date for submission of information on the website to generate a Login ID and Password is 31-05-2024
- ❖ Date & Time of holding Entrance Test 23-06-2024

### **Panjab University PULEET – 2024**

The lateral entry from Diploma to 2nd year of 4-year B.E. degree level.

- ❖ The Last date for submission of information on the website to generate a Login ID and Password is 04-06-2024

- ❖ Date & Time of holding Entrance Test  
22-06-2024

For detailed instructions concerning PULEET/PUMEET admissions, you can visit <https://puleet.puchd.ac.in>.

### **Panjab University PUMEET 2024**

For admission to 2nd year of B.E/B.Tech courses of:

- ❖ Dr SSB University Institute of Chemical Engineering & Technology, Chandigarh
- ❖ University Institute of Engineering & Technology, Chandigarh
- ❖ University Institute of Engineering & Technology, Swami Sarvanand Giri, Regional Centre, Bajwara, Hoshiarpur.
- ❖ Chandigarh College of Engineering & Tech., Sector-26, Chandigarh
- ❖ The last date for submission of information on the website to generate the Login ID and Password is 05-06-2024
- ❖ Date & Time of holding Entrance Test  
22-06-2024

### **Haryana State Admission Diploma Engineering**

Website: <https://hstes.org.in/KeyDates>

- ❖ Registration End Date: 03.06.2024  
11:59 PM
- ❖ Fee End Date: 03.06.2024 11:59 PM
- ❖ Verification End Date 04.06.2024  
11:59 PM
- ❖ Inter-se-Merit Result Date: 06.06.2024

5:00PM

Kashmiri Migrants (KM) Quota: Seats up to a maximum of 5 per cent of sanctioned intake in each branch are reserved for wards of Kashmiri Migrants in all AICTE-approved institutions. These seats shall be supernumerary.

### **Motilal Nehru National Institute of Technology Allahabad**

Admission to M.B.A. programme for session 2024-25 After applying online, duly filled-in and online generated, printed and signed application form along with required documents must reach to The Head, School of Management Studies, MNNIT Allahabad Prayagraj-211004

The candidate must have a Bachelor's degree or equivalent of a minimum three years duration in any discipline, with at least 60% aggregate marks or CPI 6.5 [55% aggregate marks or CPI 6.0. Valid Score of CAT or MAT-2023/ GMAT, CMAT, or ATMA Scores of July 2023-May 2024/ XAT-2024 Scores. Candidates will be shortlisted for Group Discussion and Personal Interview (G.D. and P.I.) based on Weighted Percentile Score.

The last date for submission of the online form is June 1111, 2024

*Feedback: vijaykashkari@gmail.com*





# AIKS Matrimonial Service



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



Looking for a Suitable Match for our Son Born on 29th August 1994 at 08:55 AM at Jammu. Parents are presently living in Roop Nagar, Jammu. Height 5'9", Qualified as BE in Computer Engineering from Mumbai University plus pursuing MS in AI & ML. Working as Senior Data Scientist in Fractal Analytics Pvt Ltd, Pune currently WFH. Interested people may contact on MB- 7889558793,9419241773, Email id: sunitarazdan25@gmail.com for Tekni & Biodata.



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



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



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



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



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



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



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



Looking for a bride for my son, born 10.10.1993 at 11.55pm at Delhi, Height 174 Cms. He has done B.Tech (Chemical) from BITS, Dubai. Currently working as Engineer with L&T in Saudi Arabia, getting Rs.3.50 lacs per month. Father working as GM with L&T, Saudi Arabia. One engineer elder sister married to Abhinav Tankha, IITian working in US. Interested may contact: ravijailkhani@gmail.com M:00966541065973, 00971509553165, 00971504591203



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**Dear Sir,**

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

**With best wishes**  
**Yours Sincerely**

**Signature**

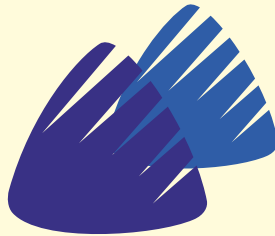
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