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Painting by the famous landscape artist  
**LATE SHRI D N WALLI"**

# AIKS FELICITATES NEW KOA PRESIDENT SH UPHAR KOTRU



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From the  
*Editor-in-Chief*



## Bidding Adieu!

Dear respected Reader Community of NAAD – this is my parting editorial message as I am stepping down making way for the new editorial team to take up the baton of NAAD.

When in September 2021, the then new President, Dr Romesh Raina, approached me to temporarily handle NAAD editorial responsibility, I had expected it to be an assignment of a couple of months. However, Providence had different plans and It kept me at the helm of NAAD for the entire term.

Looking back, it has been a great journey where I learnt and enriched myself about quality journalism from the esteemed writers and the readership of our enlightened community. I am thankful to all our authors who kept sharing their articles very regularly that kept our repository always filled with good numbers. We adopted FIFO method with consideration for the topical ones for publishing in a particular month. It was our editorial responsibility to acknowledge the receipt of the articles, which we never failed to do. This brought a wonderful bond between the authors and the editorial team. We mostly informed them about the schedule for publishing of the articles which was appreciated by them.

The AIKS executive team, headed by Dr Romesh Raina, placed their full trust on me and my team that made the working very healthy and transparent. I must acknowledge the complete freedom I enjoyed in publishing the magazine without any interference. I extend my heartfelt gratitude to the ex-President, Dr Romesh Raina, for his democratic approach in working. I wish to gratefully acknowledge the support and guidance I continuously received from Prof.

Sudhir Sopory, Ms Alka Lahori, S/Shri Puran Patwari, S K Bhan, Rohit Dhar, Bansri Razdan Ms Manorama Bakshi and the members of the Affiliate organisations during my journey with NAAD.

I am a staunch believer of change that allows new ideas, thoughts and approach to flourish. I must acknowledge the desire expressed to me by the incumbent President, Shri Ravinder Pandita, for continuing as the EIC of NAAD. For very personal reasons that will keep me away and travelling for longer periods in the coming time were going to make it impractical for me to efficiently run the operations. I am thankful to him for understanding the situation and making arrangements for my replacement. I am sure under the new Editorial team NAAD, in its full glory, will continue to reach you uninterrupted for your reading pleasure. I wish the new Chief Editor all the success.

I will conclude this last editorial message with my ever-nagging request to the community to give a rejig to our thinking and make it a single unit that has coherence, one agenda and one representative face that can send a strong message to the powers corridors at the Center and UT that we are a united front and not a fractured community that has made our case week for the last over three decades that no one takes us seriously. This attitude of the governments is amply evident from the recent announcements by the UT government about resettling 4,600 KP families back in the valley without even considering it important to consult the affected community. This wouldn't happen had we been seen as a force to be heard.

*Food for Thought!*  
*Namaskar!*

युकाउकायउ

*Sudhir Sopory*



## From the President's Desk



*Respected All  
Namaskar to All AIKS family,*

At the outset I congratulate all those voters who participated in the recent elections and proved that festival of democracy hold the key. In every Organizational elections free & fair elections pave way to healthy democracy leading to well being of the organization.

I thank the outgoing President for his nice tenure and wish to continue wherefrom outgoing president has left. Our endeavor would be to improve upon the previous policies and their implementation in a better way and introduce new ones to augment & fill the voids.

Conducting the elections is also a tedious process as the affiliates, members, patrons have to be geared up from different parts of the country and globe. We must not take credit away from RO Sh. Ajay Pandita, ARO, previous officials and the contestants as well for having conducted a smooth election. I would personally have appreciated more members to exercise franchise.

As per our manifesto, without wasting time, We will like to have a membership drive particularly amongst youth. Further making our visibility in Kashmir by setting up a branch office there for co-ordination with non-migrants and PM package employees. AIKS as

the name suggests should have a base in Kashmir as the name itself is suggestive of that "kashmiri samaj" but till now we haven't been able to do so. Working in tandem with affiliates & other KP organizations, financial sustenance, having a permanent office in Delhi, renegeing on our commitments, use of social media for transparent functioning, our writ petition No: 534 of 2006 pending adjudication in J&K High court and addressing long pending issues.

We want to reinforce the standing of AIKS as politically non-aligned organization.

Our community needs fresh oxygen for lot many problems as the times have gone by and much damage has been done in last 3 & half decades. After having worked at Ground Zero since 2006 in the valley and successfully helped community in Heritage & Culture matters, I am quite hopeful that with co-operation from all we can take AIKS to new heights.

With the cooperation of previous office bearers and the new ones, let's hope we bring back AIKS to the pristine glory, which has been ably run by our stalwarts of the community. I request everyone from community to visit website of AIKS, get enrolled as members as per guidelines and put your suggestions & problems on website as well as my Whatsapp number to consolidate the same for a better vision document and road ahead.

We wish our AIKS extended family a vibrant future.

May Sharda Mata bless us all !!

Er. RAVINDER PANDITA

Tel : 9811143024



-Sunil Kaul



## General Secretary's Column

This is my first report in the capacity of the General Secretary of All India Kashmiri Samaj (AIKS) after elections were held on 9 November 2024. Consequent to these elections, supposed to be held for the post of President, every three years, Sh. Ravinder Pandita was elected as the new president. Thereafter, he constituted his own Executive Committee and nominated me as the General Secretary. I take this opportunity to thank the President, Sh. Ravinder Pandita for reposing his trust and confidence in me for holding this important post. I hope I am able to come up to his and the Community's expectations while discharging my duties.

AIKS has had a long history after its coming into being at Prayagraj (erstwhile Allahabad) many decades back. To start with, it was merely a socio-cultural organisation meant to cater to the needs of the community living outside Kashmir. However, the whole complexion of this and other Kashmiri Pandit (KP) organisations changed completely when the Community was forcibly evicted from Kashmir in the aftermath of the armed uprising that took place there in the late eighties. AIKS, was, therefore, faced with the difficult challenges involving, to initially cater for providing immediate succour to displaced community and later, as the time went by, to help the community to find its feet in an alien environment.

Over the last thirty five years, AIKS has worked tirelessly to articulate the aspirations of the community through various means by physical protests, seeking legal remedies, interacting with important politicians who exercise influence on the government agencies and bureaucracy. As the apex

organization of the community, AIKS has always been in the fore front of our community's struggle to seek justice.

I am conscious of the fact that as General Secretary of such a reputed organisation, I shoulder a very important responsibility of running the organisation internally, liaising with our affiliates regularly and interacting with the community frequently. I am also aware of the fact that many stalwarts of the community have had the distinction of holding this appointment before me. I am therefore, quite conscious of the fact that I am stepping into the shoes of many distinguished predecessors, whose work I will need to emulate and perhaps, improve upon.

It will always be my endeavour to serve as a bridge between the organization and the community while remaining wedded to the policies/programmes of AIKS. It will also be my endeavour to ensure our affiliates are always on board in whatever decisions we take or whatever policies we adopt. In fact, as I see it, getting our affiliates on board while formulating our policies/programmes and then executing these, will be my most important task. I do understand that I cannot do it all by myself and will need cooperation of every one including the members of the executive committee, the affiliates and above all of the community at large.

I close my first column with best wishes on the New Year. I pray for good health, Joy and happiness for all our readers. Above all I pray to the speedy re-habilitation of our displaced community back in the valley in the New Year.

Jai Bharat



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-B L Saraf



## Omar Saheb, Pandits Too Want Their “Ownership Right” Restored

Pursuant to the 2024 Assembly election result, the National Conference in alliance with I.N.D.I.A block has formed government in Jammu and Kashmir. Omar Abdullah, vice president of the National Conference, assumed charge as head of administration. Soon after assuming charge he announced that his government will carry all sections of the society along with and do equal justice to them, irrespective of their voting preferences. The assurance was held out in view of the fractured poll verdict which revealed a

Jammu and Kashmir. Leaving that apart, Omar Abdullah has started the innings on a right note and seems to be playing the game by a book. So, his ascendance to the CM office and the way he has begun the job, both, need to be applauded.

The Chief Ministers assurance to the Jammu people has rekindled a hope among the internally displaced Kashmiri Pandits that their “ownership rights” too will be restored. They have been living in wilderness since 1990, scattered all over the place. What they hope for

The Chief Minister's assurance to the Jammu people has rekindled a hope among the internally displaced Kashmiri Pandits that their “ownership rights” too will be restored.

significant political cleavage between the two regions. While as National Conference (NC) nearly swept the Valley with few noticeable wins in some pockets of Jammu region, the BJP garnered nearly all seats in plains of the Jammu region. The poll arithmetic dictated that BJP won't be on the treasury benches. That meant majority of the people in Jammu region will go unrepresented in the government. Hence the necessity of an assurance which, indeed, is a welcome development.

Congratulation to Omar Saheb for becoming Chief Minister for the second time. Though, in the present term he will have to preside over a truncated and disempowered

now ought to have flowed to them, naturally, as provided by the constitution of country, having regard to the history and geography of J & K of which they are an inseparable part. Kashmiri Pandit community (KPs for short) has had the story and a recognition. But, today, when we look into what lies deep inside and the drastic changes the KPs story has suffered the world may find it hard to understand. With their post 1990 situation and as things stand with them today, the entire Pandit community is now walking on a path of an irresistible trajectory with the foregone conclusion of their collective destiny as that of fading into the history as a lost community. After more than three decades of

their forced expulsion from Kashmir now many have almost lost hope of their home return - the miniscule KP community will be on its way to extinction.

The need of a home place can best be understood if one cares to have a look at the anthropological studies which reveal that it is the land one belongs to which holds firm his marks of identity and physical and social characteristics. KPs feel that CM Omar Abdullah will appreciate the matter in this perspective and initiate measures for restoration of homeland to them, after addressing their security, economic and political issues and taking them in the confidence. We are, nevertheless, conscious of the fact that KP's longish exile has complicated their 'Ghar Wapsi'. Such a situation calls for a calibrated approach to resolve the issue.

It is a matter of some satisfaction that KPs concerns have been duly recognized by the N C government in 1997 and 2009- lead, respectively, by Dr Farooq Abdullah and you -- when **The Migrant Immovable Proper (Preservation, Protection and Restraint on Distress Sales) Act** was passed in 1997 (shortly the Act 1997) and A Bill for Care, Protection and Management of Hindu Temples in Kashmir (Bill No 11 / 2009) was introduced in the Assembly.

### **Tribunal Required**

The practice has shown that the Distress Sales Act couldn't stem the rot, despite various efforts of the successive governments. In 2021 the UT government set up a Portal to ensure protection of the immovable assets left in Kashmir by the internally displaced persons. Provisions of The Act, 1997 were invoked. However, the Portal didn't yield desired results. Latest order of Hon High Court clubbing together for disposal dozens of matters, having arisen under the Act, is one such example. To put teeth to the Act and ensure speedy disposal of the cases there is need to have a Tribunal armed with special powers to deal with such cases in a summary manner.

### **PM Package Employees**

The employees appointed under PM Package have been serving the Valley people, since

2011. Their service progression issues remain still unresolved: most of them don't have safe accommodation and those who have it that doesn't cater to their basic requirements.

### **Need for the law to protect religious places of Hindus in Kashmir**

Many Hindu religious places in the Valley have been destroyed and their properties encroached upon. Among other reasons, they suffered for having no statutory safeguard which could have fastened a strict duty on the State to protect them from the onslaught. It may be pertinent to say here that there are laws for protection and proper management of Mosques and Gurdwaras. The onset of militancy in the Valley nearly obliterated these signs of the Hindu community as nobody among the Hindus was left in Kashmir to look after them. The vagaries of weather and the unscrupulous elements, with the patronage of the powerful persons, played havoc with their invaluable assets and spiritual sanctity. In this regard the concern was raised. As stated above, appreciating the concern, the NC lead government introduced the Bill in Assembly's Budget Session of 2009, as Bill No 2 / 2009. Unfortunately, for no reasons, it could not be passed in the legislature and lapsed with the expiry of the term of the previous Assembly.

### **Big Confidence Building Measure**

The Government of India and the State Government are striving hard to ensure return of the Displaced Community to the Valley. The Hindus of Kashmir feel that the enactment of the Law for Protection of Hindu Shrines and Religious Places will be a significant measure to instill confidence in the Displaced Community to think of return to Kashmir.

The displaced community may have to think that it is no wisdom to live perennially in a time warp, as hostage to the history. Attempt has to be made to cut through the mesh woven around the thought process and unshackle mental prejudices, so as to judge things in an evolving perspective.

*The author is Former Principal District & Sessions Judge*



- K N Pandita



# Hon'ble Minister Speaks to the Displaced Pandits

Dr Jitendra Singh, Hon'ble MoS at PMO has a large circle of friends among Kashmiri Pandits because of his long and close association with them individually and collectively. Being a reputed physician and an outstanding intellectual, and above all a native of the state, he is perhaps the best informed minister in Modi's Council of Ministers on the contemporary history and politics of Jammu and Kashmir.

As a minister since 2014, he has been meeting with the displaced Kashmiri Pandits and addressing their gatherings whenever invited to do so. This was conducive to establishing healthy liaison between them. In absence of an elected representative from their community, for reasons known to all, the displaced community considers him as one gifted with the ability of presenting aspects of Pandit problem with much clarity.

That is precisely what he tried to do in his 45-minutes address to a large gathering of displaced Pandit intelligentsia. The function was organised by the Gandhi Memorial College in connection with the inauguration of renovated and streamlined Mata Saraswati Auditorium undertaken through the generous donation of Dr Ashok Raina, a Kashmiri Pandit scientist long settled in the US.

Because the Hon'ble Minister is sufficiently knowledgeable about the sordid

event of insurgency in Kashmir and its devastating consequences for the small Hindu community of the valley, the audience, naturally, would not be excited if told that Kashmir is incomplete without the Pandits. This narrative is coined by the hypocritical forces inimical to secular democracy in Kashmir to mask their vicious deeds of zealotry. The deftness with which they marketed the narrative can mislead even the rank nationalists among our leaders. If the exodus of the displaced community was a loss to the valley, the valley would not have seen them in destitution for three decades and a half. As of today, Kashmir without Kashmiri Pandits is the realistic Kashmir its majority espouses. The valley dwellers today are the proverbial card players with all the four kings in their hands.

Thirty-six years of Kashmir's sans-Pandit polity has supported entrenchment of the valley children in their roots and pristine milieu. It is only the children of displaced community that are rootless.

We have noted that owing to the sensitivity of Kashmir situation, our leadership generally adopts the middle-of-the-path stance. In succumbing to political considerations they do a great disservice to their ethical decorum. Instead of lamenting the loss of cherished opportunities of contributing positively to knowledge and other components



of developing a healthy polity, our leaders skip the five centuries of our servility and subjugation and naively call the tormentors as partners. To claim that the Pandits have made contribution to composite culture of Kashmir is a misleading notion. Communities that are condemned to living a life of slavery and subjugation for several centuries hold one and only one culture with their teeth and that is the culture of survival against winds of cataclysms.

That the Pandits “lived in harmony” with the majority community in Kashmir is another canard trumpeted by the bandmasters of Indian secularism. The Pandits had mastered the art of slavery to the extent that it became something like existential threat to the dominant sections of valley polity. Therefore, the elimination of the “pest” became the religious duty of outsiders as well as insiders in Kashmir.

How happy are the members of majority community in Kashmir with the abrogation of Article 370/35-A, with the “massive development” in Kashmir stands unmistakably reflected in the result of recent assembly elections. The voters in the Valley voted for nothing else but the ouster of BJP and PM Modi because they consider Modi and his party the face of right wing power.

A big misunderstanding with the Indian leadership is that the Kashmiri Pandits have ruled over India for nearly seven decades, and if they have met with the disaster of genocide and ethnic cleansing in 1989-90, they deserved it. In this context, the myopic Indian leadership recalls some of the KP bigwigs like Haksar, Kaw, Tikki Kaul, D P Dhar, P N Dhar and some more. This misconception is more out of jealousy and angst rather than the hard facts of history. These KP personalities were bureaucrats and not policy planners. They were at their respective positions because of their personal merit and not because of being the representatives of the community they belonged to. What to speak of them --- the non-entities --- even the majority of Parliamentarians and also some in the Council of Ministers were against inclusion of Article 370 in the Constitution. The decision of the

Prime Minister Nehru prevailed not because he hailed from the community of the Pandits of Kashmir but because he was voted to power in three consecutive parliamentary elections by the voters of Amethi or Phulpur East. The above mentioned bureaucrats were simply livered slaves of the powers that ruled the roost. Yes, of course, five centuries of slavery to the foreigners had made them adepts in the art of sycophancy for which there were takers at hand.

Power rests with the people not the bureaucrats. It is the people's power that gave strength to Dr Jitendra Singh to transform his parliamentary constituency of Udhampur and even Jammu into a vibrant and fast developing region where development projects of great potential have come to impact the life of ordinary people. Or take the project of Start UP and see how it has changed the lives of millions. This is called leadership. Against it, show me a single project, single bridge, single dispensary, single school, single play ground that owes inception to any of the aforementioned Kashmiri Pandit bigwigs. It is a big misunderstanding with the top echelons of our political leadership of all hues to equate sycophancy with power-centrality.

It is good that during his speech the Hon'ble Minister did not stray into the thorny field of the theme of return and rehabilitation of internally displaced Kashmiri Pandits. Doing so would have put people like this writer into an embarrassing situation, who still remembers the words of the Honourable Minister spoken in a Pandit Sabha meeting four years ago that “the government is contemplating a return plan for the IDPs which is far bigger than what they expect.” His circumventing the return issue also is to be seen in line with the demeanour of the Prime Minister on the same issue. In his hour long speech to a mammoth gathering in Srinagar last winter, the Prime Minister had touched upon almost all aspects of Kashmir situation but not even a word about the displaced people.



# Clogged Congress Gasping for Breath in the Lap of National Conference

**H**istoricity of Assembly Election 2024 has been discussed in many ways by commentators and analysts. How significant these elections are going to prove for Jammu and Kashmir in the long term also needs thorough examination. There is a strong possibility that this election can prove to be the Black Swan Event (BSE) in the politics of the region. An event – as the BSE is defined – that comes as a surprise, has a major effect, and is often inappropriately rationalized after the fact with the benefit of hindsight.

Even a cursory look at results and performance of major players reveals that the traditional ruling elite- the Gupkar alliance, an equivalent of Lutyens' Delhi has been shaken. They may have retained power for now but this will be only for a short time, shorter than expected. Cracks in the ruling elite are different this time. Stakeholders from the excluded sections of society are visibly equipped to replace the minority segments that controlled reins of power till now.

The power elite has been a closely-knit group living on Gupkar Road and nearby localities. Entry to this exclusive club was/ is always monitored. Outsiders are just not welcomed and this class is all about exclusion and hierarchy and it has made rules that the rest followed – using words borrowed from Ranjana Sengupta from Delhi Metropolitan: *The Making of an Unlikely City* (2008):

## **Grudging Alliance**

National Conference President Dr. Farooq Abdullah in February 2024 declared the party's decision to go solo in the then upcoming parliamentary elections. He was categorical in stating that the “National Conference would contest the polls on its merit without entering into any alliance with other political parties”.

However, hours after “categorical” assertions by Dr. Farooq, his son & Vice President, Omar Abdullah said the NC will remain part of INDI Alliance and claimed that his party was in talks with the Congress for three of six Lok Sabha seats in Jammu and Kashmir, and Ladakh. They fought the Lok Sabha Election as INDI Alliance.

NC President Dr Farooq Abdullah reasserted in August in Doda that his party will fight Assembly elections on its own. Interacting with media persons he ruled out any alliance with other political parties. “NC will stand on its own feet and contest from all 90 Assembly seats independently,” he said.

Congress leadership; Rahul Gandhi, the Leader of the Opposition in the Lok Sabha, and Mallikarjun Kharge, the President of the Congress, rushed to Abdullah's residence in Srinagar on 22nd August. There are different insider stories on these talks from both sides.

However, National Conference President Farooq Abdullah announced, “We had a good meeting, in a cordial atmosphere. The alliance is on track and, God willing, it will run

smoothly. The alliance is final. It will be signed this evening and the alliance is on all 90 seats.”

This was before Pakistan's defence minister Khwaja Asif declared that the Congress party, National Conference party, and Pakistan are all on the same page when it comes to restoring Article 370 and 35A in Jammu and Kashmir.

### **Congress Predicament**

Developments within the Congress party during the ten days from 12th to 22nd of August 2024 are revealing. Hours after the announcement of the Assembly Election the Congress party appointed Tariq Hameed Karra as the President of Pradesh Congress Committee replacing Vikar Rasool Wani.

Alleging a conspiracy behind his removal as PCC Chief, Vikar Rasool wani said, “I want to tell you clearly that several forces have been working behind the scenes to ensure that Vikar Rasool doesn't become CM of J&K,” Rasool claimed, adding, biases related to his identity as a Gujjar or Pahadi were influencing these actions. “Few people from across the tunnel consider us either Paharis or Gujjars and don't treat us equally,” he added.

NC Vice President, Omar Abdullah, while campaigning for his party candidate in Banihal criticised Wani, for his remarks against the NC and stated that “He (Vikar Rasool) was removed from the post of PCC chief immediately after the sounding of election bugle in J&K as his party did not find him worthy for that position.” “This person opened a front against us and he is himself responsible for it.” Omar Abdullah on the 10th of September 2024 said that his “party doesn't gain much in terms of seats by stitching an alliance with the Congress party for the upcoming assembly polls in the Union Territory”. The alliance, he said, “was more about perception than numbers”.

### **Discernible extinction**

The grand old party has been reduced to such an appalling state that everyone including its alliance partners berates it without remorse. Political field is full of uncertainties, for sure. But the Congress Party is on steady decline.

There is no visible hope of revival for the party in near future. Jammu & Kashmir is no different. Recently held elections in the Union Territory have established that the party is heading almost towards extermination. In Both general elections to 18th Lok Sabha in May-June 2024 and recent Legislative Assembly election performance of the party is dismal to say the least.

Though in J&K the party was officially constituted in 1965 yet it was a major player in the state from the very beginning. Party and the government of India led by first Prime Minister, Jawahar Lal Nehru, was active behind the National Conference and managed its ascend to the office. The Congress remained a leading political party in Jammu Kashmir for quite a long time. Its decline was however noticeable after 1996 and is almost irreversible now.

After the results of the Assembly election were out on October 8, 2024, leaders of Congress party including Rahul Gandhi and Congress President Shree Mallikarjun Kharge expressed their gratitude to the people of Jammu and Kashmir for the impressive victory of the Congress-NC alliance. But soon after swearing in of Omar Abdullah as the Chief Minister of the JK-UT on 16th of October, the Congress party announced its decision of not joining the council of Ministers. Social media platforms are abuzz with different stories about reasons behind this decision.

But is the success of 'alliance' a victory for Congress also? The Party needs to introspect. Party has been virtually trounced in Jammu and Kashmir, one of its strongholds before 2014. It may have won six seats, but that is being attributed to its alliance with NC. Its vote share has shrunk to less than 12%. Several of its candidates forfeited their deposit. Total number of votes polled are just 6,82,666 out of which 5,42,736 are from Jammu region and remaining 1, 39, 930 from Kashmir.

Congress seems to be 'Stranded in Norman's land'.

*(The author is the Ex-Member Legislative Council, Jammu and Kashmir)*





– Surinder Koul



# Tamil Nadu Police Action and Isha Foundation

It was a most disgusting and condemnable act of the Tamil Nadu police to depute 150 policemen on the 1<sup>st</sup> of Oct, 2024 to a spiritual and yogic Centre run by the Isha Foundation, Coimbatore, for investigation as directed by the Tamil Nadu High Court orders. Instead of sending the huge contingent in uniform inside the Isha Foundation where hundreds of devotees were practicing yoga cum meditation, Tamil Nadu police authorities could have nominated 10/15 police in civvies to investigate the matter raised against the Foundation. The rest of the policemen in uniform could have been kept outside the premises to cordon off the area, in case the administration had

apprehension of retaliation by inmates of Isha Ashram by resorting to stone pelts or violence against the police. The strength of 150 policemen seems enough to tackle an armed insurgent group or any terrorist outfits sponsored by Pakistan. Isha Yoga Kendra is a renowned Hindu religious philosophical centre and a sacred place for learning all yogic practices and various meditation methods prescribed in Hindu scriptures to foster an inner transformation. The spaces inside the Isha premises are consecrated for Dyanlinga, Linga Bhairavi and Adhi Yogi, Surya Kund and Chander Kund to make it easy for the devotees to participate in yogic modules and meditation stints as per the successive procedures to be



adhered to. A large number of devotees both Indian and foreigners are captivated by the enlightenment they acquire in yogic practices and meditation at the Centre. The Isha Yoga Center has attained a significant religious sanctity and is revered as a pilgrimage in search of inner peace and spiritual attainment. The inner walls of the Ashram are richly designed with motifs of Hindu gods and Goddesses.

Is it not sacrilegious to disturb the hundreds of believers practicing Yoga and meditation in the Ashram with the commotion caused by the barging of 150 police personnel in ammunition shoes? Moreover, to enter the sanctified sanctorum by the police personnel constitutes a desecration of the worshipping place, which is held in the highest reverence by Hindu believers. Was it a coincidence or a deliberate attempt to fix the day of Navratra chosen by the DMK government to inflict contempt upon Sanatan Dharma? Charges filed by the retired Professor S. Kamaraj in Tamil Nadu High Court against Sat Guru of Isha Foundation were not of a grave serious criminal nature having repercussions on the law and order of the state. The petitioner claimed that his two daughters were captive in the Ashram and brainwashed by Sat Guru not to visit their parent's house. The double bench of judges S M Subramaniam and V Sivagnaniamo ordered the submission of all pending cases against Isha Yoga Centre when the lawyer of the Isha Foundation revealed that there was no pending case against the foundation. The contention raised by the judge was ludicrous as to why Sat Guru was coaxing the women to be celibate when his daughter was already married. Against the verdict of the Madras High Court, Isha Foundation sought intervention and an immediate hearing by the Supreme Court which granted the stay on 3<sup>rd</sup> Oct 2024 to the High Court order and took the jurisdiction of the case for further hearing. Both the daughters of retired Prof S. Kamaraj were aged 39 and 42, respectively and were entitled to have their independent decision which they admitted before the justices.

The Isha Foundation incident of police action evokes a reflection of a similar episode in Uttar Pradesh where the state administration acted in a different way to shield Muslim institutions. The Intelligence Bureau, in Dec 1994, conducted a raid in Darul Uloom Nadwatul Ulama, in Lucknow on the tip of an arrested terrorist after the kidnapping of four tourists in New Delhi that a Kashmiri fugitive was hiding there in room no 20 of the hostel. No one was found in the hostel. However, the Muslims of Lucknow held a protest against the entry of investigators into the Islamic institution. Moulana Ali Nadvi, Nazam of the institution, fumed and said it was to discredit and malign Muslim education institutions. Moulana Ali Nadvi was enjoying the political patronage of Congress and the Samajwadi Party headed by Mulayam Singh Yadav. Earlier the Intelligence Bureau conducted a similar search for anti-nationals in the famous Deoband School in Saharanpur. The Chief Minister, Mulayam Singh Yadav quickly acted to control the damage by releasing the boys picked up from Room 20 and a compensation of Rs. 50000/ was given to each injured protester. Mulayam Singh the then chief Minister announced the release of a two lakh rupees grant for Nadwa College which was refused by college authorities. The Intelligence officers were transferred immediately. This was the strong political clout Moulana Ali Nadivi had.

In contrast, the DMK government in Tamil Nadu, led by M.K. Stalin and his son Udhayanidhi, newly coronated as Deputy Chief Minister stated in public that Sanatan Dharam needed to be eradicated. It was like dengue, mosquitoes, malaria or coronavirus. With this ideological mindset, empathy or rescuing of Isha Yogic Centre by the DMK government, the way Mulayam Singh did for Nidwa College was impossible. V.S Sukumar, a practicing lawyer in Tamil Nadu Court and Human Rights activist commented about the DMK government in light of the police action on Isha Foundation that the entire civil administration, police, and

judiciary in Tamil Nadu has been subverted with Dravidian ideology which included atheism, anti-Brahminism and casteism. A. Raja, DMK Member Parliament, stoked further controversy after Udhayanidhi Stalin by equating Sanatan Dharma with HIV and Leprosy. This was the zenith of their dislike for the Hindu religion germinated in the party hierarchy. In light of the intense hate for Sanatan Dharma, deputing 150 policemen inside the Isha Foundation premises under the command of the senior Superintendent of Police must have been a psychological triumph for the DMK leaders.

This gives a recollection of the past incident of similar sensational hype that was created in the arrest of Kanchi Shankaracharya Jayendra Saraswati, 70 years old of Kanchi Mutth, in connection with the murder of Sankararaman, temple employee in Nov 2004. The joint teams of Tamil Nadu and Andhra Pradesh commandos were composed to lift the seer from the Hyderabad region. He was not allowed to continue his Trikal Puja, by the commandos. Karunanidhi projected the arrest of the seer as an honest and commendable action in tune with DMK anti-religious policy. On delay in the arrest of Shankaracharya, the DMK party leader M. Karunanidhi accused the AIADMK chief Minister of being soft to the Seer and announced the launching of agitation by Dravidians for the seer's arrest. DMK party was harbouring aversion towards Kanchi Shankaracharya for his role of intermediary between Muslims and Hindus for the cordial settlement of the Ayodhya dispute on the behest of A.B. Vajpayee and central leaders of that time. The seer had no hope of justices from Tamil Nadu so he petitioned for shifting of his case hearing from Tamil Nadu court to other courts. Later the principal Session Court of Pondicherry in Nov 2013, acquitted the Kanchi Shankaracharya and all others charged with the murder. The judge recalled the arrest of Shankaracharya in Nov 2004 and the unprecedented vicious atmosphere created by the Dravidian ideology and like-minded parties, secular media and even

liberal intellectuals against Acharya were groundless, fabricated and misdirected.

It has now become a political catchword among certain politicians to ridicule or mock the Hindu religion's Sanatan Dharma under one pretext or the other for their cheap and caste-based vote bank objective. In Jan 2023, Swami Prasad Maurya of the Samajwadi Party tore off and burnt the pages of Tulsidas's Ram Chariter Manus on the reason that these pages were carrying disrespectful words towards tribal, backward castes and Dalits and demanded its ban. A case against S P Murya and his other activists was registered in Lucknow for spreading hatred and hurting the sentiment of Hindu Samaj. Similarly, the RJD Minister from Bihar stirred a row by saying that Ram Chariter Manus had spread hatred within the society in the 15<sup>th</sup> Convocation of Nalanda Open University held in Jan 2023. Labelling of the majority community of the country as Hindu Atankwadi to Hindu Taliban by Shashi Tharoor, congress Member Parliament was deplorable. If Hindus had the character of the Taliban, Kashmiri Hindus would have taken up guns to fight back for their survival in the valley, for which Shashi Tharoor had no word of remorse. The anti-Sanatan Dharma ecosystem in the country is working in an orchestrated pattern. Holi once celebrated as a vibrant festival of colours is now derided for water wastage and rowdy ruckus. The fireworks on Diwali are labelled as pollutants while in the case of the Christmas celebration and after sports win go unchallenged. Processions during Ram Navami, Ganpati viserjun and Hanuman Jayanti are to be detoured to avoid the sensitive areas with a condition of no music near the mosque if that falls on the route.

It looks intriguing that certain political elements and leftist ideologues advocating further breakup of the majority community are aimed to politically decimate the Hindus in the minutest subcastes for the complete disintegration of society. And to deprive them of their spiritual anchorage within the Hindu society which keeps the sense of common cultural legacy alive in them.





# INDIA LEADS THE VOICE OF GLOBAL SOUTH SUMMIT-VOGSS

**VOGSS or Voice of Global South Summit is a unique initiative that brought together 125 Countries of the Global South to share their Perspectives and Priorities on a Common Platform. Voice of Global South represents the Group of Countries in the Southern Hemisphere of the Earth who have been Victims of Poverty, Colonial Exploitation and Lack of Development. With its G20 Presidency, India had proposed that the African Union become a Permanent Member of the G20 and the motion was officially accepted at the G20 summit in September 2023. India made the proposal with the aim of garnering stronger support from Africa, which is part of the Global South, and also to curb the influence of China, which is seeking to strengthen its ties with Africa.**

## **What is Global South**

**Global South denotes a set of Countries beset by the Dominance of the Global North through Political and Economic Exploitation and refers broadly to the regions of Latin America, Asia, Africa, and Oceania separated by the Brandt line. It denotes regions Outside Europe and North America, mostly low-income and often Politically or Culturally Marginalized. China and India are the leading proponents of the Global South. The Brandt line is a visual representation of the World's Economic divide between The Rich North and The Poor South, based on GDP per Capita. It was proposed by Willy Brandt in the 1970s and encircles the Globe at a latitude of roughly 30° North.**



*Rich North (Dark Yellow) VS (Dark Orange) - Separated by Brandt Line*

**It is a New and Unique India led Initiative that envisages bringing together countries of the Global South and share their perspectives and priorities on a Common Platform across a whole range of issues. It is a reflection of India's philosophy of Vasudhaiva Kodambakkam, or 'One Earth, One Family, One Future', and Prime Minister's vision of Sabka Saath, Sabka Vikas, Sabka Vishwas and Sabka Prayas.**

India had hosted the 1stVOGSS in January 2023 and the 2ndVOGSS on November 2023, both in Virtual Format. Again, India hosted the 3rd Voice of Global South Summit in August 2024, in Virtual Format, with the overarching theme, 'An Empowered Global South for a Sustainable Future'. 123 countries participated in the 3<sup>rd</sup> VOGSS, however, China and Pakistan were not invited.

### **Need of the VOGSS**

**Recent Global Developments**, such as Covid Pandemic, Ongoing Ukraine Conflict, mounting Debt, Challenges of Food and Energy Security have severely impacted the developing world.

**Widespread Ignorance**, often, the concerns of the developing world do not receive due attention and space on the Global Stage.

**Inadequate Resources**, the relevant existing platforms have proven to be inadequate in addressing these Challenges and Concerns of the Developing Countries.

**Renewed Cooperation**, is India's endeavor to provide a common platform to deliberate on the Concerns, Interests and Priorities that affect the developing countries and also to Exchange Ideas and Solutions.

### **Key Outcomes of 3rd VOGSS 2024**

**Global Development Compact (GDC):** Prime Minister of India put forward a proposal for a comprehensive four-fold **Global Development Compact (GDC)** comprising four elements: Trade for Development, Capacity building for Sustainable Growth, Technology Sharing,

Project Specific Concessional Finance and Grants.

**Funding and Support:** Prime Minister of India announced a number of significant initiatives by **India in Advancing its Development Partnership** with countries of the Global South, including USD 2.5 million fund to boost Trade Promotion Activities and USD 1 million fund for Capacity building in Trade Policy and Trade Negotiation.

**Reforming Global Institutions:** Prime Minister emphasized that solutions to tensions and conflicts depend on just and inclusive Global Governance.

**Healthcare Promotion:** India will work to make **Affordable and Effective** Generic Medicines available to the Global South countries, Support Training of Drug Regulators and share experiences and technology in Natural Farming in the Agriculture Sector.

**Reformation of Global Institutions:** Needed with preference to addressing the Concerns of the **Global South**, Developed Countries fulfilling their Responsibilities and Commitments.

**Collaboration for SDGs:** 3rd VOGSS was driven by a **Shared Vision** of a Global South that fully achieves the Sustainable Development Goals (SDGs) and embarks on a **Rapid.**



*Developmental Trajectory Beyond 2030.*

**While hosting 3rd VOGSS, India proposed 'Global Development Compact', emphasizing that its own Development Journey and experiences will be shared with Fellow Developing countries of the Global South. Thus, It emphasized strengthening collective efforts to address the Challenges faced by the Global South, including Development Finance, Health, Climate Change, Technology, Governance, Energy, Trade, Youth Empowerment and Digital Transformation**

### **Challenges for**

#### **India as the Voice of Global South**

**Geopolitical Competition:** India is increasingly seen as a competitor to China in leading the Global South. China is increasingly making inroads in the Global South through the Belt and Road Initiative (BRI) for Developing Infrastructure.

**Food Security Dilemma:** One of the major challenges India faces as a leader of the Global South is Addressing food security. India's decision to restrict rice exports in July 2023 has been criticised as inconsistent with its Leadership Role, especially given its commitment to **Addressing Global Food Challenges**. Critics argue that such moves could undermine India's claim to lead the Global South.

**Pharmaceutical Challenge:** India's reputation as the Pharmacy of the world has also come under scrutiny due to recent controversies over contaminated medicines linked to Indian manufacturers. The World Health Organization (WHO) has issued several warnings about substandard drugs, pushing the further need for India to maintain high standards in its Pharmaceutical Exports.

**Internal Development Issues:** Critics argue India should prioritize its domestic development issues like Unequal Wealth Distribution, **Unemployment, and Inadequate Infrastructure**, before leading others. India's vast rural population lacks access to quality healthcare and education, raising questions about its capacity to address similar issues in other developing nations.



### **Sessions in the 3rd VOGSS**

The theme of the Inaugural Leader's Session was 'Together, for Everyone's Growth, with Everyone's Trust' and that of the Concluding Leader's Session was 'Global South, Together for One Future'. The Eight Ministerial sessions included Two Foreign Minister's Sessions, One Ministerial Session each of Education, Finance, Environment, Energy, Health and Commerce Ministers and a Concluding Leader's Session in the Evening. There were Ministerial Sessions who had the following Themes, "Foreign Minister's Session on India & the Global South - Emerging Together for a Better Future"; "Finance Minister's Session on Financing People-Centric Development"; "Environment Minister's Session on Sustainable Solutions for Climate Resilience and Climate Finance".

### **Strategy Developed by India for Way Forward in 3rd VOGSS**

**Strengthen Strategic Partnerships:** India continues to build and strengthen alliances with countries in the Global South, focusing on Collaborative Projects in technology, education, and healthcare. It can help counter China's influence, particularly in regions where the Belt and Road Initiative-(BRI) is-Dominant.

**Balanced Development Model:** India advocates for a development model that prioritizes Sustainability and Inclusivity, distinguishing itself from China's Debt Trap Approach. India can position itself as a more ethical and people-centered leaders.

**Reassess Export Policies:** To maintain Credibility in the Global South, India strikes

balance between domestic Food Security and Global Responsibilities. Investing in Agricultural Innovation and Technology can help increase domestic food production, ensuring that India can meet both its domestic needs and international commitment.

**Prioritize Domestic Challenges:** Addressing domestic issues such as poverty, unemployment, and inadequate infrastructure is essential for India to lead by example. A strong, well-developed India will have greater credibility and moral authority to guide other Developing Nations.

### **Outcomes of 3rd VGOSS**

There were several outcomes such as Establishment of a Think Tank Global South

**Sessions**, delved into a wide array of topics, including Sustainable Development Goals, Energy Transition, Climate Finance, Digital Transformation, Women-led Development, Counter-Terrorism, and Global Institution Reforms, **Call for Restraint amid Israel-Hamas Conflict**, India articulated deep concern regarding the plight of civilians affected by the Israel-Hamas conflict. Emphasis on the urgent need for all involved parties to Exercise Restraint, Prioritize the safety of Innocent Civilians, and work towards De-escalation and **Adoption of 5Cs**, India also called for 5Cs for the Global South - Consultation, Cooperation, Communication, Creativity and Capacity building.



Center of Excellence known as '**Dakshin**': **Indian PM Inaugurated this Initiative**, aimed at fostering collaboration among developing nations by serving as a Knowledge Repository and Think Tank, **Thematic Discussions and Ministerial**

**Besides, The Challenges Posed By Global Developments Were Also Discussed. Further, The Summit Served As A Platform To Discuss Ways To Sustain The Momentum Generated Towards The Common Aspiration Of A More Inclusive, Representative And Progressive World Order.**

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## **APPEAL FOR ARTICLES!**

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

Please send your articles on [hqaiks@gmail.com](mailto:hqaiks@gmail.com).





– Dr Rajesh Bhat



# Meet The Youngest Voice from 1947 Muzaffarabad Massacre!

*(This article is courtesy Kashmir Records)*



In October 1947, as three-year-old Jaswant Singh lay in his grandmother's arms, he had little idea of the tragedy surrounding him. In a brutal act of violence that would devastate hundreds of Sikh families, including his own, his father, mother, and grandfather were killed in the **Muzaffarabad massacre**, which swept through the region in a wave of religious persecution and violence. Caught in the turmoil, Jaswant Singh lost nearly everything—except for the steadfast love and protection of his grandmother, Bhani Devi.

In a display of unwavering courage, Bhani Devi managed to flee with young Jaswant in tow, carrying him through harrowing paths to escape the raiders. This elderly woman, with her only surviving grandchild cradled close, would become his entire world. Though she carried him to safety, she left behind her husband, Subha Singh, and the homeland that had nurtured generations of their family. Clutching a black-and-white photograph of his grandmother Bhani Devi, Jaswant Singh continues to carry her memory and the shared legacy wherever he goes.



Bani Devi, registered as a Migrant from Pakistan-held -Kashmir in 1960.  
**Finding Refuge, Rebuilding Lives**



The survivor of 1947 Muzaffarabad Massacre—Bani Devi

The journey of Grandmother-Grandson duo was marked by constant struggle, from the makeshift refugee camps of Dharamshala

to Bhopal. While they found temporary shelter, Jaswant, Bhani Devi and hundreds of other Sikh families shared an intense yearning to honor the loved ones they'd lost. Finally, in 1956, they found a place of permanent refuge in Patiala, Punjab. Arriving with little more than memories and heartache, these families began to rebuild their lives, starting from scratch.

In Patiala, the State granted them barren lands. Despite their determination, the infertile soil was almost impossible to cultivate, and Bhani Devi, like many others, eventually had to surrender the land. But these resilient families found strength in each other. United in loss, they nurtured a powerful vision: a sacred space where they could remember and honor those left behind in Muzaffarabad, Kotli, and Mirpur.

### **The Gurudwara : A Sanctuary of Remembrance and Resilience**

In 1956, with community support, these survivors created Gurudwara Shri Guru Singh Sabha, Muzaffarabad Baradari, in Patiala. Rising tall in the Tripari area, this Gurudwara is much more than bricks and mortar—it stands as a testament to the resilience of a community that, despite devastating loss, held fast to their faith and unity. It serves as a shrine to history, a sanctuary for grief, and a reminder to future generations of the courage it took to survive. (Kashmir Rechords has already carried a detailed story on Shri Gurudwara, Muzaffarabad, Patiala and can be accessed at: <https://kashmir-rechords.com/gurudwara-at-patiala-a-beacon-for-the-survivors-of-muzaffarabad-massacre/>)

Today, this sacred Gurudwara brings together the descendants of nearly 300 families who endured the Muzaffarabad massacre. Every year, they gather within its walls to share stories, pay respects, and honor the memories of those they lost. For Jaswant Singh and countless others, this Gurudwara is more than a place of worship. It is a sanctuary of resilience, a standing reminder of the spirit's ability to endure in the face of adversity.



### **A Legacy Carried Forward**

Jaswant Singh, now in his twilight years, sees the Gurudwara as a reminder not only of the past but of the enduring unity, faith, and remembrance that keep his community strong. As he looks at the photograph of his grandmother, he carries forward not only her memory but also the collective legacy of those who survived with him. Through Gurudwara Shri Guru Singh Sabha, the story of survival, strength, and remembrance lives on, reminding everyone that, no matter the hardship, the human spirit can—and will—endure.

## **NAAD NEEDS YOUR FINANCIAL SUPPORT!**

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

### **Send your donations to:**

- ❖ All Cheques/DDs favouring All India Kashmiri Samaj to be sent at H. No. 308 (LGF), Sector 35, Ashoka Enclave Part -III, Faridabad, Haryana - 121 003
- ❖ Donations/ Subscriptions can also be remitted directly online to the following:

***A/C Punjab National Bank : A/c No. 0151000100442202***

***A/C Name : All India Kashmiri Samaj ; IFSC Code : PUNB0015100***



– M K Pajan



# PT. BALBHADAR PAJNOO

## A LEGEND

Did you know the old mandir of Ganpatyar in Srinagar was originally located on the other side of the river? It was a mirror image of its current location, and people from near and far visited the temple daily to receive blessings from Lord Ganesha.

On the occasion of *Gane Choudah* (Ganesh Chaturdashi) in 1950, a large number of devotees had thronged the mandir (original location) with laddoos, awaiting their turn to perform pooja. River Vitasta was flowing high owing to floods. All of a sudden, a portion of the temple caved into the river causing panic and commotion all around. Fortunately, no one was hurt, though the rear part of the temple vanished.

Thereafter, a bunch of local KPs took it upon themselves to reconstruct the Ganpatyar mandir, prominent among the KPs being Pt. Samsar Chand, Pt. Kashi Nath Dhar, Pt. Moti Lal Koul, Pt. Shyam Lal Wali (Tirth Kashmiri) and Pt. Balbadhar Pajnoo. Thus was formed what is called 'Ganesh Mandir Prabhandhak Committee', or GMPC. Office bearers were chosen and Pt. Balbadhar Pajnoo was unanimously nominated as President – a post he held till his demise in 1977.

This new Committee took the decision of rebuilding the mandir but decided to shift its location by 180 degrees so as to make it face the river side. They also had to salvage a

few idols, such as those of Shiv Ji, that had shifted to the riverbed close to the ghat. The construction of the new temple started in a few months. At the same time that the mandir was being constructed, the old palace of Maharaja Hari Singh located at Gadadhar complex near Badshah Bridge next to the old secretariat building was also under renovation. The contract for the renovation had been awarded to Safdarjung Mir, a leading contractor of that time. Incidentally, Pt. Balbadhar Pajnoo (or Balji, as he was called) was the senior clerk at the Palace Sub-Division that was supervising the works. One day while Mir Sahib was at the site, Balji found him to be in a good mood and so took the opportunity to request him to donate four dismantled carved pillars and a few marble slabs for use within the mandir complex, and managed to secure his verbal approval.

Shortly afterwards, Balji organized to identify such material and arranged to shift the same by 'Bahach' to Ganpatyar. It must be noted that these being very heavy items, it was a Herculean task to get them shifted all the way up to the mandir complex. Till this day, these four pillars and the white marble adorn the main mandir building where Maha Ganesh resides.

Around that time, Safdarjung Mir faced serious health issues and was confined in critical condition to his Nawakadal house. Slowly he recovered and, finding it safe to meet



him, Balji along with a friend visited Mir Sahib's house to wish him a quick recovery. During the conversation, the subject of the donated items came up and, much to Balji's surprise, Safdarjung Mir got angry as to why these items were shifted while he was fighting death. In reply, Balji calmly suggested that since the pillars had still not been installed, they could be moved elsewhere, if Mir Sahib insisted.

Soon after on a pre-appointed day, Safdarjung Mir and a few other people reached Ganpatyar to personally supervise the shifting. Once inside the mandir complex, Mir Sahib took a round of the under-construction main temple and seeing the holy idol of Ganesh Ji, he somehow changed his mind and decided to return. He got into his car and left. Such an abrupt change of mind baffled everyone around. A few days later, he shared with Balji that Ganesh Ji had appeared in his dreams while he was on his death bed and blessed him. He believed his life was saved through the benevolence of Maha Ganpat!

Coming back to Balbhadar Pajnoo. In political and social circles, he was known as Balji but by all those whom he generously helped on a continuous basis, he was lovingly called 'Bobji'. Bal Kak was another moniker mainly used by his Samiti associates who retained him as President for 27 long years.

Upon his demise in 1977, Ganpatyar Samiti took his mortal remains on a Shiv Yatra inside the temple complex, placed it on the floor just outside Maha Ganesh, and performed pooja and aarti before his departure for his heavenly abode. This was the first and possibly the last time in the history of KPs that the body of a *bhakta* was bestowed this unique honour.

Under his leadership, GMPC gradually expanded and spread its wings resulting in the establishment of Vinayak Middle School. Through this school, numerous KP children (both boys and girls) got education, Gita lessons were started particularly for girls, a sewing center was established for ladies where they learnt cutting and tailoring for self-reliance, marriage of poor girls was carried out

along with material and financial support and purchase of a few surrounding buildings was done to help the school carry out its multifarious activities.

Bobji personally supervised spiritual training of youth and I vividly recall a lecture series of the renowned Mahesh Yogi at Ganpatyar conducted every evening for a week sometime during 1955-56, before Mahesh Yogi became famous.

He interacted with the political leadership of his time and would frequently invite them to the Mandir and get them to extend a helping hand to the needy. Prominent among the leaders were Dr. Karan Singh, Ghulam Mohd. Bakshi, Pt. Shiv Narain Fotedar, Dr. Jagat Mohan Thussu, and many more.

Bobji was philanthropic by nature and never hesitated to extend a helping hand to the needy. As a rule, he would choose to remain anonymous while helping others. When his mortal remains were at Ganpatyar and a pooja was being performed, my father noticed two unknown ladies weeping inconsolably in one corner. A relative was assigned the task of finding out who they were and why they were crying. It was learnt that Bobji had married off their daughters and borne all the expenses without breathing a word to anyone. He believed that while giving, the left hand should not know what the right hand was doing!

He was spiritually inclined and would perform pilgrimages even outside the Valley, but he was not ritualistic by nature. He believed Ganesh Ji was friendly and approachable to him, however his ultimate Lord was Krishna Bhagwan. On Janmashtami, he would create a little *jhoola* and decorate it with silk sarees, ribbons and lights before placing Krishna Ji in it for prayers.

His daily routine was simple. He would get up very early in the morning, perform his daily pooja at home and then go to Ganpatyar to attend to the daily work. On his return, he would leave for his office, return at 5 pm and, after having tea, again leave for the mandir. It

was very normal for us to have to go to Ganpatyar in the late evening and ask him to return home. Many a time, he was found to be mediating between two opposing groups of members and settling their dispute!

Bobji was always impeccably dressed. A safa (turban) or a topi on his head, long achkan and white tang'mure pajama. Never do I recall him wearing unpolished shoes. He inculcated the importance of wearing polished shoes and ironed clothes in us, a habit that served me very well when I began my career.

Often, he would bring home account books from the Mandir and painstakingly account for every penny of the Samiti. For hours, he would remain immersed in the books. His concentration level was so high that on many occasions he had to be physically shaken to catch his attention, after our calls to him went unheeded.

Every winter, Bobji would visit me in Calcutta (now Kolkata) where I had a job. He would catch a flight from Srinagar to New Delhi, stay there for a few days and then make a train journey to Calcutta where he would

stay for about 2-3 months, avoiding the severe winter months in the Valley.

On his birthday in February 1977, he wrote a letter to my father. He kept this letter, which today would be called a will, in his mandir and it was only after he left his mortal frame that the letter was discovered. The very first line read as follows:

“Today is my birthday and this is my last and final birthday. I will not live to see my next birthday.”

This turned out to be prophetic. Bobji left us in October 1977 peacefully. On the day he expired, he went to Ganpatyar despite feeling weak. On the way back, he met all the shopkeepers, enquiring about their welfare, and bade goodbye to every one of them.

No wonder his final journey was attended by a very large crowd from Badiyar, where he lived, right up to the cremation ground at Karan Nagar. A large section of those in the procession were Muslims. Govind Navdhara sprayed him with ittar.

One of his biggest admirers who publicly acknowledged Bobji as his mentor was Pt. H N Jattu, who recently passed away at Faridabad.

## Calendar of Month

Ashtami (Krishna Paksha)	23 <sup>rd</sup> December 2024
Ekadashi (Krishna Paksha)	26 <sup>th</sup> December 2024
Amavasya (Kheche' Mavas)	30 <sup>th</sup> December 2024
Ashtami (Shukla Paksha)	07 <sup>th</sup> January 2025
Ekadashi (Shukla Paksha)	10 <sup>th</sup> January 2025
Poomima	13 <sup>th</sup> January 2025
Okdoh (Makar Sankranti)	14 <sup>th</sup> January 2025

### Note

Panchak starts on 03<sup>rd</sup> January 2025 ends on 07<sup>th</sup> January 2025

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 Poh (Krishna Paksha) from 16<sup>th</sup> December 2024 to 30<sup>th</sup> December 2024  
 Maarg (Krishna Paksha) from 31<sup>st</sup> December 2024 to 13<sup>th</sup> January 2025



– Chander M Bhat



## FROM REBEL TO YOGI

# THE LIFE OF PANDIT MAKHAN LAL BHAT

Sh. Makhan Lal Bhat, affectionately known as "Comrade" or "Pappa" in the community, was a man whose life was a testament to unwavering social commitment and service. Born in 1933 in village Nagam, Chadura, his journey from a staunch atheist to a believer is as extraordinary as his contributions to society. A man of many faces...a social worker, a revolutionary, and eventually a yoga teacher...his life story is a rich tapestry of personal transformation, ideological conviction, and relentless service to the underprivileged.

Makhan Lal Bhat was born before India's independence in 1933. Growing up in a tumultuous period, he exhibited a keen intellect and a penchant for mischief, a combination that would later influence his life profoundly. After completing his matriculation in 1950, he entered the workforce at a young age, securing a government job as a Village Level Worker (VLW) in the Rural Development Department in 1952. Though he started his career in administration, his heart was always inclined towards social service, a trait that became evident even during his childhood.

Pandit Sat Lal Bhat, father of Papaji who served as a postman in Badgam, was a sincere, and honest person, helping everyone who needed his help in his village. His duties were not limited to the simple task of delivering letters; they were steeped in responsibility and



honor. Pandit Sat Lal Bhat carried the weight of communication between the towns of Beerwah and Badgam, traversing the treacherous paths of a land that was soon to be engulfed in chaos. October 1947 was a time of great unrest. The peaceful existence of Kashmir was shattered by the invasion of Pakistani tribal raiders, who spread terror across the northern regions, including the tranquil district of Badgam. It was during this period of uncertainty and fear that Pandit Sat Lal Bhat embarked on what would be his final

journey from Beerwah, carrying with him the mails and messages of a world on the brink of war.

As Pandit Sat Lal Bhat made his way back to Badgam, he was accompanied by a local Muslim, a man of integrity who chose to stand by him in those perilous times. Their bond was one of mutual respect and understanding, transcending the communal lines that were rapidly becoming fault lines in the fabric of Kashmiri society. Upon reaching the outskirts of Badgam, the two men encountered a large gathering in an open field. The crowd was charged with fervor, and at its center stood Ahmed Zavar, a self-styled Deputy Commissioner of Badgam, who had become a figure of authority in the midst of the turmoil. His voice, commanding and resolute, carried over the heads of the assembled crowd as he addressed them with fiery rhetoric.

Pandit Sat Lal Bhat, recognizing Ahmed Zavar from previous encounters, approached the gathering with the same humility and respect that had defined his character throughout his life. He offered his greetings to Zavar, believing in the humanity of the man he had known. But the times had changed, and so had the hearts of men. In a chilling turn of events, Ahmed Zavar, looking directly at the Pandit, addressed the mob in chaste Kashmiri, uttering the fateful words, "*Ye Batta Sheerivon*"... a sinister command that roughly translates to "kill this Kashmiri Pandit." The phrase, laden with malice, was a euphemism for a brutal act that was about to unfold. The mob, inflamed by the words of Zavar, descended upon Pandit Sat Lal Bhat with unimaginable fury. In a grotesque and barbaric act, they tore him apart, cutting him into seven pieces. It was a horrifying play on his name... Sat Lal Bhat ... with "Sat" meaning "seven" in Kashmiri. The cruel irony was not lost on those who knew him.

Days passed before the news of this atrocity reached Pandit Sat Lal Bhat's family. The man who had escorted him, filled with sorrow and guilt, informed the family of the tragic fate that had befallen their beloved. The

male members of the family, stricken with grief yet determined to perform their last duty, rushed to the spot where the heinous act had occurred. What they found was a scene of desolation. The flesh of their loved one had been devoured by street dogs, leaving only the scattered bones. With heavy hearts, they gathered the remains, the seven pieces that once belonged to a man who had lived his life with dignity and honor. The brutality of the act was a stark reminder of the darkness that had descended upon their homeland, a darkness that would haunt their memories for generations to come. Pandit Sat Lal Bhat's story is not just a tale of tragedy; it is a testament to the resilience and courage of those who stood firm in their beliefs, even in the face of unspeakable horror. His legacy lives on, a poignant reminder of the sacrifices made during one of the most tumultuous times in Kashmir's history.

As Papaji matured, he began to notice the widespread exploitation of laborers and farmers in his region. This realization ignited a deep resentment towards capitalist structures and those who perpetuated them. His disillusionment with the existing socio-economic order led him to gravitate towards Communist ideology. A pivotal influence during this period was his relative and colleague, Sh. Moti Lal Saqi, a noted poet and committed Communist. Saqi introduced Papaji to Communist literature, and this exposure further fueled his revolutionary zeal.

Papaji's initial foray into activism began with his participation in a massive gathering and poetry recital (*mushaira*) organized by the Communist Party of India (Marxist) at Partap Park, Srinagar. At this event, Papaji, who had already started dabbling in poetry, presented a traditional Kashmiri satirical verse (*Ladishah*)...highlighting the dire conditions caused by a prevailing drought. His performance, especially being the first *Ladishah* ever presented at such an event, garnered widespread acclaim and marked his formal entry into revolutionary activism.

In the 1970s, Makhan Lal Bhat had established himself as a prominent and sought



after activist in his region. His work was not limited to ideological pursuits; he was deeply involved in practical initiatives aimed at improving the lives of the poor and marginalized. He founded the "*Kisaan Sabha*" in his tehsil to champion the rights of farmers and also created a "*Berozgar Union*" for unemployed educated youth, providing them with a platform to voice their grievances and seek employment opportunities.

Despite his legal troubles...he was arrested and jailed for six months in 1970 due to his extremist activities...Papaji remained a beloved figure in his community. His willingness to sacrifice for others was legendary; it is said that he would secretly take food and other essentials from his own home to distribute them to needy families across Nagam. His marriage in 1952 to a compassionate woman from Looswani, Pulwama, only strengthened his resolve to continue his work for the downtrodden.

After his release from prison, Papaji focused more on domestic matters but never abandoned his commitment to social causes. Understanding the plight of small scale fruit growers in Nagam, he founded a Fruit Growers Society to enable farmers to sell their produce directly to markets, thereby eliminating the middlemen who often exploited them. He also established a Milk Society to facilitate direct transactions between milk producers and consumers, further protecting the interests of the local community.

Before the forced exodus of 1990, Papaji was also known for anchoring the popular "*Butraat*" program on Doordarshan Srinagar, a show dedicated to farmers, which further solidified his role as an advocate for agricultural workers.

The onset of terrorism in the Kashmir Valley in the early 1990s forced Papaji to migrate from his homeland. He settled in Garhi, Udhampur, where he continued his social work with renewed vigor. His efforts led to the division of Rahambal village into two Panchayats, the establishment of a Primary Health Centre at Garhi, and improvements in local infrastructure, including the construction

of streets, a water reservoir, and enhancements to the electrical grid.

During this period, Papaji also cofounded an Urdu newspaper, "*Kasheer*," along with Moti Lal Saqi and Chuni Lal Bhat, providing a platform for the displaced Kashmiri community to voice their concerns.

For most of his life, Papaji was an atheist, abstaining from religious rituals and practices. However, after his superannuation in 1990 and subsequent health issues, his perspective began to shift. In 2003, he underwent heart surgery in Delhi, where three stents were implanted. His recovery was challenging, and it was during this time that he encountered Sh. Ram Krishen Pandita, who introduced him to the teachings of Yoga Guru Ramdev on the *Astha* Channel.

It was during 1991, when Pandit J.N.Kaul, popularly known as Papaji of Faridabad who later was instrumental in constructed Hari Parbat Temple at Faridabad, visited Udhampur to take access of Kashmir Pandits living in Battal Ballian Camp during those days. During his visit, he met Pandit Makhan Lal Bhat, after brief discussion about the plight of those Kashmiri Pandits who were residing in camps, it was suggested by Pandit Makahn Lal Bhat to form a charitable organization who would collect some quantity of rice from every Pandit family residing on rent in different parts of Udhampur and distribute it among the needy. The organization was named as "*Moutch Phol Seeth Athrot*" (A handful of rice and the help), Pandit Makhan Lal Bhat was instrumental in collecting the rice from different locations at Udhampur and would distribute it among the needy Kashmiri Pandits who were living the tents. Later Pandit Makhan Lal Bhat entrusted the work of collecting the handful rice to Shri Kumar Ji (now Swami Kumarji).

Though initially skeptical and uninterested in the spiritual aspects of yoga, Papaji began practicing *Pranayama* and other *Asanas* with dedication. The results were remarkable...he experienced significant improvements in his health, which led him to

reconsider his long held beliefs. He started exploring the concept of a supreme power and eventually embraced the spiritual teachings he had once dismissed.

Papaji's commitment to yoga grew so strong that he was appointed as a yoga teacher by the *Patanjali* organization. He began teaching yoga to thousands of people in Garhi, Udhampur, and even extended his services to Army camps, offering free yoga sessions to soldiers. His transformation from a staunch atheist to a respected yoga teacher and believer in the divine was complete.

Each month, after receiving his pension, he would carefully set aside a portion, usually five to six thousand rupees, which he would give to his wife as pocket money. The remainder of his pension, however, was not kept for personal use or saved for the future. Instead, he dedicated it to helping those in need, particularly the struggling families in the Jammu region. His generosity knew no bounds, as he distributed his pension selflessly, without regard to caste or creed, ensuring that his support reached the most vulnerable, regardless of their background. A significant portion of his pension went to the needy in Jammu, where many were facing

severe hardships. His actions were a powerful testament to his unwavering commitment to helping others, reflecting a deep sense of responsibility and compassion for his community during their most difficult times. Even in the face of his own challenges, he remained dedicated to ensuring that those around him received the assistance they so desperately needed.

Despite his physical ailments, Papaji lived a mentally and physically fulfilling life, largely due to his dedicated practice of yoga and his lifelong commitment to helping others. His legacy continued through his voluntary services, even in his final years. On August 15, 2024, Sh. Makhan Lal Bhat breathed his last in Jammu, leaving behind a legacy of selfless service, resilience, and the remarkable journey of a man who found faith through the path of social service and personal transformation.

Sh. Makhan Lal Bhat's life is a profound example of how unwavering dedication to social causes and the pursuit of personal growth can lead to spiritual awakening. His journey from an atheist revolutionary to a yoga teacher and believer serves as an inspiration to all, illustrating the transformative power of service, perseverance, and an open mind.

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- Rajeshwar Dhar



# SHIVA-SHAIVISM

## SHIVARATRI - VII

(Cont'd from Part VI of Nov 24 Edition of AIKS NAAD)

### Kashmir Shaivism

### Philosophy, Influences and Major Exponents

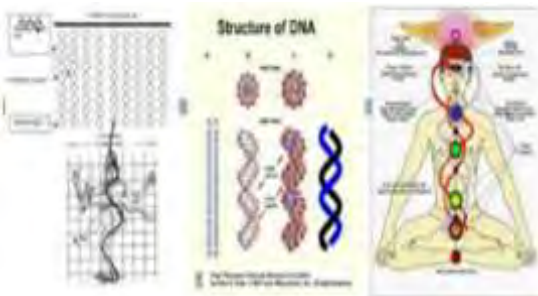
The Philosophy of Trika Shaivism is called Pratyabhijna (Recognition) and it is mainly A Non-Dual Idealistic and Monistic Theism. It is influenced by the works of the Shaiva Monist Vasugupta (c. 800–850 CE) and numerous Shaiva scriptures such as The Agamas, The Shaiva-Shakta Tantras and The Kaula Scriptures. The Trika Philosophical System of Pratyabhijna is presented in the works of later disciples like Somananda Ca 900–950 CE, Utpaladeva Ca 925–975 CE, Abhinavagupta Ca 975–1025 CE and Kṣemarāja Ca 1000–1050.

According to Christopher Wallis, the Philosophy of Trika Shaivism also adopted much of the ontological apparatus of Samkhya School, such as its system of 25 Tattvas, expanding and reinterpreting it for its

own system of 36 Tattvas. Another important source for Trika is the Monistic Theism of Tirumular's Shaiva Siddhanta. The Shaivas also were influenced by the work of Buddhist Vijnanavada and Pramanavada Philosophers, especially Dharmakirti, who was also taken as a Primary Non-Shaiva opponent and whose doctrines were sometimes absorbed into the Pratyabhijna system.



Siddhar Thirumular



Tirumantiram and Saiva Siddhanta Philosophy

Tirumantiram

### Metaphysics and Theology

The Philosophy of Recognition, as outlined by thinkers like Utpaladeva, teaches that though the identity of all souls is one with God (Ishvara) or Shiva (which is the Single

Reality, being and Absolute Consciousness), they have forgotten this due to **Maya or Ignorance**. However, through knowledge one can recognize one's authentic divine nature and become a liberated being. Another important element of Trika Theology is the active and dynamic nature of Consciousness, which is described as the Spontaneous Vibration or Pulsation (**Spanda**) of Universal Consciousness, which is an expression of its Freedom (**Svatantrya**) and Power (**Shakti**). Because of this, though this Philosophy is Idealist, it affirms the Reality of the World and everyday life, as a Real Transformation (**Parinama**), Manifestation or Appearance (**Abhasa**) of the Absolute Consciousness. The Absolute is also explained through the Metaphor of Light (**Prakasha**) and Reflective Awareness (**Vimarsha**).



*Sri Yantra Diagram with the Ten Mahavidyas, The Triangles Represent Shiva and Shakti, The Snake represents Spanda and Kundalini*

The Basic Theology of Trika's Recognition School, as summarised by **Utpaladeva in Isvarapratyabhijna-Karika** (Verses on the Recognition of the Lord), is that There is only one Great Divinity and it is

the very Inner-self of all Creatures. It embodies itself as all things, full of unbroken awareness of three kinds: **I, This, and I am This**. The School's Theology as expressed by Kshemaraja in his Pratyabhijna-Hrdayam (The Heart of Recognition) tells that Awareness, Free and Independent, is the cause of the Performance of Everything unfolding the Universe through His Own Will and on His Own Canvas. It becomes diverse by its division into mutually adapting Subjects and Objects. The individual conscious being, as a condensation of universal awareness, embodies the entire Universe in a Microcosmic Form.

The Modern Scholar-Practitioner of **Shaiva Tantra, Christopher Wallis outlines the Metaphysics and Theology of Non-Dual Shaiva Tantra thus:** All that exists, throughout all time and beyond, is one infinite divine Consciousness, Free and Blissful, which projects within the field of its awareness a vast multiplicity of apparently differentiated subjects and objects: each object an actualization of a timeless potentiality inherent in the **Light of Consciousness**, and each subject the same plus a contracted **Locus of Self-Awareness**. This Creation, A Divine Play, is the result of the natural impulse within Consciousness to express the Totality of its Self-knowledge in Action, an impulse arising from Love. **The Unbounded Light of Consciousness contracts into finite embodied Loci of Awareness** out of its own Free Will, when those finite subjects then identify with the limited and circumscribed cognitions and circumstances that make up this phase of their existence, instead of identifying with the Trans-Individual overarching Pulsation of Pure Awareness that is their True Nature, they experience what they call '**Suffering**'.

**To Rectify this, some feel an inner urge to take up the Path of Spiritual Gnosis and Yogic Practice, the purpose of which is to undermine their Misidentification and directly reveal within the Immediacy of Awareness the fact that the Divine Powers of Consciousness, Bliss, Willing, Knowing and**



Acting comprise the Totality of Individual Experience as Well—thereby triggering a recognition that One's Real Identity is that of the Highest Divinity, the Whole in Every Part. This Experiential Gnosis is repeated and reinforced through various means until it becomes the Non-Conceptual Ground of every moment of experience and one's Contracted Sense of Self and Separation from the Whole is finally Annihilated in the Incandescent Radiance of the Complete Expansion into Perfect Wholeness. Then One's Perception Fully Encompasses the Reality of A Universe Dancing Ecstatically in the Animation of its Completely Perfect Divinity.



*A Painting of Goddess Kali from Jammu and Kashmir, Ca 1660-70, from a Tantric Devi Series attributed to Kripal of Nurpur Fort (Pathankot) Ca 1660-1690.*

This Single Supreme Reality is also sometimes referred to as **Aham (The Heart)**. It is considered to be a Non-Dual Interior Space of **Shiva**, support for the Entire Manifestation, Supreme Mantra and Identical to **Shakti**. In Kashmir Shivaism the highest form of **Kali is Kalasankarshini** who is Nirguna, Formless and is often showed as **A Flame above the Head of Guhya Kali the Highest Gross form of Kali**. In Nepali

**Newar Arts**, both Form and Formless attributes of Kali often envisioned in a Single Art form showing the Hierarchy of Goddesses in their Tradition. In it Guhya Kali image culminates in Flame with Kalasankarshini, The Highest Deity in the sequence who consumes time within herself and is envisioned solely as **A Flame representing Para Brahman**.

### **Theology of the Triad or Trika**

An Important Element of Trika Shaivism's Theology is the use of Several Triads (**Symbolized by the Trident**) in its Theological Explanation of the Absolute Reality. There are Several Triads described in Trika Theology of Thinkers like **Abhinavagupta** including,

- **Three Realities: Shiva (The Supreme Transcendent), Shakti (Immanent in Creation, the link between the Macrocosm and the Microcosm) and Anu (The Limited Atom or Individual, A Complete Image of the Ultimate, the Microcosm of the Macrocosm),**
- **Three Powers: Iccha (Will), Jnana (Knowledge) and Kriyā (Action). Any action of any being, including God, is subject to these Three Fundamental Energies. Iccha or Will is in the beginning of any Action or Process. Jnana by which the action is clearly expressed first in Mind, before it is put into Action. Then comes Kriya, the Energy of the Action,**
- **Three Entities: Pati (Siva), Pasa (Bondage), Pasu (Soul),**
- **Shakti Triad or Three Goddesses: Para (Transcendence), Para-Para (Transcendence and Immanence) and Aparā Shakti (Immanence),**
- **Three Aspects of Knowledge: Pramatri (The Subject), Pramana (The Modalities of Knowledge) and Prameya (The Known Object),**
- **Three States of Consciousness: Jagrat (Waking), Svapna (Dreaming) and Suṣupti (Dreamless Sleep),**

- **Three-Fold Spiritual Path Sambhavopaya, Saktopaya and Aṇavopaya,**
- **The Transcendental Triad: Prakasa (Luminosity), Vimarsa (Dynamics), Samarasya (Homogeneous Bliss) and**
- **The Three Impurities: Aṇava-mala, Mayiya-mala, Karmana-mala.**



Kali, Ca 9th Century from Andhra Pradesh.

The Trika Synthesis of Abhinavagupta also adopted the Doctrines of the Krama school of Shakta Tantra, whose main Goddess was Kali.

#### Foot Notes

**Shaiva Siddhanta** believes in Three Different Categories that are Distinct from each other: **Pati (Lord)**, is Siva himself and cause of Emission, Re-absorption, Concealment and Grace, **Pasu (Soul)**, is individual Soul, distinct from Siva, but bound because of Impurities, **Pasa (Bond)**, the Three Impurities -Anava (Darkness), Karma (Deed) and Maya (Delusion). The Soul gains experience through its Action (Rituals), which removes the Three Impurities, but the Liberation is Realized only by the Grace of Lord Siva.

**Tirumular** is a Poet and Philosopher, who is considered the founder of Shaiva Siddhanta and the term 'Siddhanta'. Tirumular is known for his work Tirumantiram, a Tamil poem that is considered a classic of Shaiva Siddhanta. Tirumantiram is the first known Tamil work to use the term "Shaiva Siddhanta" and is the Tenth Volume of the Tirumurai, a collection of Tamil Devotional Hymns. Tirumantiram is made up of over 3,000 verses that cover a range of topics, including Spirituality, Ethics and Praise of Shiva. **Christopher Wallis**, also known as Hareesh, is a Sanskritist and Scholar-Practitioner of Classical Tantra with thirty years of experience. He was initiated by a traditional Indian guru at the age of sixteen and received education at Yoga Ashrams, both in India and the West. **Soteriological (Salvation)**, The Principle of Moksha also called (Nirvana or Kaivalya). **Gnosis**, The knowledge of Spiritual Mysteries, Mystical understanding of god or Divine reality. **Samkhya School**, Classical School of Ancient Indian Philosophy, in that Prakriti (Matter) and Purusha (Eternal Spirit) are Two Essential Elements that make up the world - Orthodox School of Vedic Philosophy.

*(To be Continued)*

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### Comparison with Advaita Vedanta

Kashmir Shaivism and Advaita Vedanta are both Non-Dual Philosophies that give Primacy to Universal Consciousness (**Chit or Brahman**). In Kashmir Shaivism, all things are a Manifestation of this Consciousness, but the Phenomenal World (**Shakti**) is Real, Existing and having its being in Consciousness (**Chit**). Jaideva Singh lists Seven Key differences between Advaita and Kashmir Shaivism, where in Kashmir Shaivism,

**The Absolute is Active, rather than Passive, than False (Mithya), Grace (Anugraha) has A Soteriological Role (Salvation, Nirvana, Kaivalya), The Atman is Present in The Human Body in Dynamic Form (Spanda), rather than as A Pure Witness (Sakshi), The Methods include All Four Upayas, rather than Solely Emphasize Sambhavopaya, Ignorance (Avidya) is uprooted at both Intellectual (Baudha) and Personal (Paurusha) Levels, rather than just The Intellectual Level and Liberation (Muktī) is not an Isolation from The World (Kaivalya) but An Integration into World which appears as Shiva.**



- Brij Lal Bhat



# SRI RAMKRISHNA MISSION ASHRAM

## VK, Nagdandi Anantnag, Kashmir - Part-II

- i. **Personality Development Course Children:** Children are the tiny buds who attain adulthood through physical, intellectual, social & emotional aspects of growth. Inputs & components of Personality Development are improvements in ones thought process, behaviour, attitude, abilities, communication skills, physical features & appearance. Personality Development Courses improve social relationships in children, their adjustability with the given social set up besides strengthening them to handle challenges, make friends & be strong to face adversities under challenging circumstances.

SRMA- VK, Nagdandi organised an important three days residential "Personality Development Course" for children 12 years and above age from 7th of July to 9th of July 2023. 23 children from various Kashmir districts especially from remote Baramulla, Kupwara Districts participated in this residential event. Participation of young vibrant Karykatas from Delhi University as trainers turned the event more significant & exemplary. The camp organised in to three groups with sole objective of participants holistic mental, physical, intellectual, emotional & spiritual development. The children would attend to



morning prayers, warming up session followed by surya namaskar, Aagyabhas, games, jaigosh, attending lecture sessions on life of great sons of India, other development and awareness programs like group discussions, study circle meets, skill presentations, geet mantra abhyas, life sketches of great spiritual leaders ending with prena say punaruthan.

## **II Health care facilities & Sanitation:**

Under Spiritually oriented service mission, SRMA - VK, Nagdandi is committed to provide pollution free environment for the participants in various events, visitors to Ashram & the in house personal. Medical camps are organised within & outside Ashram on festivals, Bhandara service days & other occasions through JK, Health & Medical education Department, Non-Governmental organisations to ensure requisite health care facilities for all attending Ashram. This year outside normal events SRMA- VK, Nagdandi under collaboration with "Seva Bharti" organized medical camp from 27th of April to 29th of April 2023 with team of doctors from Mumbai as a great facility under medical check-up for adjoining rural populace. Hundreds of needy local people from Anantnag, Achabal & adjoining villages of Trapoo, Nawgam, Sombruna & other areas received free consultation & medicines after proper check-up. Check-up. SRMA- VK, Nagdandi is planning to establish acharitable child & women care hospital in its Trapoo Land unit "B" reserved for the purpose.

## **A. Developmental Activities**

With multi-dimensional expansion manifolds& anticipated activities in future, the development of Infrastructure, viz buildings, Transportation, Water -Power supplies, Lavatory - Sanitary points & maintenance of existing facilities are essential. Infrastructure Development & its maintenance is an ongoing continuous process. Under expansion part SRMA- VK, Nagdandi constructed a "Vivekananda Bhawan" with 3500 sft Hall, a stage/ platform for multi-use, storage space to house all consumable & dead stock articles, an administrative block with lavatory facilities, two dormitories for housing of devotees / participants in various events & space in first floor for library blocks. Multi use "Sanatan Samiksha Bhawan Hut" with multi use around 900 sft Hall stands completed & thrown open for use. "Eknath Bhawan" with 24 bedded accomodation attached with four lavatory points stands completed this year & thrown open for use of devotees/ event participants. This Bhawan came up after major repairs and renovation of an old abandoned building housing paddy grass, scraps & other store articles. Construction of Shree Ramakrishna Temple 1400 sft in place of old damaged kachha 315 sft structure attractshundreds of devotees who visit /pay their obescence to Thakurjiregularly. The morning evening Pooja Archana goes on daily without break in this temple of our faith. The Ashram has constructed one six sided temple with reflection of "Omkar" on all sides as Kendra Bindu for meditation. The temple addressed as "Om Shakti Bindu" is our "Matra Shakti Prateek" completed under monetary support of only "Matra Shakti" for sanaskars to our youth. Among new structures, the great & attractive ones are "Samadhi Temple, Samadhi Sthal & Yeg



Shalla. Significant development is in provision of direct water connection from Achabal Garden source & Construction of 10,000 gallons water reservoir at top with distributaries. Under electrification, the Ashram established one 162 kv transformer replacing the old damaged 126 KV set, Installation of Inverter sets with batteries in all old & new buildings as back up support as guards' electric interruptions. Under sanitation programme 22 additional lavatory points stand constructed & are operative. Major renovations & repairs stand conducted to improve usage of old buildings. From initial hardly up to 15-person floor living accommodation, we have progressed to build up to this year, 72 bedded accommodation and 35 floor accommodation to house devotees/ event participants comfortably. We are developing additional Bunk type 2, 30 bedded accommodations in ground floor hall of Vivekananda Bhawan during 2024 - 25. Our mission is to have comfortable living accommodation for around 200 persons & parking accommodation for 250 persons to organise big meets like National Yog Shiksha Shivar, Prashikshen shiver, Spiritual Retreats, Poorankaleen and Akhil Bharti Adhikari Baithaks. Our prime concern also was to have proper staying environment for Security personal positioned at strategic points within Ashram, so inconsideration of weather vagaries, we constructed one dormitory and two rooms / concrete pickets with toilet points to house & position them properly in public interests. Under repairs & renovations the Ashram laid major thrust to renovate the damaged old house constructed under guidance of Ashram Founder for use remembered as Swami Ashokananda Bhawan. The building unfortunately was neglected & now with complete face lifting, major repairs inside

has brightened the spiritual value of house. Construction of front approach / entry, lawn development & installation of Vivekananda Memorial to charge all for "Man Making & Nation Building", the "Ashokananda Bhawan" is now the main attraction for all devotees. It is planned to construct one multi storey building with desired lavatory point facilities for visitors, event participants & devotees as "Shree Ramakrishna Bhawan" with demolition of old risky structure & adjoining old unhygienic lavatory block. Development of road up to Ashram gate and sub roads, drains & retaining walls within Ashram were taken up under a prestigious "Nabard Project" rural connectivity plan through PWD. Stands successfully implemented Management efforts & support of District / Divisional administration. Normal sanitation measures through Municipality Achabal are a regular feature & the lawn & paths development is attended to on priority to improve Ashram aesthetics. Other important thrusts are towards construction of meditation parks & viewing decks to improve further the Ashram aesthetic & spiritual environment encouraging inflow of visitors in National interests. Work on construction of Nageshwar Temple is on priority along with expansion in the sitting dinning space additionally for around 35 - 40 more persons.





### A. Financial Management

Complete financial management with shift to digitalization in organization like ours involves daily data postings, timely receipts, deposits & monitoring financial position, cash flow, daily account updating, controlling overheads, stock managements, planning, observance of codal norms & regular reporting's. We like other organisations are governed by all rules, regulations & code of conduct in managing finances honestly & transparently as per guidelines & prescribed procedures of VRM & VK, Kanyakumari. During last over a decade we not only improved under financial management but it's reporting also through quarterly, six monthly & annual bases on income /expenditure Balance Sheets audited annually by approved audit company of repute issued every year. Audited Balance Sheet 2022-23 with Income Expenditure Statement stands

issued by the Audit Company & is attached with this Annual Report 2023 - 24 as Annexure "B". The report also contains list of donors above Rs 5000/- as Annexure "C".

### B. Ashram Rules & Code of Conduct

- i. Ashram Rules & Code of Conduct for all those visiting or even staying in Ashram as devotees, visitors, event participants, guests, Senior citizens, Civil & Defence personals staying within are already prescribed for adoption. Annexure "A" covers such Rules applicable to all visiting or staying within Ashram.
- ii. "SRMA" registered Karykartas connected to activities/development of Ashram shall have no restrictions. They shall have free stay and other available Ashram facilities necessary for stay till requirements. Subscriptions / donations from such members or their necessary dependents in Ashram shall be voluntary.
- iii. Devotees connected to V K Kanyakumari, Life-Workers or authorized Karykartas from Kanyakumari shall have free stay as per requirements. Subscriptions/ donations however, voluntary.
- iv. General Visitors to be allowed during specific hours of the day (9 AM to 6PM Summer, 10 AM to 5 PM Winter) or as per prior permission from Chairman or his/her authorized representative. Such timings and restrictions shall not apply in cases of road blocks or in issues connected to Security/ Law and order.
- v. Available VK life worker/ Administrative Committee member in Ashram authorized for suitable decision in this regard.
- vi. Visitors shall not be allowed with prohibited items, their own food and other eatables/ drinks within the premises. Refreshments/ Food as the case may be, shall be served to such visitors free as per Ashram rules. Such visitors shall however, follow the code of conduct (No-Smoking in specified areas, Carriage/ Drinking of prohibited items etc. within the premises). Register for records shall be maintained at "Ashram Main Gate" for

all categories of visitors as per format prescribed by the “Administrative Committee”.

- vii. Visitors for personal interests (land deals, property disputes/deals etc., security purposes, service matters, business purposes, other jobs etc.) however, shall be charged @ Rs. 200 per day per head up to a maximum of 10 permissible days of paid stay. Children below the age of 10 years, Saints/ Sadhus visiting for promotion of Sanatan Dharam, mentally challenged persons (not their dependants), old persons above 90 years may be exempted from payments. Visitors as such shall have maximum of 12 days of total stay within the Ashram. The personnel under civil and defense services can be allowed housing only during lean free periods subject to the condition that such personnel/ organizations follow ashram rules including payments under tariff. However, the chairman, administrative committee, is empowered to give reasonable tariff concessions in state and national interests. This shall keep the sanctity of the holy place as Ashram is not a Picnic Spot.
- viii. The Stay within Ashram shall be separate for Ladies / Gents and the decision of the “Administrative Committee” shall be enforced in Letter and Spirit. The ailing, infirm, children below 10 years of age, old couples requiring each other's care may be exempted. Parents (Husband/ Wife or both) may keep their dependent children with them on account of isolation/ security fear or any other threat perceptions/ apprehensions to be decided by the VK life-worker on the spot if no member of the “Administrative Committee” is available within the Ashram.
- ix. Physical verification of consumable and Dead Stock articles shall be done annually. One Assets Register shall be maintained for Dead Stock Articles. One Consumable Register shall have to be correlated with Day Book to be maintained by the “VK Life Worker” for proper accountability.
- x. VK Kanyakumari Life Worker/s in Ashram shall remain connected to and involved in all Ashram operations. To make the role of Life Worker/s authoritative, committed and purposeful, the “Administrative Committee” shall keep such worker/s abreast with all aspects of Ashram Management and Development. Life worker/s shall ensure regular Pooja/ Parathana within the Temple without any break as per will and wish of Swami Ashokananda Ji Maharaj. All workers in Ashram are equal and as per Ashram Prathana compartmentalization is encouraged. All are welcome to Ashram except those working against the Ashram/ VK Kanyakumari/ Devotees interest. The deficiencies found if any shall be set right through timely fruitful suggestions from any quarter/ individual which shall always be appreciated. Concluding, I would request all Devotees /Sympathizers to contribute their share towards development of the Ashram on lines desired by Swami Ashokanand Ji Maharaj under Kanyakumari Rock Memorial Society demonstrating exemplary skills and talents. Let this Holi Ashram be the seat of learning and training for all those desirous of protecting our age old ethos and culture propagating the teachings of “Sanatan Dharam” as per wishes of Swami Ashokanand Ji Maharaj. Let this Ashram be the torch bearer for all Shrine Committees within and outside Kashmir in Management/ Operation/ Preservation of our religious properties and propagation of Sanatan Vedic Culture.
- “We appeal all our well-wishers to contribute generously and whole heartedly for Infrastructure Development, Completion of Ongoing Projects, Repair/Renovation of existing Structures,**



Performance of Festivals/ Bhandars and Round the year management of Ashram.”  
 Direct Deposits/ Transfers within India can be made in Vivekananda Rock Memorial & Vivekananda Kendra Kanyakumari Branch Nagdandi in Punjab National Bank, Durga Nagar Jammu Account No. 4575000100046877, IFSC Code-PUNBO457500 or STATE BANK OF INDIA, Achabal, Anantnag Account No. 1159172602, IFSC CODE-SBIN0004594. Transfers from outside India have to come in the VK Kanyakumari SBI Account only. All donations are exempt from tax under section 80-G of IT

*Brij Lal Bhat, Chairman, Administrative Committee SRMA-VK, Nagdandi, Achabal, Anantnag, Kashmir (Mob.: 7889986654, Email:brijbhatkatal@gmail.com*



*"Sarve Bhavantu Sukhinah"*  
**K M E C T**

Kashmiri Medical Emergency & Charitable Trust

(Donations Exempted from Income Tax Under Section 80G of IT Act 1961)

**BY THE KPs..... OF THE KPs..... FOR THE KPs**

**OBJECTIVE: NO MEMBER OF DISPLACED COMMUNITY SHOULD SUFFER OR DIE FOR WANT OF FUNDS**

*Sukh te Sampada, 'Dadyen' Davafi.....*

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 Beneficiary : Kashmir Medical Emergency and Charitable Trust  
 Account Number : 99991001310212 IFSC Code : HDFC0001356

**FOR ANY INFORMATION OR DETAILS CONTACT ANY OF THE FOLLOWING TRUSTEES**

Pt. Sunil K Thussu, Jammu - Mob.: 7006404659 / 9419103744 | Pt. Maharaj Pajan, Faridabad - Mob.: 9910166993

Pt. Sanjay Dhar, Jammu Mob.: 9419188304 | Pt. Jatinder Kaw, Noida - Mob. :9810134829

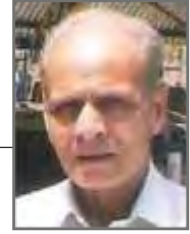
Dr. Neeru Khuru, Jammu - Mob. : 9419286832 | Pt. Ajay Pandita, Gurugram - Mob.: 9818698920

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





- H L Kak



# RAI BAHADUR HARI KISHAN KAUL

**R**ai Bahadur Hari Kishan Kaul, CSI CIE, was a prominent Indian administrator from Punjab, known for his significant contributions to public administration and governance in British India. One of his most notable roles was serving as the Prime Minister of Jammu and Kashmir from 1931 to 1932, a position that marked a pivotal point in his career.

## Early Life and Education

Hari Kishan Kaul was born into a distinguished Punjabi family of Kashmiri descent. His father, Raja Suraj Kaul, was a well-known figure in the region, and his brothers, Bal Kishan Kaul and Daya Kishan Kaul, also achieved prominence. Kaul received his early education in his native city and went on to specialize in law at the University of Delhi, a decision that laid the foundation for his future career in law and public administration.

## Career in Law and Public Service

Kaul began his career as a lawyer, practicing in Lahore, where he played a key role in producing the authoritative Census of the Punjab in 1911, a landmark work in the documentation of the region's demographics and statistics. His legal expertise earned him recognition, and he was later appointed to the Bengal Supreme Court.

In 1923, Kaul transitioned from the legal field to public administration, taking up the position of High Commissioner in Jalandhar. His reputation for administrative efficiency and legal acumen continued to grow, leading to



*(Rai Bahadur Hari Kishan Kaul CSI CIE  
(1869 – 25 January 1942)*

his appointment as the Prime Minister of Jammu and Kashmir in 1931 by Maharaja Hari Singh. Kaul's tenure as Prime Minister, however, was brief, lasting only until 1932.

## Role as Prime Minister of Jammu and Kashmir

Hari Kishan Kaul's appointment as Prime Minister of Jammu and Kashmir came during a politically charged period in the region. Maharaja Hari Singh sought Kaul's expertise

to address various administrative challenges, but Kaul's tenure was short-lived. Despite the brevity of his time in office, his appointment underscored his stature as an important figure in the Indian administration of the time.

### Later Career and Contributions

After serving as Prime Minister, Kaul continued to work in various capacities for the British Indian government. His roles included advising on military, cultural, and diplomatic relations, showcasing his versatility and wide-ranging expertise. His contributions to public service extended beyond his official roles, and he remained an active figure in governance until his retirement in 1939.

After retirement, Kaul returned to Srinagar, where he lived until his death on 25 January 1942.

### Legacy and Family

Hari Kishan Kaul's legacy was carried forward by his family, particularly his son, Hari Krishen Kaul, who became an important figure in Indian theatre. Kaul's contributions to law, Kashmiri history, and literature are

remembered as integral parts of his multifaceted career.

Kaul's publications in the fields of law, history, and literature further cemented his intellectual contributions to British India's legal and cultural heritage. His works on the history of Kashmir and his role in the 1911 Census of the Punjab remain notable achievements.

### Honors and Recognition

Hari Kishan Kaul was honoured for his service with prestigious awards. He was appointed a Companion of the Order of the Indian Empire (CIE) and a Companion of the Star of India (CSI), reflecting his significant contributions to public administration and the British Raj.

Hari Kishan Kaul's life and career exemplify the role of Indian administrators during British rule, bridging traditional Indian governance and the legal systems introduced by the British. His influence in Jammu and Kashmir, as well as his broader work in public administration, remain part of India's colonial history.

*(Author is the Ex-C.G.M, ONGC; Ex-Advisor Gail (India) Ltd. and Engineers (India) Ltd.)*

## Kashmiri Pandit Hitkari Sanstha (KPHS) Dwarka, New Delhi, Elects its New Executive Body following Successful Elections

Kashmiri Pandit Hitkari Sanstha (KPHS) Dwarka, New Delhi an association of KPs living in Dwarka sub-city and its adjoining localities elected executive Body for the term of three years (2024 to 2027). The elections, held on 3rd November 2024, witnessed an overwhelming participation, with more than 60% of eligible members casting their votes, reflecting the strong engagement and commitment of the community. The newly elected Executive Body comprises the following members:

President	: Sh. Surinder Tickoo	Vice-President	: Ms Sunita Bhan
General Secretary	: Sh Vijay Kumar Kaul	Joint Secretary	: Ms Sushma Bhat
Joint Secretary	: Sh. Avtar Nehru	Treasurer	: Sh Sunny Tickoo
Joint Treasurer	: Sh. Triloki Nath Kaul		

Executive members: Ms Vijanti Lala, Ms Sheetal Bhat, Sh Vinod Fotedar, Sh Manohar Pandita, Sh Sunil Raina Rajanaka and Sh Sunil Kumar Koul

The elections were conducted in a transparent and democratic manner under the supervision of an independent election committee. The newly elected team has expressed their gratitude to the community for their trust and support. They have pledged to work diligently to uphold the values and mission of the organization while fostering unity and spiritual growth within the community. The newly elected President Surinder Tickoo said his team vision is to adopt the mantra of *athvas* (cooperation) for thriving Sanstha's objectives of community bonding and engagement and preserving our linguistic and cultural heritage.

The Sanstha besides organizing religious, socio-cultural activities and events as per the aims and objectives of KPHS constitution on regular basis has been making efforts to procure land for building a KP community Bhavan (KPHS Bhavan) for more than 500 families living in the Dwarka.



– Rohit Kachroo



# DON'T LET SOCIAL PRESSURE DEFINE YOUR WEALTH

In today's world, it's easy to feel the pressure to keep up with others, especially when it comes to big purchases like Homes, Cars, and the high value Gadgets. Conversations at family gatherings or casual chats with friends often highlight who bought what, who upgraded their lifestyle, or who made the “Smart” Investment. “Person X just invested in property on loan , prices are expected to rise,” or “Person Y got a new car on loan, it's so easy these days!” While these stories can seem motivating, they can also pressure you into making financial decisions based on social comparisons, rather than solid reasoning. Loans may seem like a

shortcut to a better lifestyle, but before following the crowd into debt, it's important to consider the long-term implications of borrowing money.

The reality is that loans come with significant risks, particularly when driven by the desire to keep up with others. The excitement of acquiring something new often fades when the burden of monthly EMIs (Equated Monthly Installments) starts to set in. Many people underestimate how long these payments can last, sometimes stretching over 5, 10, or even 20 years, and how they can limit your financial freedom. The pressure of repaying a loan can impact



your ability to enjoy life's other Pleasures, like vacations, dining out, or spending quality time with loved ones or even spend on those things which you really need by you or your family. What was meant to improve your life can quickly feel like a heavy financial burden. It might not be immediate, but over time, it can lead to unnecessary stress and missed opportunities for happiness.

For younger individuals, it's crucial to understand that the path to financial security is built over time. The pressure to "keep up" with friends or peers who seem to be doing well financially can cloud your judgment. Just because someone else buys a new car or makes an investment doesn't mean it's the right choice for you. Taking on loans without truly understanding the long-term effects can lead to excessive debt borrowing more than you can afford to repay. Many people fall into the trap of thinking that property prices will always rise or that they can easily manage loan repayments in the future. But life is unpredictable, and unforeseen circumstances like job loss, rising interest rates, or economic shifts can put a strain on your finances.

Social comparisons and external pressure, whether from family, friends, or social media, can lead you to make decisions

that aren't aligned with your own financial goals. It's easy to get caught up in trying to match the financial moves of others, but real financial success is about making decisions that support your unique long-term objectives, not just satisfying external expectations. Especially in your younger years, focusing on building a stable financial foundation through smart saving, budgeting, and wise investments will pay off much more than trying to chase short-term trends.

Any type of loan should be carefully considered and only taken when absolutely necessary. They should never be used as a means to keep up with the financial choices of others or to fulfill external expectations. I've seen many people who already own a decent home, car, and gadgets, yet due to social pressure, they take on loans to purchase a second or third one. Before committing to any loan, ask yourself: Do I really need this? Can I afford the monthly payments? Will this loan help me achieve my long-term financial goals? The key is to make decisions based on your own financial situation, not driven by comparison or pressure from others. By doing so, you'll ensure that any loan you take becomes a tool for achieving your goals, not an added financial burden.

## **KKS - KASHYAP KASHMIR SABHA GURUGRAM, ELECTIONS**

Three Yearly Elections were held on 24th Nov 24 in KKS - Kashyap Kashmir Sabha, Gurugram - Premium Kashmiri Pandit Organisation of Gurugram - NCR. Team led by Dr Anil Vaishnavi Won the Elections by Thumping Majority who was elected for Another Consecutive 3 Years Term as President of KKS - Gurugram, the other office bearers of the Team who were elected are Mr M K Raina and Mr Rakesh Koul as Vice Presidents; Mr Dhruv Thusoo as General Secretary; Mr Ashok Zutshi and Mr Ramesh Bhat as Secretaries; Mr Satish Kumar Kher as Treasurer along with other 14 Executive Body Members were elected uncontested. Elections were conducted in free environment and fair manner by RO Mr K K Koul.

Thank You & Warm Regards  
Rajeshwar Dhar (Gurugram)  
9999989621





– Rohit Tikoo



# THE TRAGIC STORY OF PREM NATH BHAT

*In the valley of whispers, where mountains weep,  
Shadows crept in, cold and deep.  
Voices of courage, once steady and bright,  
Were silenced by fear in the dead of night.  
Men of honour, who stood their ground,  
Fell to the echoes of gunshots' sound.  
But their legacy, etched in stone,  
Lives on, though they are gone.*

## **Amar Shaheed Prem Nath Bhat : A Life That Shook a Nation**

In the heart of Kashmir, where peace has been a distant dream, there stood a man whose life was dedicated to unity, justice, and the betterment of his community. **Prem Nath Bhat**, a lawyer, journalist, and social reformer, was more than just a professional—he was the voice of the Kashmiri Pandit community. His life, tragically cut short by the hands of assassins on December 27, 1989, symbolised the relentless attack on secularism and patriotism in a region torn apart by religious and political strife.

## **A Man of Conviction**

Prem Nath Bhat's work extended beyond his practice in law. He was a prolific writer and journalist, contributing regularly to local and national dailies. His articles were often published in esteemed publications like *Organizer* and *Pancha Janya*, where he fearlessly voiced his thoughts on India's unity, the importance of cultural harmony, and the



unique history of Kashmir. In the charged political climate of Kashmir during the late 1980s, his association with the Rashtriya Swayamsevak Sangh (RSS) and his influential writings made him a prime target for those wishing to sow seeds of fear and division.

Bhat's role as a journalist made him even more vulnerable. Journalists, often seen as threats by extremist groups for their ability to expose the truth, were among the first to be targeted. His affiliation with the RSS and his unyielding stance on national integration only exacerbated the threat. For militants, eliminating him was more than silencing an individual; it was an attack on the community he represented and a calculated move to instil fear among the Kashmiri Pandits.

## Targeting Prem Nath Bhat : A Deliberate Strategy

Prem Nath Bhat's assassination was not an isolated act of violence. It was part of a larger strategy aimed at creating panic within the Kashmiri Pandit community. The militants understood that by killing influential figures like Bhat, they could send a powerful message to the broader community, pushing them to flee the Valley.

Prem Nath Bhat's murder happened after the other sons of the soil “**Pandit Tika Lal Taploo**” and “**Justice Neel Kanth Ganjoo**” were killed in the same fashion to strike fear into the hearts of Kashmiri Pandits. Taploo, a respected lawyer and a known associate of the RSS was assassinated in September 1989, just months before Bhat's killing. His murder was a clear signal that those associated with nationalist movements were no longer safe in Kashmir.

Similarly, **Neelkanth Ganjoo**, a judge who sentenced Maqbool Bhat, a separatist leader, to death, was brutally killed in broad daylight. His assassination was part of a calculated campaign to intimidate individuals in positions of authority who did not align with the terrorists' agenda.

mass exodus of Kashmiri Pandits. The community, which had lived in the Valley for centuries, suddenly found itself under siege. Their homes, temples, and schools were no longer safe havens but became reminders of a life they could no longer lead.

**The exodus** was not just a physical displacement; it was the uprooting of an entire community's heritage and way of life. For the Kashmiri Pandits, the loss of figures like Bhat, Taploo, and Ganjoo was deeply symbolic, representing the unravelling of the secular, pluralistic fabric that had once defined Kashmir.

## A Life Remembered: Legacy of Prem Nath Bhat

Despite the violence and displacement, Prem Nath Bhat's legacy continues to live on. Every year, on December 27th, Kashmiri Pandits across the globe observe Chetna Diwas in his honour—a day to reflect on his sacrifice and to strengthen their commitment to the values he stood for. His writings, his dedication to his community, and his unwavering belief in justice remain a guiding light for those who remember him.

The Prem Nath Bhat Memorial Trust is established in his memory, which serves as a reminder of his life's work, continuing his

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***The Prem Nath Bhat Memorial Trust is established in his memory, which serves as a reminder of his life's work, continuing his mission of spreading the message of unity, patriotism, and peace.***

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Prem Nath Bhat's death was particularly impactful due to his prominence in both the legal and journalistic spheres. His killing was intended to cause panic, demoralise the Pandit community, and push them towards an inevitable exodus from their homeland.

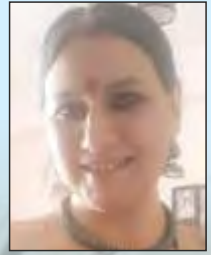
## The Aftermath: A Community Uprooted

The murder of Prem Nath Bhat set off a chain of events that would lead to one of the most painful chapters in Kashmiri history—the

mission of spreading the message of unity, patriotism, and peace.

The life of Prem Nath Bhat is more than a story of martyrdom—it is a lesson in resilience, courage, and the power of conviction. In today's increasingly polarised world, where divisions based on religion, politics, and ideology continue to deepen, Prem Nath Bhat's unwavering commitment to truth, justice, and national unity serves as a beacon of hope.

# Autumn of '89



We walked through the saffron fields,  
where the air held the weight of secret stories.  
Golden leaves drifted like quiet confessions.

- Monika Ajay Kaul

The mountains stood still,  
watching over us as if they knew  
what was to come in that autumn of '89.

It was a time of calm before the unraveling,  
when home still felt like home,  
and versant was the earth beneath our feet.

There was no rush in the winds then,  
just murmurs of change.  
An undertow we couldn't yet understand,  
in the autumn of '89.

The valley cried in its ancient argot,  
a language we thought we knew.  
But that autumn carried more than colors;





– Sanjay Pandita



# ETERNAL FLAME

## THE LIFE AND LEGACY OF SARWANAND KOUL PREMI

Sarwanand Koul Premi's life was like an eternal river flowing through Kashmir's valleys, carrying with it the wisdom of ancient sages, the fire of revolutionaries, and the quiet humility of poets. Each ripple in this river of his existence reflected a part of his essence—a poet and patriot, freedom fighter, reformer, philanthropist, and philosopher. Born in 1924, Premi's early life in Anantnag, a town embraced by the mighty Himalayas, was one woven with simplicity yet destined for timelessness. His humble upbringing in a farming family, far from the power corridors, was filled with the rich soil of values that would bloom into a garden of ideals touching

every heart that came across his life. Gopi Nath Koul, his father, who was the first matriculate in their village, was the beacon of knowledge in Premi's life. He planted the seeds of education and enlightenment in his young son, while his mother, Omravati Koul, instilled in him humility as pure as a dew-laden dawn and resilience as unbreakable as the Pir Panjal rocks. This balance of wisdom and modesty would shape Premi's spirit, nurturing in him a love for humanity that would later define his very being. He walked a path that was rarely trodden, yet his footsteps left behind marks of love, compassion, and change, forming a legacy that would be as enduring as the Chinar trees under which he grew.





Much like the Kashmiri landscape, which changes with each passing season, Premi's youth was sculpted by the turbulent winds of India's freedom struggle. A young man with dreams of an independent India, Premi was drawn to Mahatma Gandhi's teachings, finding solace and strength in his ideals of non-violence and unity. He was barely in his twenties when he joined the Quit India Movement, a soul ablaze with the desire for his country's freedom. From 1942 to 1946, he risked his life working underground to resist British rule, evading capture as he weaved through the shadows, fueled not by hatred for the British but by a love for his homeland. Six times he was arrested, but like a resilient pine tree weathering the storm, his spirit remained unbowed.

Premi's steadfast dedication earned him admiration and respect, not least from Mahatma Gandhi himself, who in 1946 gave him a framed copy of his poem "Aav Chalen, Ek Saath Chalen" (Let's Walk Together). This gift was more than a symbol of gratitude; it was a recognition of the silent yet profound strength that defined Premi's spirit. Each line of that poem became a mantra for Premi—a call to unity and justice, a pledge that he would carry until his last breath. With the poem hanging in his humble home, he was reminded daily that his mission was not merely political; it was a higher calling to work for unity and truth.

Yet, if Premi's patriotism marked him as a stalwart in the freedom struggle, it was his literary pursuits that transformed him into a cultural icon for Kashmir. A polyglot, fluent in Kashmiri, Hindi, Urdu, Persian, English, and Sanskrit, Premi's writings were like flowing rivers merging into one grand confluence. In his poetry and prose, he captured the rhythms of the land, the spiritual musings of his heart, and the yearnings of his people. His words were not ornate or exaggerated; they were like the soft murmur of rivers in the valley—simple, soothing, yet deep as the mountains they traversed. His writing bore the weight of spiritual and moral reflections,

inviting readers to glimpse a vision of unity that transcended time.

It was no surprise that the revered Kashmiri poet Ghulam Ahmed Mehjoor, upon encountering Premi's verses, bestowed upon him the name 'Premi'—one who loves, one who belongs to love itself. Mehjoor saw in Premi's pen a light, a tool wielded not for fame but to dispel the darkness of ignorance and prejudice. Like the timeless Chinar trees, Premi's writings evolved with the changing times, yet his roots remained firmly grounded in the ideals of harmony and compassion. He wrote not for fame, but for the hope that his words might uplift, inspire, and unite his people.

Through his pen, Premi became the voice of the marginalized. He didn't merely write about social issues; he lived his ideals, organizing marriages for orphaned Muslim girls and working tirelessly for communal harmony. His acts of kindness, driven by his boundless humanity, underscored his belief that faith was not a wall but a bridge to connect people. To him, religion was like the rivers of Kashmir—flowing side by side, cradling the valleys with life, intertwining in purpose.

Sarwanand Koul Premi's literary devotion extended beyond his original works. His love for literature drove him to translate the Bhagavad Gita, Tagore's Gitanjali, and the Ramayana into Kashmiri. These translations were gifts to his people, priceless jewels that he presented with the reverence of a priest and the passion of a lover. His translation of the Gita was more than a scholarly exercise; it was an act of worship, a testament of his reverence for the teachings of duty and righteousness. For Premi, knowledge was like a river—eternal and limitless, meant to flow freely, enriching the soil of human thought and bringing spiritual nourishment to all.

Premi's translation of the Bhagavad Gita mirrored his own philosophy. In those sacred verses, he saw not just words but a profound blueprint for life—one that inspired his unyielding dedication to unity and peace.

Similarly, his translation of Tagore's Gitanjali was a reflection of his affinity for the divine; in Tagore's words, he saw the soul's longing for a higher truth, and by bringing it into Kashmiri, he shared this spiritual thirst with his people. Through these works, Premi sought to break barriers, to remind Kashmiris of their shared heritage, and to enrich the spiritual fabric of the valley.

Premi's writings glowed with a Gandhian spirit, his words a balm for a society beginning to fracture under religious and political discord. His voice, calm yet resolute, became a lighthouse for those searching for peace. In an era where ideologies threatened to divide, Premi stood firmly on the belief that Kashmir's true strength lay in unity. His secularism was not a convenient political position; it was a reflection of his belief in the oneness of all humanity, a philosophy rooted deeply in the Kashmiriyat ethos.

Yet, as the 1980s turned to the 1990s, the valley that once sang with Sufi poetry became engulfed in a wave of militancy. Shadows of hatred began to cloud the land, and the culture of tolerance and peace was replaced by an atmosphere of fear. As intolerance and violence spread, Premi's commitment to harmony and reconciliation made him a target. His steadfast voice, which had always spoken of unity, now became a threat to those who wanted Kashmir divided. In the tragic spring of 1990, this voice was silenced forever. Premi and his son, Virender, were abducted and brutally murdered by militants—a crime that sent tremors across the valley and beyond. It was not just the loss of two lives; it was an attack on the soul of Kashmir, an attempt to extinguish a light that had guided generations.

Their deaths were a shattering blow, yet it failed to silence Premi's message. In their attempt to quell his voice, the militants had instead ignited an undying flame. Premi's death became a rallying cry, a reminder of his unwavering commitment to humanity. It was as though, in silencing him, they had inadvertently amplified his message, for his

words—of unity, compassion, and love—echoed even louder in the hearts of those who mourned him. His murderers sought to extinguish a flame, yet all they achieved was sparking a fire that would burn eternally, refusing to be dimmed.

Even after his death, the legacy of Sarwanand Koul Premi continued to blossom, much like a Chinar tree resilient against the harshest winters. His contributions to Indian independence, his literary treasures, and his compassionate deeds were celebrated with countless awards. In 1997, as India celebrated 50 years of independence, the Delhi Pradesh BJP honored him posthumously with a medal and memento. That same year, the J&K Government awarded him a gold medal, recognizing both his patriotism and his cultural impact. Later, honors such as the Shree Bhatt Puruskar, the Sharda Puruskar Saman, and the Alakh Saman from various organizations further attested to his timeless influence. But these awards, while prestigious, were mere reflections of his true legacy—the everlasting impact of his life's work.

Today, Sarwanand Koul Premi's writings remain a precious treasure in Kashmir, a region torn apart yet forever bound by his spirit. His poetry, his translations, and his prose continue to speak to the hearts of Kashmiris, reminding them of their shared heritage and the values of unity, peace, and compassion that once defined the valley. In a world growing increasingly divided, Premi's life stands as a testament that the true measure of greatness lies not in power or wealth but in the quiet strength of compassion, the depth of wisdom, and the courage to love.

Though he may no longer walk the land he so loved, Sarwanand Koul Premi's legacy lives on in the whispers of the wind, in the teachings of his translations, and in the hearts of those who remember him. His life was like a river that, though no longer visible, nourishes the valley from beneath, an undying force of love and resilience. Indeed, the militants who sought to end his life only ensured that his voice would echo eternally in Kashmir—a voice that, like the Chinar trees.

# PRESS RELEASE

LoC Teetwal  
15 Novemeber'2024

## **Gurpurab Celebrated at Gurudwara & Sharda Temple LoC Teetwal Kashmir.**

Candles & Diya lighting marked Gurpurab celebrations at Sikh Gurudwara & Sharda Yatra temple at LoC Teetwal in Kashmir. A large number of locals alongwith army jawans participated and lit oil lamps & candles to celebrate birth anniversary of Guru Nanak Dev ji. Led by Pujari Kamal Devrani, it was as historical as no Sikh or Hindu lives there. In a statement Ravinder Pandita conveyed Gurpurab and Dev Diwali greetings to Sikh community and all Sharda followers across globe.

Save Sharda Committee has taken the lead of reconstruction of the temple and Sikh Gurudwara after reclaiming the same. Prior to tribal raids in 1947 a Dharmshala and a Sikh Gurudwara used to exist in the same plot that was burnt down in the raids. On similar lines, the committee has reconstructed the Sharda temple and Sikh Gurudwara, that was inaugurated by Hon'ble Home minister Amit Shah on 22 March'2023.

( RAVINDER PANDITA )  
Tel : 9811143024



# GHARAPNAA

## SENIOR CITIZEN CARE HOME

Namaskar Marah,

Greetings from Kallpoosh Foundation!

I hope this message finds you well. My name is Veena Wanchoo, and I am writing on behalf of the Kallpoosh Foundation, a non-profit organization dedicated to caring for the elderly in Jammu.

We run **GHARAPNAA – Senior Citizen Care Home**, located in the rural area near Kot-Bhalwal Jail, Jammu. This facility provides much-needed care and support for elderly residents impacted by conflict, insurgency, and migration. Our services include:

- Nutritious meals for the residents
- Quality medical care and free medicines, with regular visits from the State Ayush team
- Home-based primary care for older adults with disabilities, chronic conditions, or other impairments
- Engaging activities to rekindle their interests and hobbies
- A safe and dignified environment for aging with respect
- Compassionate and skilled staff ensuring their well-being
- Skill and entrepreneurship development programs for rural youth
- Empowerment initiatives for rural women

We humbly request your support and blessings for GHARAPNAA. With your guidance, we hope to provide much more than just shelter and meals—we want to offer the assurance that these elders are valued, remembered, and that their contributions to society are deeply appreciated.

It would be a great honour for us if you could visit **GHARAPNAA** at your convenience. Your presence would be a source of immense encouragement to our team and residents.

We humbly request the inclusion of the attached advertisement in your next newsletter, which will help inform the community and brethren about the facility and encourage them to utilize our services. It is further requested since the said advertisement pertains to the welfare of Senior Citizens the space may kindly be donated by AIKS naad and advertisement may please be released on complimentary basis for which we would remain ever obliged.

Thank you for your time and consideration. We look forward to the possibility of your visit and your esteemed support.

*Warm regards,*

Veena Wanchoo (Kakaani)

Chairperson, Kallpoosh Foundation GHARAPNAA, Senior Citizen Care Home,  
Nardhani, Raipur, Bantalab-Kot Bhalwal Road,  
Near B R Farms, Jammu, 181123  
Mob. No. 9899881090



**Kallpoosh  
Foundation's**

**GHARAPNAA**

**Senior Citizen Home**

Complete Elderly Care

**Registration**

**Open in Jammu**

**Contact:**

**9312873670**

**9899881090**

## PRESS RELEASE

# Book Launch at Mata Kshir Bhavani Shrine, Tikker, Kupwara 15<sup>th</sup> November 2024

On 15th November 2024, in a remarkable event held at the revered Mata Kshir Bhavani Shrine in Tikker, Kupwara, two highly anticipated books, *Kshir Bhavani...Tikker, Kupwara* and *KASHMIR...Shrines and Temples, Volume 2*, were formally released. The ceremony was graced by Ms. Ayushi Sudan, IAS, Deputy Commissioner of Kupwara, who unveiled these works in the presence of distinguished guests, devotees, and community members. The books delve deeply into the cultural, spiritual, and historical significance of the Kashmir Valley's sacred shrines, with a particular focus on the Mata Kshir Bhavani Shrine and other revered temples across the region. The release ceremony, conducted with reverence and enthusiasm, highlighted the rich heritage of Kashmir and the authors' dedication to preserving and celebrating these sanctified sites. The presence of Ms. Sudan and the vibrant gathering underscored the significance of these publications in honoring Kashmir's spiritual legacy and inspiring a new generation to appreciate their ancestral heritage.

Authored by Shri Chander M. Bhat and co-authored by Pandit Autar Krishen Peshen, *Kshir Bhavani...Tikker, Kupwara* offers an in-depth and meticulously researched account of the revered Mata Kshir Bhavani Shrine. This book presents a comprehensive historical narrative of the shrine, tracing its evolution and sacred significance in the cultural and spiritual life of Kashmir. In addition to detailing the shrine's origins, architecture, and the rituals observed there, the authors have enriched the work with life sketches of the revered saints who dedicated their lives to spiritual pursuits at this holy site. Through these biographies, readers gain insight into the saintly figures who shaped the shrine's legacy, guiding generations of devotees with their teachings, selfless service, and profound wisdom. The book stands as a tribute to the sanctity of Kshir Bhavani and serves as a repository of knowledge for those interested in Kashmir's spiritual heritage, offering an inspiring journey through the rich tapestry of devotion and history.

Authored by Shri Chander M. Bhat, *KASHMIR...Shrines and Temples, Volume 2* is the much awaited second installment in an illuminating series that seeks to document and preserve the rich spiritual heritage of Kashmir. This volume presents meticulously detailed histories of 59 additional shrines and temples located across the Valley, building on the groundwork laid in the first volume, which explored the histories of 94 sacred sites. Each shrine and temple is thoughtfully chronicled, offering readers a deep dive into the unique significance, architectural styles, rituals, and legends associated with these hallowed places. Bhat's work is a tribute to Kashmir's spiritual and cultural legacy, reflecting his dedication to ensuring these ancient landmarks are celebrated and remembered. This second volume not only continues the journey through Kashmir's revered sites but also serves as a cultural bridge, connecting present and future generations with the profound spiritual roots of their homeland. Through careful research and reverence, the author enriches our understanding of Kashmir's sacred geography, making this series an invaluable resource for scholars, devotees, and anyone captivated by the Valley's enduring mystique.

The book "*KASHMIR...Shrines and Temples*" by Chander M Bhat encapsulates over



more than two decades of meticulous research, tracing back to the author's tenure in Srinagar as Assistant Director Postal Services, Jammu and Kashmir Circle, since October 1990. Beginning his documentation project during this time, Mr. Bhat undertook the monumental task of cataloging the temples and shrines scattered across the region's six districts (in the year 1990), later expanded as more districts were established.

Shri Sunil Thusoo and Ku. Jigga Thusoo direct disciples of Swami Boitoeth Ji Maharaj, Shri Autar Krishen Peshen, Vice President, Sri Mata Kheer Bhawani Asthapan Committee, Shri Rakesh Kumar Bhat, Organizing Secretary, Sri Mata Kheer Bhawani Asthapan Committee, Capt. (Retd.) P. L. Bhat, Senior Member, Sri Mata Kheer Bhawani Asthapan Committee were also present on this occasion.

Chander M. Bhat



## **Rs 17 crore Sanctioned for the Renovation and Upgradation of 17 Temples**

As per the news story written by Special Correspondent Avtar Bhat and published in the Daily Excelsior on December 3 2024, the UT Government of J&K has sanctioned over Rs 17 crore for the renovation and upgradation of 17 temples and shrines in the twin districts of Anantnag and Pulwama of South Kashmir, suffered heavy damage during turmoil. Administrative approval has recently been granted by the Directorate of Archives, Archaeology and Museums J&K Government based on the recommendations of the concerned Deputy Commissioners.

As per Administrative approval, Rs one crore six lakhs and ninety-eight thousand have been sanctioned for upgradation and renovation of the ancient and historical Mamaleshwar temple at Pahalgam in Anantnag district, while Rs one crore, fifty-nine lakhs, and seventy-five thousand have been approved for renovation of the ancient Shiva Bhagwati temple at Akingam in Anantnag district.

The other temples approved for renovation include: Rs 77.67 lakh for Gauri Shankar temple at Pahalgam, Rs 92.95 lakh for the up-gradation of Papran Naag shrine at Salia Anantnag, Rs 46.69 lakh for Mata Raagnya Bhagwati shrine at Khiram in Anantnag district, Rs three crore, twenty-four lakh and fifty-seven for construction of Kheerbhawani temple at Logripora Ashmuqam in Anantnag district, and Rs 69.75 lakh for development of Karkut Nag shrine at Salia in Anantnag district, Lokbhawan Larkipora in Anantnag district Rs three crore, twenty-one lakh and fifty-two thousand, Rs four crore nine lacks and thirty-eight thousand Neolithic sites at Gufkral Tral

in Pulwama district, temple Shree Shideshwar at Drangbal Pampore (Rs 28.34 lakh) Shree Shideshwar temple is associated with annual Amarnath Ji yatra as the holy mace of Lord Shiva on way to Amarnath shrine used to pay obeisance at this temple and have a night halt there. Besides, Rs 38.82 lakh have been approved for the holy Shiv temple at Drangbal Pampore in Pulwama district.

Rs 12.70 lakh has been approved for constructing the temple at Middora in tehsil Awantipora of district Pulwama and Rs 17.18 lakh for renovating the temple at Trichal in district Pulwama. Besides, Rs 19.60 lakh has been approved for renovating and repairing holy temples at Tahab in Pulwama district.

The renovation of these shrines and temples was a long pending demand of Kashmiri Pandits.

*Courtesy: Avtar Bhat, Daily Excelsior*

## **Kashmiri Pandit Women can Retain Migrant**

A division bench of the J&K and Ladakh High Court has ruled that a Kashmiri Pandit woman does not lose her "migrant status" upon marrying a non-migrant. The observation came on a plea challenging the selection of two Kashmiri Pandit women to posts under the PM Package for Kashmiri Migrants. The selection was contested by the UT of J&K, which said the women lost their migrant status by marrying non-migrants.

The observation came on a plea in a case stemming from a challenge to an order issued by the Central Administrative Tribunal, Jammu bench, in favour of Seema Koul and Vishalini Koul, who were selected for the post of legal assistant under the PM Package for Kashmiri Migrants.

The division bench of justices Atul Sreedharan and Mohammad Yousaf Wani on



November 11 upheld the Tribunal's ruling and observed that "this Court thinks that order passed by learned Tribunal is just and proper. As per the definition of "Migrant" in SRO 412, it defines who a migrant is but thereafter has no provision for reversal of the status once granted. Thus, as per the said definition, a migrant was someone who was forced out of the Kashmir Valley after 1989. The appellants herein do not dispute this factual aspect. Thus, there is no doubt about the migrant status that was granted to the respondents herein". The Court said that these women left Kashmir due to no fault of their own, and they cannot be expected to remain unmarried to preserve their migrant status and qualify for jobs in the Valley.

### **Floral Tribute Paid to Prof Ogra on his First Death Anniversary**

JAMMU, November 26: The floral tribute were paid to Prof Avtar Krishan Ogra, former Director of Centre for Electronics Designs and Technology and a spiritual Guru on his first death anniversary in Jammu on November 2024, by the prominent members of the Kashmiri Pandit community.

The speakers recalled Prof Ogra's contribution as a founder member of various socio-religious organizations in the erstwhile State of J&K.

### **PNBMT to Approach Central, UT Govts for Passage of Shrines Bill**

In context to the event of Chetna Diwas to be held on December 27 2024, in Jammu, Prem Nath Bhat Memorial Trust (PNBMT) organized a meeting at Lale Da Bagh

A large number of community members from the area attended the meeting. The members raised several issues about the displaced KPs in the meeting. The problems included the safety and security of the PM package employees in Valley, the creation of an Apex Body where different organizations should be brought under one platform, and an effective KP group to communicate with the Government for

Other members who spoke on the

occasion stressed the key issue of the Temples and Shrines Bill passage in Kashmir. Members expressed hope that the new Government in the UT would take a favourable position in this matter.

### **Kshir Bhavani', 'Kashmir Shrines-Temples' hit stands**

On November 15 2024, two books, "Kshir Bhavani" Tikker, Kupwara and "Kashmir Shrines and Temples", Volume 2, were formally released at Mata Kshir Bhavani Shrine in Tikker, Kupwara.

The function was graced by Ayushi Sudan, Deputy Commissioner Kupwara, who unveiled these works in the presence of distinguished guests, devotees, and community members. The books delve deeply into the cultural, spiritual, and historical significance of the Kashmir valley's sacred shrines, focusing on the Mata Kshir Bhavani Shrine and other revered regional temples.

The books are authored by Chander M. Bhat and co-authored by Pandit Autar Krishen Peshen and Kshir Bhavani.

### **DC Budgam Akshay Labroo Visits Ragenya Mata Asthapan**

On November 15 2024, the Deputy Commissioner (DC) Budgam, Akshay Labroo, visited the ancient Ragenya Mata Asthapan temple at Raithan, Khansahib and initiated Phase-1 work on beautification & development of this revered ancient temple.

The phase 1 project involves the construction of a multipurpose Yatri hall, Kitchen facilities, a developing approach road, tile pathing of the temple, chain-link fencing of the premises, and beautification of the temple entrance.

The DC reiterated the District administration's commitment to ensuring the district's holistic development with focused planning to develop infrastructure and facilities for people of all faiths.

*Source: Agencies  
Editing: Vijay Kashkari*

## Mathematics can lead to many professional careers

Mathematics graduates have many career options, including teaching and working in multiple disciplines. Combining mathematics with other specialist subjects such as economics, statistics, computer science, applied mathematics, engineering, and mathematical sciences can greatly improve job prospects.

Mathematics offers a wide range of career opportunities in India. While many math-related careers require advanced degrees, there are also options for those with bachelor's degrees. The mathematics career involves various job opportunities for graduates such as Statistician, Actuary, Data Analyst, Quantitative Analyst, Financial Analyst, etc.

- ✓ **Actuary**  
Uses math, statistics, and finance to assess risk and help businesses make decisions
- ✓ **Statistician**  
Collects numerical data for analysis to help solve problems in business, healthcare, psychology, and government
- ✓ **Mathematician**  
Uses math theories and techniques to create and understand scientific principles and solve problems in business, government, and social sciences
- ✓ **Economist**  
Assesses financial reports, conducts research using methods like calculus and regression and uses statistical information to predict future trends.
- ✓ **Data scientist**  
Helps organizations make sense of their data using data modelling, statistics, and machine learning

### ✓ **Mathematics Teacher**

Provides instruction in the mathematical field, teaching general or specialized subjects

### ✓ **Financial analyst**

Uses math, statistics, and economics to analyze financial data in a variety of industries, including banking, insurance, and investment firms

### ✓ **Operations Research Analyst**

Uses math and science reasoning to solve problems for organizations

The popular colleges that offer Mathematics courses are Banaras Hindu University, Jamia Millia Islamia, Delhi University, Jadavpur University, etc. The critical employment industries where Mathematics graduates can start their careers include financial services, Information Technology, Data Science and Analytics, Market Research, etc. The top recruiters that offer employment to Mathematics graduates include Chennai Mathematical Institute, Institute of Mathematical Sciences, Tata Institute of Fundamental Research, Indian Statistical Institute, etc.

Indian cities known for offering lucrative Mathematics job opportunities: Hyderabad, Bengaluru, Pune, Mumbai, Delhi/Delhi-NCR, and Kolkata

Nearly 200 universities have started implementing four-year UG Courses: UGC Chairman.

According to M Jagadesh Kumar, chairman of the University Grants Commission, nearly 200 universities nationwide have started implementing the four-year Undergraduate (UG) degree courses recommended under the National Education Policy 2020. He spoke to the media on Wednesday about the status of NEP implementation a day before Mumbai University's convocation.

The UGC chairman said, "The 200 universities include all four categories—state, private, central and deemed-to-be universities. In some states, the state government has asked all the universities to start four-year UG courses. The four-year UG is becoming a new normal in universities nationwide."

© *The Indian Express Pvt Ltd*

## **India's First Intelligent School Campus to Come up in Pune**

The Singapore-headquartered Global Indian International School (GIIS) will launch India's first SMART campus in Pune as part of its Rs 420 crore investments in education in India over the coming years. GIIS said the concept of an international award-winning SMART Campus, launched in Singapore in 2018, will be implemented at Hadapsar and Balewadi campuses to provide students with NextGen learning to hone 21st-century skills.

The SMART Campus has features to enhance learning outcomes for students using SMART Campus pedagogy and to prepare them for the future. The SMART Campus offers Digital and Virtual Classrooms for global student exchange, facial recognition for student attendance and campus security, innovation, artificial intelligence, robotics and entrepreneurship studios for imbibing new skills in students, among other features for their overall development. The GIIS has over 15,000 students across 21 Singapore, Malaysia, Japan, Thailand, UAE, Vietnam and India campuses. Founded in 2002, GIIS offers a comprehensive range of International and Indian curricula for Kindergarten to Year 12 students.

*Source: Business Standard*

## **Top 10 state government universities in India: NIRF 2024 Rankings**

The Education Ministry released the National Institutional Ranking Framework (NIRF) Rankings 2024 on August 12. The ministry has added three new different criteria to classify Indian universities. Beginning this year, NIRF rankings will include open, skill, and state-funded government universities.

Under the state government universities, this year, Anna University, Chennai, bagged the first place, followed by Jadavpur University, Kolkata, Savitribai Phule Pune University, and Calcutta University in the second, third, and fourth places. Other top colleges include Panjab University (Chandigarh), Osmania University (Hyderabad), Andhra Pradesh University, Bharathiar University (Coimbatore), Kerala University and Cochin University of Science and Technology.

## **CBSE Class 10<sup>th</sup>, 12<sup>th</sup> Board Exams 2025 Date Announced**

The Central Board of Secondary Education (CBSE) has released the date for the 2024 academic session. While announcing the Class 12 results on May 13, the Board, in its press release, mentioned that the examination will begin on February 15, 2025.

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

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

## **IIM Lucknow, IIT Kanpur to Jointly Offer PG Course in Healthcare Management**

The joint programme will collaborate closely with IIT Kanpur's Centre of Excellence in Digital Health and work with international institutions critical to India's healthcare landscape.

The Indian Institute of Management Lucknow (IIML) has signed a Memorandum of Understanding (MoU) with the Indian Institute of Technology Kanpur (IIT K) to launch a joint postgraduate programme in Healthcare Management.

This PG programme in Healthcare Management will serve professionals from various fields, including healthcare workers and doctors in public hospitals. The course is designed to blend expertise in medical technology with business administration.

The joint programme will collaborate closely with IIT Kanpur's Centre of Excellence in Digital Health and work with international institutions critical to India's healthcare landscape. The initiative seeks to produce leaders equipped to tackle the evolving challenges of healthcare management and foster the integration of cutting-edge technology into medical practice.

The agreement was signed by Prof Archana Shukla, Director, IIM Lucknow, and Prof Manindra Agrawal, Director, IIT Kanpur, in the presence of senior faculty members.

"We are thrilled to partner with IIT Kanpur to bring forth a program that combines the strengths of management and technology to address the complex challenges of the healthcare sector. We believe this joint program will foster innovative solutions that can significantly improve healthcare management in India and globally," said Prof Archana Shukla, Director, IIM Lucknow.

#### Festive offer

"The postgraduate joint degree program in Healthcare Management is a key component of our Gangwal School of Medical Sciences and Technology initiative, which seeks to enhance the integration of medical technology and innovation into our curriculum. By leveraging the strengths of both institutions, we are positioning our graduates to address the pressing challenges of healthcare with a holistic and forward-looking approach," said Prof Manindra Agrawal, Director, IIT Kanpur.

## Unaccredited Medical Colleges in Central Asia Challenges for Indian Students

The issue of unaccredited medical colleges in Central Asia has become a growing concern

for students from India. These institutions pose challenges, particularly in countries like Uzbekistan, Kyrgyzstan, and Russia. The outdated curricula, lack of practical training, and language barriers impact the educational outcomes and career prospects of students who pursue medical degrees from these unaccredited colleges. Many of these institutions need proper accreditation, which affects the quality of education and recognition of their degrees globally.

Another challenge for students is the role of Indian agents in misleading students and exploring solutions to ensure better transparency and regulation. The long-term difficulties graduates from low-quality institutions face in their medical careers emphasize the need for systemic reform.

India Today reported this after speaking to Ravi K Wadhawan, parents, teachers, and student counsellors specializing in career counselling regarding the issue of unaccredited medical colleges in Central Asia and the state.

What impact do outdated curricula and lack of practical training have on graduates? The reply was that the obsolete curricula and lack of practical training severely hinder the competency of graduates from these institutions. Many foreign medical graduates (FMGs) need help with the Foreign Medical Graduate Examination (FMGE) in India due to inadequate clinical exposure and practical training received during their education. This lack of hands-on experience leaves them at a significant disadvantage compared to their counterparts who studied in more established medical institutions.

When asked how language barriers affect Indian students studying in Central Asia, The reply was, "Language barriers pose a substantial challenge for Indian students studying in Central Asia. Many of these medical colleges use the local language as the medium of instruction, which can be difficult for Indian students who are not proficient in these languages. This affects their understanding of complex medical concepts and reduces their ability to interact effectively with patients during clinical training. This



language barrier can further complicate their preparation for exams like the FMGE."

What can be done to prevent Indian agents from misleading students about these colleges? The response was that stricter regulatory mechanisms should be implemented.

The India Today Education Desk research document suggests that the National Medical Commission (NMC) in India could establish an accreditation system for foreign medical institutions, ensuring that Indian students only enrol in recognized, adequately equipped colleges. Additionally, increased transparency and dissemination of accurate information regarding the quality of education and infrastructure in foreign medical colleges

would help students make informed decisions.

Graduates of low-quality institutions face several long-term career challenges, including difficulty passing licensing exams like the FMGE, limited job opportunities, and stigma in the medical community. Many FMGs who fail to clear the FMGE either shift to alternative careers or work in low-paying non-specialized roles. This impacts their professional growth and limits their contribution to the healthcare system. Their lack of practical skills and experience further exacerbates their challenges in building a successful medical career.

*Credits: India Today Education Desk*

## **State Common Entrance Test Cell, Mumbai** **Tentative Schedule of CET A.Y. 2025-26**

SR No	Name of CET	Department	Exam Date
1	MAH- MBA/MMS-CET-2025	Technical Education	Monday, March 17 2025 Tuesday, March 18 2025 Wednesday, March 19 2025
2	MAH-MCA CET-2025	Technical Education	Sunday, 23 March 2025
3.	MAH-B.HMCT/M.HMCT Integrated CET-2025	Technical Education	Friday, 28 March 2025
4.	MAH-B.Design CET-2025	Technical Education	Saturday, 29 March 2025
5.	MAH-B.BBA/BCA/BBM/BMS CET 2025	Technical Education	Tuesday, 01 April 2025 Wednesday, 02 April 2025 Thursday, 03 April 2025
6.	MAH- MHT CET (PCB Group) CET 2025	Technical/Agriculture Education	2025 to Thursday, April 17, 2025 (Except 10 & 14 April, 2025)
7.	2025 to Thursday, April 17, 2025 (Except 10 & 14 April, 2025)	Technical/Agriculture Education	Saturday, April 19, 2025, to Sunday, April 27 2025 (Except 24, April, 2025) (Except 24, April, 2025)

*Feedback: vijaykashkari@gmail.com*



# AIKS Matrimonial Service



Looking for suitable match for our son Vaibou Munshi born on 16/01/1987, Educational qualification BMS (Mumbai University) Annual income in 7 figures. Working as manager FAR East region Emerties Leaving Solution (Mumbai) Kashmir Address: Malik Bagh Zaindar Mohalla Habba Kadal, Srinagar KMR. Present Address: 19/1A, JMC- 22, Munshi Shack, Anuradha Puram, Barani Muthi, Jammu - 181205. Interested may contact on Mobile no - 9419195317, 7006144793, 9419878796



Looking for a suitable match for our son, Manik Patwari, DoB: 21-12-1994, Place of Birth: Faridabad (Haryana), Time of Birth: 09:35 AM, Height: 5'5" ft. Qualification: B-Tech (Mechanical Engineer) from Deen Bandhu Chhotu Ram University of Science and Technology, Murthal Sonipat Haryana. Job Profile: Presently working as Engineer in M/s Sanden Vikas India Pvt. Ltd, Faridabad. PREFERENCE: Working KP Girl. Present Address: H. No B/29 Ashoka Enclave Part 2 Sec 37 Faridabad and Valley Address: Sangri Colony Kanlibagh Baramulla Kashmir. For more details please contact: puranpatwari@yahoo.co.in, Mobile number: 9811561341, sunilpatwari007@gmail.com, Mobile number: 9810191189, Ramesh Bhat Mobile number: 9310357707



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



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



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



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

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



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



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



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



# AIKS naad

A Monthly Publication of **all india kashmiri samaj**



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*Application Form for Patron Member*

**All India Kashmiri Samaj (REGD.)**

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Telephone : 0129-4061043 Web : www.aiks.org E-mail : hqaiks@gmail.com

Application No. : .....

Date : .....

**The President**

**All India Kashmir Samaj**

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

**Dear Sir,**

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

**Name (In full) :** .....

**Date of Birth :** ..... **Father's/Husband's Name :** .....

**Address :** .....

.....

..... **Pin :** .....

**Tel : (Res.) :** ..... **Office :** .....

**Mobile :** ..... **Email :** .....

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

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

**Signature**

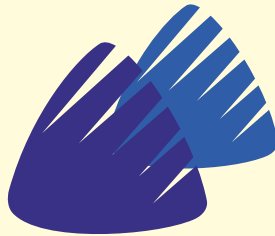
A Cheque of Rs 10,000/- (Rs. Ten Thousand) only favouring All India Kashmiri Samaj is enclosed here with.

**Cheque No. :** ..... **Drawn on (Bank) :** .....

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❖ With best compliments from ❖



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