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CIRCULATION FEEDBACK**  
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9910076101

**EDITORIAL COORDINATOR**  
Bharti Raina Kaul  
8130538867

**LAYOUT & DESIGN**  
Pranav Koul, Suman Kumar  
M/s Print Orbit

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# Editorial

*Dear Readers,*

This year marks the 100th birth anniversary of Late Shri Amar Nath Vaishnavi, one of the most revered leaders in the history of the Kashmiri Pandit community. Born into humble circumstances, he chose the path of selfless service over personal ambition. His life was dedicated to the ideals of unity, education, and relentless advocacy for our rights.

From the Parmeshvari Agitation of 1967, which marked a turning point in our socio-political awakening, to the dark days of 1990, when the community faced genocide and mass displacement, Pt. Vaishnavi stood as a pillar of strength. After the exodus, when thousands struggled in the heat of refugee camps, he established a relief center at Geeta Bhawan, Jammu, which became the heartbeat of community support—coordinating aid, distributing essentials, and amplifying our voice in the corridors of power.

One of his most remarkable contributions was in the field of education. Realizing that the future of a displaced community lay in its ability to adapt and excel, he worked tirelessly to secure admissions for Kashmiri Pandit students in professional colleges across India. This single initiative reshaped our destiny. Today, thousands of professionals—doctors, engineers, entrepreneurs—owe their success to the foresight and determination of Pt. Vaishnavi. His legacy is not just in words, but in the lives transformed by his vision.

August brought a grim reminder of ecological fragility. The cloudburst in Chishoti (Kishtwar) and similar tragedies in Kathua and Samba claimed many innocent lives. These disasters, once rare, are now alarmingly frequent—driven by deforestation, urbanization, and disruption of natural waterways. If corrective measures are not urgently implemented, the Himalayan region will continue to face catastrophic consequences.

Security concerns remain pressing, as seen in the recent attack on pilgrims in Pahalgam. The failure to pass the minority protection bill introduced in Parliament has deepened a sense of neglect. The community now looks to the national leadership for decisive legislation safeguarding our rights—a historical necessity for restoring trust and justice.

As we honor Pt. Vaishnavi's towering legacy, let us keep alive the flame of hope through collective action—for justice, sustainability, and the empowerment of future generations.

Umeed ki loo Bujti Nahi Jab dil mei yakeen baki hei Kahin.

(The flame of hope never dies, as long as faith survives inside.)

Let us keep this flame alive—not just in our words, but in our actions, in our commitment to the environment, and in our pursuit of justice for our community.

मनील गैरा गणक



## From the *President's* *Desk*

### ***Respected All***

### ***Namaskar to All AIKS family,***

As we enter 37th years of exile, one more Balidan Divas will be observed on 14 September 2025 at BK Ganjoo memorial Park Kali Bari Marg,, New Delhi. This year too this annual event will be hosted by AIKS and JKVM together. It is a high time that all KP organizations come under one umbrella to forge a unity and show of strength. I, as president of AIKS request all affiliates and like minded organizations to join hands and observe this memorable day in memory of those innocent Kashmiri Pandits who were killed during militancy that began in 1989-90.

Meanwhile AIKS delegation called on Cabinet minister for Culture and Tourism GOI, Gajendra Singh Shekhawat in New Delhi on 19 August and demanded a Cultural academy on the pattern of Urdu, Sindhi, Punjabi academy in Delhi NCR to preserve & promote our mother tongue. AIKS in February had organized International mother Tongue event in New Delhi in February this year in collaboration with IGNSA. Besides a space for museum may also be allotted to showcase artifacts, heritage & rituals of Kashmiri Pandit community. Further, AIKS requested the Hon'ble minister to assist the community in organizing a 2 day event in coming October. The minister assured to look into our demands.

Further in line AIKS is again seeking audience from Union Minister of minorities Kiren Rijiju to press for demand on including Kashmiri Pandit as a specific ethnicity in coming census to be conducted by Government of India. Earlier AIKS had met Minister of minorities for demanding minority status to our community in J&K and give all benefits applicable to minorities.

The long pending renewal of Registration

was also done last month, as the same was renewed for the last 5 years for reasons known to past presidents.

AIKS has not been able to reach out affiliates throughout country for paucity of funds. Though as President I got some advertisements and subscriptions for Naad and spent some personal funds on IMTD event, but it is high time that other team members come forward with donations so that the organization can run smoothly. This may be treated as an appeal.

AIKS Trust case is solved and is back on tracks with renewal of Bank accounts. The trust meetings and modifications in constitution of AIKS Trust has been solicited from Trustees.

The membership drive and subscription towards Naad magazine has to be speeded up, in the meantime. Also the team members need to approach our community brethren for getting advt for Naad and Vaakh for better results.

Working in tandem with affiliates & other KP organizations, financial sustenance, having a permanent office in Delhi, reneging 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., is also been followed up.

We want to reinforce the standing of AIKS as politically non-aligned organization. We look forward to hold AGM in near future.

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

The month of August 2025 has been both eventful and productive for AIKS, marked by significant administrative achievements, proactive engagement with the Government of India, and strategic organisational decisions. These developments reaffirm AIKS's commitment to safeguarding the cultural heritage, identity, and welfare of the Kashmiri Pandit community while simultaneously strengthening the institution for the future.

### Organisational Progress & Registration Update

After a prolonged and rigorous process of follow-up, documentation, and compliance, AIKS has successfully secured the renewal and validation of its registration with the Registrar of Societies, Uttar Pradesh. The registration is now valid for the next five years, effective from **21st May 2025**.

This milestone was particularly challenging, as the registration procedures were coordinated remotely from Delhi and required extensive interaction with state authorities. It is pertinent to record that our historical *Allahabad address* is no longer functional for operational purposes, which has continued to create complications in official correspondence. To mitigate future hurdles, it is imperative that the registered address be formally shifted to the Delhi office. This matter will be placed for consideration and approval in the forthcoming Annual General Meeting (AGM).

AIKS places on record its sincere appreciation for the relentless efforts of **Shri Sudhir Shah, Treasurer AIKS**, whose persistence and coordination with the Chief Minister's Office, Lucknow, were instrumental in securing this registration renewal.

### Representation before the Government of India

On **19th August 2025**, a delegation of AIKS met the Hon'ble Cabinet Minister for Culture & Tourism, **Shri Gajendra Singh Shekhawat**, in New Delhi. During the meeting, AIKS formally submitted the following requests:

- Allocation of a **Cultural Centre-cum-Museum** dedicated to showcasing the distinct heritage, artifacts, and rituals of the Kashmiri Pandit community.
- Government support for organizing a **two-day cultural event in October 2025**, highlighting the traditions, artistic expressions, and historical contributions of the community.

The Hon'ble Minister gave a positive and encouraging hearing, assuring that the Ministry would extend the necessary facilitation and support towards both initiatives.

### Core Group Meeting – Organisational Resolutions

The AIKS Core Group convened on **19th August 2025** at the AIKS Office, Delhi. The meeting involved constructive deliberations and resulted in the adoption of key resolutions aimed at strengthening institutional capacity

and enhancing community outreach. The major decisions are summarized below:

1. **Coordination with Affiliates** – Intensify collaboration with affiliated organisations to ensure unity of purpose and synergy of efforts.
2. **Publications** – Strengthen the distribution network of *Naad* and *Vaakh* magazines to ensure timely circulation and wider readership.
3. **Digital Platform** – Upgrade the AIKS website with enhanced functionality for greater visibility, accessibility, and community engagement.

4. **Financial Sustainability** – Initiate proactive measures, including solicitation of advertisements for *Naad*, to generate resources and ensure long-term sustainability.
5. **Institutional Strengthening** – Identify and implement structured mechanisms to enhance AIKS's operational, financial, and community-support capacities.

<p>प्राथम-9 नियम B(2) देखिये</p>	<p>दिनांक 14/07/2025</p>
<p>संख्या 00642/2025-2026</p>	
	
<p><b>सोसाइटी के नवीनीकरण का प्रमाण-पत्र</b> <b>(अधिनियम संख्या 21, 1860 के अधीन )</b></p>	
<p>संजीवनीकरण संख्या: R/ALL/05060/2025-2026</p>	<p>पञ्चवली संख्या 1-67542</p>
	<p>दिनांक 1981-1982</p>
<p>पुनःप्राप्त प्रमाणित किया जाता है कि अमर इण्डिया कारखाना संसद, 21 लालकन्द मार्ग, प्रयागराज, 211018 को दिने कबे रजिस्ट्रार/डिजिटल प्रमाण-पत्र संख्या- 1251/1981-82 दिनांक-21/05/1981 को दिनांक-21/05/2025 में पंखे वषे की अपेक्षा के लिए नवीनीकुन किया गया है।</p> <p>1000 रुपये की नवीनीकरण फीस सम्बन्ध रूप से प्राप्त हो गयी है।</p>	
	
<p>Digitally Signed By <b>(Manoj Kumar)</b> <b>D43F1F16C6EB0C5B85304402DEF6A565BF5AB05D</b> Date: 14/07/2025 11:03:05 AM, Location: Prayagraj</p>	
<p>अरी जदान का दिनांक-14/07/2025</p>	<p>सोसाइटी के रजिस्ट्रार, पंखे घरेसे।</p>
<p>:: मीमे ::</p>	
<p><small>यस नवीनीकरण प्रमाणपत्र प्रदान के फीमे से किये किये जा रहा है का अरुण के अमर इण्डिया कारखाना 2025 की रजमे से हो जाये है, इस नवीनीकरण प्रमाण पत्र से किये अमेरक, अमेरक किये अमर इण्डिया कारखाना किये किये किये . . . अमेरक, अमेरक अमर इण्डिया की किये किये के अरुण अमेरक के अरुण अमेरक प्रमाण पत्र का प्रमाण किये . . . अमेरक के अरुण किये है। पूरे प्रमाण पत्र को अमेरक अमेरक फीमे से किये किये जा रहा है अरुण किये किये किये के पूरे से पूरे अमेरक की किये।</small></p>	



## **ALL INDIA KASHMIRI SAMAJ (REGD.)**

(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

House No. 308, (LGF), Ashoka Enclave Part-III, Sector 35 Faridabad Haryana-121003

Telephone: 0129-4061043 Web: [www.aiks.org](http://www.aiks.org) E-mail: [hqaiks@gmail.com](mailto:hqaiks@gmail.com)

### **PRESS RELEASE**

New Delhi  
19 August 2025

### **All India Kashmiri Samaj calls on Gajendra Singh Shekhawat Union Minister of Culture Demand Kashmiri Academy and Museum**



A delegation of All India Kashmiri Samaj Regd led by its President Ravinder Pandita called on Union minister of Culture & Tourism Gajendra Singh Shekhawat in New Delhi today. AIKS demanded that a Kashmiri academy be set up on the pattern of Urdu, Sindhi, Punjabi academy in Delhi-NCR to be managed by AIKS with state government to promote Kashmiri language & scripture. A museum depicting Kashmiri Culture, Heritage & Art be also set up.

Besides, Ravinder Pandita, who is also the President of Save Sharda Committee Kashmir regd. requested the minister to give accord to organizing a 2 day 'Sharda Festival' in Delhi in October which shall further be organized in other parts of the country.

The minister assured the delegation that their demands will be looked into. The delegation comprised of AIKS General Secretary Sunil Koul, Kusum Shishoo, Rakesh Thussu, an entrepreneur and Mahaveer Thussu, an activist.

Ravinder Pandita  
Tel: 9811143024



 Zerine Osho

# Cleaning the Air

## INDIA'S EFFORTS

**C**leaning the air :- India's efforts to clean its air are essential, but if it proceeds without simultaneous cuts to short-lived climate pollutants (SLCPs) it risks trading air pollution for deadly heat. As you noted, removing aerosol emissions from the atmosphere as we clean the air could expose the region to a sharper temperature spike ("If India chokes less, it will fry more", May 31st). But there's a solution hiding in plain sight.

Mitigating SLCPs—methane, black carbon, hydrofluorocarbon refrigerants and tropospheric ozone—is the fastest and most practical way to slow near-term warming. These pollutants heat the planet far more intensely than carbon dioxide (CO<sub>2</sub>) in the short run. Methane, for instance, is over 80 times more potent than CO<sub>2</sub> over 20 years. Unlike CO<sub>2</sub>, which lingers for centuries, SLCPs wash out in weeks to decades. Cutting



them yields quick climate and health wins. If cutting CO<sub>2</sub> is a marathon, tackling SLCs is the sprint we cannot afford to lose.

Policies like the National Clean Air Programme of India, which targets a 40% cut in particulate matter by 2026, must expand to address these pollutants explicitly. The government should consider the integration of climate change and clean-air policy. For instance, black carbon, a component of PM<sub>2.5</sub>, is also a powerful climate forcer. On the other hand, methane spurs the formation of ground-level ozone. However, even if India achieves a 40% aerosol reduction, climate models indicate that the resulting

aerosol unmasking would raise regional temperature. Even a modest increase of 0.2°C is enough to double the probability and intensity of heatwave events like the deadly May 2022 episode, unless the SLCs are curbed in parallel.

Roughly half of today's warming is driven by SLCs. Curbing them could avoid up to 0.6°C of warming by 2050. For India, already grappling with intensifying heatwaves, that's not a co-benefit, it's a survival imperative. Unmasking air pollution and mitigating SLCs must be seen not as separate efforts but as two sides of the same strategy. To clean the air without baking the region, India must do both.



**About Author:**

*Daughter of Mrs. Neeta Raina & Renowned Surgeon Dr Navin Raina, Zerine Osho Bamezai Raina is the Director of the India Program at IGSD where she is leading the development and implementation of IGSD's subnational work on fast mitigation of short-lived climate pollutants. Prior to IGSD, Zerine was most recently seconded to the International Solar Alliance (ISA), where she served as a Coordinator the UN General Assembly and led the development and launch of ISA's seventh work program on Solarizing Heating and Cooling Systems. Zerine also served as a Special Advisor to the Executive Director of UNEP, Mr. Erik Solheim, on the development and launch of UN Cool Coalition – an international platform for promoting energy-efficient and Kigali Amendment compliant cooling appliances under the Montreal Protocol. She has over a decade of experience in government relations and has worked in several capacities with the Government of India.*

*Zerine is trained as a lawyer and earned a Master's in International Law and Diplomacy from the Fletcher School. She was awarded the prestigious LAMP Fellowship in 2015, where she served as a legislative aide to the sitting Minister of State of External Affairs, Mrs. Meenakshi Lekhi, Government of India. She is also an Advisory Board Member for AI for the Planet.*





# Forgotten Facts Forgotten Martyrs

The 14th century was a crossroad in Kashmir's religious setting when a majority of Pandits were converted to Islam. Conversions took place during the reign of Sultan Qutub-ud-Din and Sultan Sikander. The influence of Sufi saints like Mir Sayyid Ali Hamadani and Bulbul Shah encouraged conversions and established Islamic institutions. Most of the conversions, as recorded in the historical accounts, quote instances of coercion and violence against Kashmiri Pandits. The compulsion and intimidation resulted in killings and wider scale displacement.

Kashmiri Pandits who stayed back or reversed migration never lived peacefully, except for a short period in between.

In 1947, the uncertainty of delaying Jammu & Kashmir's Accession to India or Pakistan led Kashmiri Pandits to leave Kashmir and wander on the roads, particularly in cities like Jammu, Pathankot, Shimla, and Delhi, in search of greener pastures. But the migration was stopped by the Kashmiri Pandit leadership on the behest of the Congress leaders and Sheikh Mohamad Abdullah's National Conference.

From 1947 to 1990 in independent India and elected democratic governments of Jammu and Kashmir, the minority community of Kashmiri Pandits were subjected to discrimination, harassment and insensitivity of the people who governed the State of Jammu &

Kashmir. Several forgotten facts substantiate how the minority community was put into desperate positions, from time to time.

One of the forgotten facts is the 1967 Kashmiri Pandit agitation, also known as the Parmeshwari agitation. The distress was ignited by the disappearance of a young Kashmiri Pandit girl named Parmeshwari Handoo. Parmeshwari Handoo, a young Kashmiri Pandit woman working in a government cooperative department, was harassed at her workplace and later abducted and secretly married to a Muslim coworker. Her mother reported the incident to the Police, but no action was taken.

The news spread like wildfire across the valley, among the Kashmiri Pandits. It was a matter of safety and security for the community. This situation confirmed the agencies of the Government in the persecution of the community.

Although a few netzines have used group mail and articles to bring the issue to the attention of newer community generations, its impact is fading over time. Through their write-ups, they questioned the community leaders of that time, alleging that they had let the community down and caused disappointment, which ultimately led to the community facing continuous challenges.

On August 3rd 1967, the widowed mother of Parmeshwari Handoo was worried when her daughter didn't return home at

Rainawari in Srinagar from her office, which was about 5 km from her home. She was working as a salesgirl in a J&K government Cooperative Store. A disturbed mother went to the nearby Police Station to file a missing person report. On August 5th 1967, she was traced in Wazapora, the downtown inner part of Srinagar, which is inhabited by a hundred per cent Muslim population. She was found in a house with Ghulam Rasool Kanth, the cashier of the Cooperative Store where she worked as a salesgirl. Relevant to say that the Manager of the store was a Kashmiri Pandit. Police, instead of handing over the girl to the widowed mother, handed her over to the abductor, Ghulam Rasool Kanth.

It is appropriate to quote Mr Shamim Ahmad Shamim, an MLA of the then State Legislature, whose statement was published in the "Aiyana", the Urdu weekly of August 31st 1969. The English translated report is quoted from the Kashmir Hindu Action Committee publication, "Wail of the Vale, Kashmir Stinks".

"A complaint was lodged on August 3rd 1967 by one lady Smt. Dhanwati, widow of Late Shri Narayan Joo Handoo with police station Rainawari that her daughter Kumari Parmeshwari, aged 17 years was missing since 11 AM that day and was suspected to have been abducted for immoral purposes by an employee of the Government Cooperative Departmental Stores, where she was serving as a sales girl. The police station Rainawari registered the case under section 366 RPC and after search by the Investigating Officer, the girl along with one Ghulam Rasool Kanth against whom the complaint had expressed suspicion were recovered on August 5th 1967 and questioned separately. Smt. Parmeshwari allegedly stated to the Police that she was a major and had, of her own free will, embraced Islam on July 20th 1967 and married, again of her free will, one Shri Ghulam Rasool Kanth, on July 28th 1967."

ii) to v) - a to c of the statement states that the girl had, on affidavit, affirmed before Second Additional Munsiff, on July 29th 1967, that she had, of her free will, embraced

Islam and married Ghulam Rasool Kanth. On August 5th 1967, a lady Doctor in the S. M. H. S. Hospital states that her age appeared to be twenty years. The same evening, Ghulam Rasool Kanth was released on bail, and the girl was restored to him on the girl's insistence.

Shamim Ahmad Shamim further reported, "Doubts have been raised about the correctness of the matter and conclusion reached in the investigations....."

The chaotic dates infuriated the community, raising questions about whether the girl was with her mother until the morning of August 3rd and how she could have got married on July 28th, 1967. It infuriated the community. Inquiries were made as to whether the Police and the administration were prejudiced. It was believed vested interested people were behind the passage of this affair to prove the girl married of her free will.

Mr. G. M. Sadiq, then CM of J & K, was convinced that in the investigation, faults seemed to have happened and assured to study the investigation and settle the matter honourably. However, no concrete measures were taken to restore the girl, despite the case being sub judice. Instead of solving it, the CM on the floor of the State Legislative Assembly on August 31st 1967, stated that the Government was generous and polite with Kashmiri Pandits despite their incitements.

This chapter of 1967 in the history of Kashmiri Pandits is fittingly referred to as the "Bloody August of 1967".

On August 6th 1967, when the abducted girl was handed over to the abductor, Kashmiri Pandits were enraged but peaceful to agitate on August 7th 1967, in Rainawari Chowk. The peaceful protestors were lathi-charged. A few activists were arrested. The arrests and use of force by the administration on the demonstrators were to depress the community for the more prolonged agitation. As the attitude of the Government hardened, the community didn't relent in surrender. The distressed community met in Shitalnath to discuss future action. The public was unwilling to break the agitation until their demand for handing over the abducted girl to her widowed

mother was not accepted. On August 8th 1967, a complete hartal was observed by the Hindu shopkeepers. An assembly of a large gathering was addressed by Pt Shiv Narayan Fotedar, then Chairman of the State Legislative Council. The Hindu Action Committee was constituted to lead the Kashmiri Pandit agitators. The strategy was well-defined, not to yield to the Government's pressure tactics. The distressed community was on the roads till September 2nd, when the Union Home Minister came over to Srinagar to find the realities of what was happening with the Kashmiri Pandits/Hindus.

The "Bloody August 1967" is the goriest time in the past of Kashmiri Pandits. During this passé, 1532, Kashmiri Pandits were arrested. Police lathi-charged passive dissenters 57 times. One hundred fifty-three times, teargas shells and other shell shots were shot. Two thousand one hundred thirty-two persons were injured. Acid was thrown at five individuals. Thirty-nine houses and shops were either burnt or looted. Eighty-nine persons were subjected to the other type of assaults. Seven Kashmiri Pandits were martyred, including one unidentified individual.



*Victims of Lathi Charge in Rattan Rani Hospital*

During the month, Kashmiri Pandits/Hindus were exposed to the hooliganism of State forces, workers of political parties and bigots of the majority community.

The actions of the people in governance were corrosive, as they arrested community members indiscriminately, even without warrants. Lathi Charge unthinkingly. On August 11th 1967, the dharna of the objectors was ended by arresting them in front of the Civil Secretariat, the seat of state power, near Neelam cinema. A Hindu girl was molested and the members of the majority community pelted stones. Police joined them in stone pelting. On August 13th and August 14th 1967, the suppression of the Government increased towards the Hindu minority of Kashmir. By this time, the agitation of the community spread to Jammu, Amritsar, Delhi and other places in India.

August 15th is the Independence Day of India. August 15th 1967, is the wounded day for Kashmiri Pandits who were on this day, instead of being greeted, were welcomed with a lathi charge, pelting of stones and the shooting of teargas shells. Young women, men and girls were wounded. They sought refuge in a nearby temple. Kashmir Armed Forces forced their entry into the temple to arrest the injured community members. The same night, hundreds were arrested from their residences without sharing reasons.

No attack, physically or verbally, dissuaded the hapless community from breaking the ethnic tension. Dharna continued; satyagrahis courted arrests in Srinagar at Badyar, Lalchowk, Hari Singh High Street, Exchange Road, Rainawari, Karan Nagar and Regal Chowk. All the Satyagrahis were arrested and imprisoned in the Central Jail of Srinagar. Allegedly, one SP police officer in the Jail let loose the criminals in the Jail to beat the arrested Kashmiri Pandit Satyagrahis.

Losing a life was unacceptable. The community suffered a great pain. Seven lives were lost due to callousness and insensitive governance on August 24th 1967. Hriday

Nath of Mattoo, an employee of AG Srinagar and living in Rainawari, was brutally injured in the area of Nawpora, a predominantly Muslim area. He succumbed to wounds and died on September 3rd 1967. By August 27th, two fatalities occurred from a lathi charge on a teenage student, Maharaj Krishen Raina, and Sh. Lassa Kaul Badam departed for eternal peace. Another person, Sh. P. N. Bhan was humiliated, mugged and injured near the house of D. I. G. Kashmir, and surrendered to death. ON 4th October 1967, Sh. Autar Kishen Khushoo, a victim of communal frenzy was stabbed to death, near Khankah, Fatehkadal. After stabbing, he was thrown into the river.

It is pertinent to mention that by 9th October 1967, the state government banned the publication of the Daily Martand, the weeklies Jyoti and Navjeevan, to gag the voice of Kashmiri Pandits.

Over the years, we have forgotten that the martyrs gave up their lives in this agitation. The sacrifices are not measured on a scale. In the black August 1967, seven people were martyred. One person could not be identified. These seven individuals sacrificed their lives for a cause. They should be remembered to honour their valour and inspire the next generations. For the pride and unity of the community, their sacrifice must be recalled.

It was not the first instance of killing Kashmiri Pandits/Hindus. We remember July 13th 1931, but do not remember who lost their lives because of bigots earlier than 1931 or in 1931. Hundreds of community members have been killed to date by extremists of a particular faith. Do we remember, talk or write about events or experiences from the past? In 1967, the emotions of the community changed their physiology and behaviour. The community demanded a memorial in memory of the martyrs. A memorial stone was laid in the premises of the Shitalnath near the temple. How many know about it? Have we, who know about it, ever bothered to find out about its condition? It is forgotten and left unattended. The community present leaders



*Samadhi of 1967 Martyrs in Shitalnath*

and the leaders of the next generation should ponder a memorial to be raised in the valley in remembrance of thousands of community members who were sacrificed during the periods of Muslim kings and in the India of 1947.

Remembering martyrs is to honour their sacrifices. It is to inspire future generations. It gives a community identity and the principles of community survival. It embodies ideals like audacity and selflessness. Remembering them, we ensure they are passed on to future generations.

Reflecting on the events of 1967, numerous questions arose regarding the outcomes and implications of the agitation. The questions remained unanswered. As the remembrances are accountable, forgetting them remains one-sided.

The ultimate sacrifice of thousands demands a place called a KP memorial, monument, heritage garden, etc. Else we are to immolate the memories of thousands.

We must choose between forgetting our past and remembering it, so that we do not allow sacrifices to be in vain.



# TANKHA RESETTLEMENT BILL VS PANUN KASHMIR GENOCIDE BILL

## 1. Origins and Intent

**Tankha Resettlement Bill (2022):** Drafted and introduced as a private member's bill in the Rajya Sabha by Congress MP Vivek K. Tankha (formally introduced on February 2, 2024). In July 2025, the President gave the rare prior recommendation under Article 117(3) (needed because the bill has financial implications), clearing it for consideration in the Upper House. That recommendation increased its chances of discussion, though it still remains a private member's bill, not a government bill.

**Panun Kashmir Genocide Proposal (2020):** Drafted by the advocacy group Panun Kashmir and released publicly on December 28, 2019

(observed as “Homeland Day”). It's not a bill introduced in Parliament; rather, it is a comprehensive draft law that Panun Kashmir urges the Government of India to adopt, focused on genocide recognition, punishment, and long-term protection of the community and heritage. The documents and press reports emphasize Nuremberg-type trials, commissions, and boards to address crimes and cultural destruction.

**Bottom Line:** Tankha's is a Parliament-introduced private member's rehabilitation package; Panun Kashmir's is a movement-drafted national framework demanding formal genocide recognition and criminal accountability.



## 2. Legal theory and scope

**Tankha Bill:** Centred on rehabilitation, resettlement, protection of property, and heritage restoration for Kashmiri Pandits. It formally asks the Union to declare KPs “victims of genocide,” change the official label to “Internally Displaced Persons” (IDPs), and grant minority status under the National Commission for Minorities Act. It builds administrative machinery: advisory committees, surveys, special officers, and a shrine board. It does not create a new criminal offence of genocide; it treats genocide primarily as a historical/recognition question linked to rehabilitation policy.

**Panun Kashmir Proposal:** Frames itself as an implementing law for India's obligations under the 1948 UN Genocide Convention (leaning on Article 253 of the Constitution). It creates domestic offences of genocide, conspiracy, complicity, and public incitement; it also addresses “cultural genocide,” illegal occupation, and falsification

**Panun Kashmir Proposal:** Foregrounds “genocide survivors/victims” as the identity lens rather than “migrants” or “IDPs,” and builds the rest of the framework investigative powers, tribunals, and restitution off that premise. (Advocacy texts surrounding the bill stress avoiding terms that dilute the criminal nature of the 1990's expulsion.)

**Bottom Line:** Tankha emphasizes administrative eligibility and representation; PK emphasizes juridical identity as victims of genocide.

## 4. Criminal Justice vs Administrative Rehabilitation

**Tankha Bill (Administrative Remedy):** No new penal provisions; speaks of genocide but doesn't codify it as a crime in domestic law. Calls for investigation/white paper and packages for return and resettlement, not prosecutions specifically created by the bill itself. Sets up special officers and committees to restore property, survey losses, and rebuild/restore temples.

Both diagnose the KP exodus as a historic injustice demanding national-level response.  
Both seek restoration of property and protection/rehabilitation of temples and heritage.

of heritage. Its scope is national and justice-oriented, not only welfare-oriented.

**Bottom Line:** Tankha is an administrative and welfare architecture with symbolic genocide recognition; PK bill is a criminal-law architecture to punish genocide and deter future atrocities.

## 3. Who is Covered and How They are Defined

**Tankha Bill:** Defines “Kashmiri Pandit,” provides for domicile certification (including diaspora lineage criteria), and sets up a 21-member Advisory Committee (with diaspora representation and women's representation quotas) to advise on implementation. It explicitly seeks minority status and IDP nomenclature for KPs, plus a government White Paper on atrocities since 1988.

**Panun Kashmir Proposal (Criminal Justice + Prevention):** Defines and criminalizes genocide (and related acts) domestically, aligning with Article V of the Genocide Convention, with harsh penalties and Nuremberg-type trials.

Envisions tribunals/commissions to investigate, fix accountability, punish perpetrators, and protect witnesses, alongside compensation and restitution.

Treats cultural genocide (destruction of heritage, forced renaming, falsification of history) as a punishable offence, not only a matter for restoration.

**Bottom Line:** Only the PK draft directly rewires Indian law on genocide; Tankha's bill leaves the criminal-law landscape largely unchanged.

## 5. Property, Restitution, and Compensation

**Tankha Bill:** Creates a civil/administrative path: a Special Officer with civil court powers to identify, verify, and notify KP properties and to evict illegal occupants; mandates surveys, valuation, and restoration, with protection against distress sales previously suffered. It's heavy on surveys, notifications, and administrative enforcement rather than criminal penalties for past usurpations.

**Panun Kashmir Bill:** Pairs restitution with criminalization of illegal occupation and cultural destruction, and according to summaries and advocacy materials envisions compensation where recovery is impossible, under the supervision of dedicated genocide-focused institutions.

**Bottom Line:** Tankha bill is advocating executive-led recovery and reconstruction; PK proposal is judicialized restitution with punishments.

## 6. Heritage and Temples

**Tankha Bill:** Creates machinery to identify, notify, protect, and restore every KP temple, shrine, cremation ground, school, and heritage site; proposes a Kashmiri Hindu Shrines Board to manage these assets. The Special Officer is empowered (with civil-court powers) to determine ownership and to ensure eviction of encroachers, followed by reconstruction.

**Panun Kashmir Proposal:** Goes a step further by treating attacks on shrines and heritage as elements of cultural genocide, with penalties and institutional boards/committees for community-led management.

**Bottom Line:** Both protect heritage; PK adds the teeth of criminal law.

## 7. Security and Return

**Tankha Bill:** Declares KPs (and other religious minorities in the Valley) an “at-risk population.” Proposes special security personnel recruited from the community and a UT-level security task force to secure return and everyday safety. (These details are captured in comparisons and in the bill's chapter headings on safety/security.)

**Panun Kashmir Proposal:** While not laying out a paramilitary schema in the text fragments we have publicly, the movement's longstanding platform includes the “homeland” demand a secured Union Territory carve-out within the Valley to guarantee return with dignity, which underpins the bill's justice-first architecture.

**Bottom Line:** Tankha specifies admin security measures; PK anchors return on territorial-security guarantees (the homeland idea) and justice.

## 8. Institutions and Governance Design

**Tankha Bill:** 21-member Advisory Committee (majority KP, including diaspora; women's representation floor).

Special Officer with civil-court powers.

Shrine Board for heritage governance.

Government-run surveys and notifications drive action.

**Panun Kashmir Bill:** Genocide Commission /Tribunal mechanisms with prosecutorial powers.

Boards and Prabandhak committees for heritage and culture with statutory authority, envisaging long-term, community-led governance.

**Bottom line:** Tankha privileges executive committees; PK privileges quasi-judicial and autonomous bodies with binding powers.

## 9. Political Feasibility and Legislative Prospects

**Tankha Bill:** Has cleared an unusually high procedural bar for private members: Presidential recommendation under Article 117(3).

Still must be scheduled, debated, and passed by both Houses private members bills rarely become law, though the President's nod signals seriousness. Media reports in July 2025 confirmed this step and framed it as a first for a KP rehabilitation bill.

**Panun Kashmir Proposal:** Not tabled in Parliament; it is a movement draft seeking government sponsorship (which historically has a far greater chance of passage than a private member's bill). Advocacy continues

to press for its adoption “as is,” including its criminal-law architecture.

**Bottom line:** As of now, Tankha's text is the one formally before Parliament; PK's text is the movement's maximalist legal template.

## 10. Convergences and Divergences

### Where they Converge

Both diagnose the KP exodus as a historic injustice demanding national-level response.

Both seek restoration of property and protection/rehabilitation of temples and heritage.

Both call for formal recognition of the community's suffering (Tankha via “victims of genocide” and IDP status; PK via explicit genocide recognition under the UN Convention).

### Where they Diverge

**Philosophy:** Tankha bill emphasises rehabilitation-first; PK proposal emphasises justice-first (criminalization + deterrence).

**Law:** Tankha does not codify the offence of genocide; PK does, with penalties and tribunals.

**Identity:** Tankha embraces IDP nomenclature (plus minority status); PK rejects “migrant /IDP” framing in favor of “genocide victim /survivor.”

**Institutions:** Tankha relies on advisory bodies and special officers; PK on commissions/tribunals with prosecutorial teeth and community-led boards.

**Security/Return:** Tankha proposes task forces, recruitment, and admin safeguards; PK roots safe return in a secured homeland idea plus accountability for past crimes.

## 11. Critiques Each Faces

**Critiques of the Tankha Bill (from KP Advocacy Voices):** By emphasizing IDP status and welfare, it risks diluting genocide as a legal category, leaving perpetrators beyond the reach of a tailored criminal statute.

Over-reliance on committees and administrative discretion may slow action or be reversed by future governments without statutory penalties.

Does not address the homeland demand that many in the movement consider central to sustainable return. These critiques have been articulated by Panun Kashmir and allied groups.

**Critiques of the Panun Kashmir Bill (from Skeptics):** Its maximalist criminal-law and homeland proposals are politically ambitious and may face constitutional, federal, and diplomatic headwinds.

Without government sponsorship, its chance of becoming law is limited regardless of normative force. (That said, the bill's supporters argue government sponsorship is exactly what is warranted by India's Genocide Convention obligations.)

## 12. What Each would mean in Practice

**If the Tankha Bill Passed as Written:** You'd likely see central-government-led rehabilitation: official genocide-victim recognition, IDP nomenclature, minority status, formal surveys, evictions of encroachers, a Shrines Board to manage and restore temples, security task forces, and a structured resettlement package. Accountability for past crimes would still rely on existing IPC/UAPA provisions and general criminal law not a bespoke genocide statute.

**If the Panun Kashmir Proposal were Adopted by the Government:** India would domesticate genocide as a punishable offence, create investigative/tribunal structures styled on international precedents, criminalize cultural genocide, and institutionalize restitution/compensation paired with witness protection. The symbolism is powerful: it names and punishes what happened and tries to deter recurrence through law, while assigning community-led bodies durable roles in heritage governance.

## 13. Where things stand right now (August, 2025)

The Tankha bill has Presidential recommendation and awaits House time for discussion. This is unusual momentum for a private member's bill, though passage is still



uncertain and depends on the government's stance and scheduling.

The Panun Kashmir proposal remains a movement draft a rallying point, and a detailed legislative ask, repeatedly re-endorsed by KP organizations and diaspora petitions.

### One-Paragraph Takeaway

Think of the Tankha resettlement bill as a comprehensive rehabilitation and restoration plan that recognizes the community's suffering and tries to build executive machinery (advisory committees, special officers, a shrine board, property surveys, security

measures) to enable return with safeguards, without changing India's criminal law on genocide. In contrast, the Panun Kashmir genocide bill is a justice-first legal blueprint: it recognizes and punishes genocide, criminalizes cultural destruction, and institutionalizes restitution through tribunals and commissions, tying the future of the community to accountability and, politically, to the homeland idea. The two proposals overlap on goals like property and heritage restoration but they travel on different legal roads to get there.

<b>Calendar of Month</b>	Vinayak Chaturthi	27 <sup>th</sup> August 2025	
	Kumar Shashti	29 <sup>th</sup> August 2025	
	Ashtami (Shukla Paksha)	31 <sup>st</sup> August 2025	
	Ekadashi (Shukla Paksha)	03 <sup>rd</sup> September 2025	
	Poornima	07 <sup>th</sup> September 2025	
	Prati (Pitra Paksha Arambh)	08 <sup>th</sup> September 2025	
	Sahiba Satam	13 <sup>th</sup> September 2025	
	Ashtami (Krishna Paksha)	14 <sup>th</sup> September 2025	
	Ekadashi (Krishna Paksha)	17 <sup>th</sup> September 2025	
	Amavasya	21 <sup>st</sup> September 2025	
	<b>Note</b>	Note: - Panchak starts on 06th September 2025 ends on 10th September 2025 ----- Bhadrapada (Shukla Paksha) from 24th August 2025 to 10th September 2025 Ashwin (Krishna Paksha) from 11th September 2025 to 21st September 2025	
	<b>PITRA PAKSHA</b>		
<b>Shraad Day</b>	<b>Date</b>		
Pratipada Shraad	08 <sup>th</sup> September 2025		
Diwitya & Tritya Shraad	09 <sup>th</sup> September 2025		
Chaturthi Shraad	10 <sup>th</sup> September 2025		
Panchami Shraad	11 <sup>th</sup> September 2025		
Shashti Shraad	12 <sup>th</sup> September 2025		
Saptami Shraad	13 <sup>th</sup> September 2025		
Ashtami Shraad	14 <sup>th</sup> September 2025		
Navami Shraad	15 <sup>th</sup> September 2025		
Dashami Shraad	16 <sup>th</sup> September 2025		
Ekadashi Shraad	17 <sup>th</sup> September 2025		
Dwadashi Shraad	18 <sup>th</sup> September 2025		
Triyodashi Shraad	19 <sup>th</sup> September 2025		
Chaturdashi Shraad	20 <sup>th</sup> September 2025		
Amavas Shraad	21 <sup>st</sup> September 2025		



 Upendra Ambardar



# SHRAVAN PURNIMA

## REVISITING RELIGIO-FOLKLORIC TRADITIONS

The great God, Lord Shiva, popularly known as Deva Dev Mahadev is the tutelary deity of the holy month of Shravan. The month is also famously known for the most sacred festival of Shravan Purnima which marks the culmination of the holy Yatra of the Swami Amarnath ji. In accordance with a religious belief, every Monday of Shravan is considered to be auspicious and those offering Jal and milk abhishek to the Shivling are said to get religious merits. As per a Puranic lore, the churning of the ocean or the Samundar Manthan for the extraction of the Amrit or the elixir of immortality took place in the month of Shravan. It is also said to be the time when the great God Lord Shiva consumed the deadliest poison, Halahal, which was also produced during Samudra Manthan, to save the world and the humanity from the total annihilation and extinction.

The Devbhoomi Kashmir is unique and blessed as Lord Shiva is the Presiding deity of the entire region of Kashmir, extending from the Krishna Ganga ghati to the Panchal mountain range. Kashmir also has the lonesome distinction in the entire country as nowhere else has Lord Shiva manifested in so many aspects as in Kashmir. They are appropriated by a host of Swayambhu cave shrines found in the length and breadth of the region. They are most sanctimonious and highly venerated shrines not only in Kashmir,

but in the entire country and the world at large. They are an outcome of the divine occurrence.

The world-famous Shri Swami Amarnath cave shrine situated at an altitude of 12,750 ft. and a distance of around 141 Kms from Srinagar constitutes not only the most revered and hallowed shrine of Lord Shiva, but also an inseparable part of our Sanatan dharam tradition. The epitome of reverence and devotion is a self-made 130ft. ice lingam formed inside the cave shrine. One of the oldest references regarding its waxing and waning in size under the effect of the alternating Krishna Paksha and Shukla Paksh periods, is in the



Puranas and the Mahabharata. As per a Puranic lore, the lord Shiva is said to have revealed the two contrasting truths about the mundane life and that of the immortality to His divine spouse, the Goddess Parvati inside this cave shrine. A reference in the world famous Rajatarangini also makes a mention of the queen Suryamati of the yore having made a reverential offering of the holy Trident, the Trishul, the Banlingas of Narmada and other sacred accessories to the lord Amareshwar at the cave shrine of Swami Amarnath in the 11th century AD. One more popular lore says that the ancient sage Bhrigu Rishi was the first human being to have discovered the Swami Amarnathji cave shrine. He is also credited to have been the first devotee who had the darshan of the Swayambhu ice lingam in the cave after the Satisar lake had been drained out by Kashyap Rishi and the reclaimed land was made fit for human habitation. The holy shrine has a 43 Km. long mountainous trek from Nunwan, with its base camp being at Chandanwari, Pahalgam. The halting spots enroute are lake Sheshnag, Panchtarni and highly gradient Mahagunas mountain. An alternative and shorter 16 Km. route starting from Baltal covers the spots of Domal, Sangam, the streamlet of Amravati and the ensuing Barari Marg.



Mahadev trek is another holy and faith inspired trek undertaken by the devotees on the Shravan Purnima day. It is situated at a height of 13,013 feet in the vicinity of Sureshwar mountain range. There are many routes to reach the peak. The most popular is the one having the starting base at the hamlet of Chek Dara near the picturesque village of Harwan near the city of Srinagar. The halting place for this pilgrimage is Lidwas, which is an enticing small meadow at a height of 10,000 feet. It is inhabited by a few nomadic Gujjars. The devotees usually leave the place pre-dawn, around 4 am to continue their further trek. Mahadev is a naturally evolved blackish grey stone Shivling, about 4 feet tall with a circumference of about 2 ½ feet. The devotees walk barefooted on the encircling rough rock sides of a huge boulder sheltering the Shivling at its top. It is considered as more strenuous and struggling climb than that of the Swami Amarnath trek. As per a home-grown oral lore, the entire city of Srinagar remains under the sheltering gaze of the lord Shiva as Mahadeva peak can be viewed from all parts of the city.

Harishwar is another Swayambhu cave shrine of the lord Shiva atop the mighty Harieshwar mountain range in the eye soothing town of Khonmoh in the south Kashmir district of Pulwama. According to an endemic oral narrative, the lord Shiva manifests here in the form of a divine householder in the company of His cosmic spouse, the Goddess Parvati. There are two caves here and the main cave houses the self-manifested Shivling. The arduous and tiring journey is undertaken only during the night as it is fearsome to negotiate almost standing and plain patch of rocks designated as Yaem Haer. It requires crawling by anchoring one's feet and hands on the rock cliffs and in between rock gaps.

Thaejwara is also a famous cave shrine of lord Shiva situated in the vicinity of the historical Bijbehara town in Anantnag district. It is popularly known by the alternative name of Pracheen Amarnath. An antiquated legend states that in the times of

yore, it was obligatory for the devotees to pay obeisance at a nearby temple, known by the folkloric name of Ghanta Mandir, which is nonexistent now. According to the said lore, the devotees were required to offer pooja here amidst the blowing of shankh and striking of the temple bell thrice. This ritual is said to have given the name to the temple as Ghanta Mandir and the surrounding locality as Ghantalipora. Ghanta Mandir does not exist now but stands immortalized in the oral folkloric tradition. One more connecting lore says that devotees were required to undertake the Thaejwara yatra barefooted from the Ghanta Mandir. The striking of the temple bell thrice has a symbolic resonance in our religious thought as it denotes Trinetra, Trilochana, Trinity, Trilokinath; three sattvic gunas of rajas, sattvic and tamas; three stages of consciousness; three stages of being i.e. immanent, transcendent and absolute; three worlds of Bhur, Bhuva and Swaha; three stages of time : past, present and future; three curves of Pranava Aum and above all the three pronged Trishul.

The sacred Dnyaneshwar cave shrine situated in Arin, Bandipora district of north Kashmir, also witnesses a huge rush of the devotees on the Shravan Purnima day. It is famously known as Chota Amarnath. A devotee is required to climb up about sixty meters of deep and dense forests of Arin to be at the sanctimonious cave of lord Shiva. As per an oral lore, pooja performed here on Shravan Purnima is said to absolve a devotee of all the sins.

An area specific oral legend remembers the lord Shiva in the form of Paap Chaen Mahadeva, who is believed to grant redemption from the sins of mundane life, if He is pleased. The Village lore ascribes the origin of Arin to a Vedic Sanskrit word meaning a robust woodland.

The ancient and historic Shankaracharya temple is situated atop the Shankaracharya hill in the uptown area of Srinagar city. On the Shravan Purnima day, the devotees from Srinagar would make a beeline in the wee hours to pay obeisance at the temple. As per a



timeless oral narrative, the hill is said to be a hallowed and pious one as it forms a sacred Triad due to its continuum the adjacent Rudra parvat, Sureshwar woodland and the range of Mahadeva peak .As per a religious belief, the lord Shiva is said to reside at the Rudra parvat in the form of the Rigvedic God of Rudra. The legend also states that lord Shiva makes a divine visit to the Shankaracharya hill when in a pleasing and delightful state. The oral lore is substantiated by an anecdote of the yore wherein a Shiva worshipper and a spiritually endowed Kashmiri Pandit, Sodh Saeb, had the darshan of lord Shiva at a spot in the vicinity of the temple at the Shankaracharya hill. He stands immortalized in the folkloric tradition for having got moksha and salvation at the hill itself. It is one of the reasons that the clay of the hill is considered sacred and is used in the making of Parthishor on Shravan Purnima.

On this day, many devotees would carry water taken from the Durganag temple spring in the earthen pitchers on their heads for the Jal abhishek of the Shivling at the Shankaracharya temple.

Lord Shiva as per a native folk belief, dwells permanently at the Harmokh mountain

peak in the vicinity of the Gangabal lake in Ganderbal district. Situated at a height of 16,870 feet, it is considered as one of the most sacred peaks. According to a belief, the lord Shiva is said to keep all the four quarters of Kashmir under His constant gaze. It is the reason that peak owes its name as Harmukh.

On the Shravana Purnima festival, the Kashmiri Pandits, before their forced exodus, would also offer prayers at the temples of Somyar, Purshiyar and Sadashiva of Batyar in the downtown Srinagar. The festival also coincides with the ritual of Raksha Bandhan, which symbolizes the affectionate bonding between a brother and a sister. In Kashmir, it was known as Rakhdi instead of now more prevalent name Rakhi.

These numerous legends and lores associated with the festival of Shraavan Purnima, make the festival all the more pronounced and special for all of us.



*Somyaar, Batyaar and Purshayar Temples*



 Rohini Vaishnavi



## WHEN A LEADER LAID DOWN HIS TURBAN IN PLEA

# Inside the Fight for the Kashmiri Migrant Quota in Education

While many are aware of the Kashmiri Migrant Quota in educational institutions across India, few know that it was the outcome of an unflinching vision, intense groundwork, emotional appeals, political negotiations, and immense personal sacrifice. It was a major breakthrough that transformed the lives of generations of Kashmiri Pandits for good.

At its heart, this is a profoundly human story—of leaders like *Pandit Amar Nath Vaishnavi* and *RSS swayamsevak Shri Heeralal Bhat and many others*—who travelled from state to state, not seeking sympathy, but demanding dignity for a community that had lost everything.

*This article is a tribute to the visionary leadership of Pt. Amarnath Vaishnavi, who saw education as the most powerful tool to empower an uprooted community of Kashmiri Pandits—and carved a path to make that vision a reality.*

What follows is a first-hand account of their mission to Maharashtra in April 1994—a mission that laid the foundation for an educational lifeline, one that continues to transform lives to this day.

### March 1994: The First Strategic Gathering

In a special meeting organized by Pandit Amar Nath Vaishnavi at Shri Triloki Nath Shalla's residence in Jammu, the issue of “Apartheid in Education” was passionately debated. Present were key figures like Shri Kidar Nath Sahani (specially invited from Delhi to preside), Shri Ajay Bharti, Shri Heeralal Chatta, Shri Pushkar Nath Karneil, Shri Motilal Malla, and Shri Heeralal Bhat.

The gathering raised urgent concerns: countless Kashmiri Pandit students and children of security personnel had been forced to abandon their academic aspirations due to terrorism and displacement. A consensus was reached: this issue must be taken up with RSS leadership.

### RSS Backs the Cause : Eyes Set on Maharashtra

A crucial follow-up meeting, chaired by RSS Prant Pracharak Shri Indresh Kumar, with participation from Sahani and Vaishnavi, led to the idea of approaching states where BJP was in power or influence. Maharashtra emerged as the prime candidate.

The RSS decided to dispatch a two-man

This article is a tribute to the visionary leadership of Pt. Amarnath Vaishnavi, who saw education as the most powerful tool to empower an uprooted community of Kashmiri Pandits—and carved a path to make that vision a reality.

delegation—Pandit Amar Nath Vaishnavi and young swayamsevak Shri Heeralal Bhat—to Mumbai to advocate for reservation in technical colleges. Their journey would change the lives of thousands.

### **April 1994: Mission Maharashtra Begins**

On 21st April 1994, Vaishnavi and Bhat landed in Mumbai. Their first stop was with Bansal Trust, seeking initial support. On 23rd April, they visited the RSS office in Central Mumbai, where Vaishnavi unexpectedly met Prof. Rajinder Singh (Raju Bhaiya), the then Sarsanghchalak of RSS. The moment was light, even humorous—with Raju Bhaiya joking that both should run a marathon together, despite being in their seventies.

But the mission ahead was no joke.

### **Karyakarini Meeting in Andheri:**

#### **Building a Case**

On 24th April, the delegation attended the Maharashtra RSS Karyakarini meeting at the Maharashtra Ashram in Andheri. Present were key activists—Shri Suresh Rao Ketkar, Shri Paresh Bhat, and Shri Vimal Kedia. Shri Kedia was tasked with facilitating meetings between the delegation and Maharashtra's political leadership, including BJP leader Shri Gopinath Munde.

The media also took interest, particularly Shri Om Prakash Tiwari, editor of *Hindi Blitz*.

### **Vaishnavi begs**

#### **Placing his Turban before the Minister**

With the help of Shri Hashu Advani (BJP MLA), meetings were arranged with Maharashtra's Education Minister and Chief Minister Shri Sharad Pawar.

In a particularly tense meeting, the Education Minister casually suggested allocating NRI quota seats for Kashmiri Pandit students. That remark triggered an impassioned response from Vaishnavi.

*“How have patriots become Non-Resident Indians?” he thundered, taking off his turban and placing it on the table. “I beg you—for the sons and daughters of Kashmir, forced out only because they loved their nation. Their only fault is patriotism.”*

The room fell silent. Outside, media rushed in. The moment created a stir, but it also created momentum.

### **The Long Wait:**

#### **Building Pressure and Sustaining the Fire**

The file remained stagnant for a few months. Yet, Vaishnavi and Bhat did not relent. They met with influential figures—Shri R.C. Shivpuri (Indian Express), Shri Moti Kaul, Shri Satish Kaul (CEO, Plistner), filmmaker Shri Ashok Pandit, and Shri G. Vasudev (Vivekananda Kendra, Kanyakumari). All offered support to move the proposal forward.

During their 12-day stay in Mumbai, they spent only ₹1,800 out of ₹3,000 allotted by the organization—and returned the remaining amount to headquarters in Jammu.

### **1995: Political Winds Shift—**

#### **Opportunity Strikes**

In early 1995, the Shiv Sena–BJP coalition came to power in Maharashtra. Gopinath Munde became Deputy Chief Minister. On direction from Shri Kidar Nath Sahani, Vaishnavi resumed lobbying—this time with Shiv Sena supremo Shri Bal Thackeray and others.

To resolve anticipated backlash from local residents, Vaishnavi proposed a novel idea: “Add just one seat per college for the displaced students.” This avoided encroaching on existing quotas and won legislative approval swiftly with support from the Maharashtra Assembly.

### **From Engineering to Every**

#### **Discipline : Expansion of Opportunity**

Initially limited to engineering colleges, the reservation policy was later extended to other professional disciplines. The foundation had been laid for future generations.

In June 1995, ASKPC (headed by Vaishnavi) held a landmark conference in Jammu, attended by Shri L.K. Advani and Shri Kidar Nath Sahani. Despite black flag protests from Panun Kashmir, a resolution was passed requesting the Government of India to extend these facilities nationwide.

## 1999: The Dream Realized Under NDA Government

It was only after the BJP-led NDA came to power in 1999 that the policy was formalized across India. The Ministry of Human Resource Development, under Shri Murli Manohar Joshi and with active support from Secretary Shri M.K. Kaw, issued official notification to universities across the country.

The special quota for displaced Kashmiri Pandits and wards of security forces became a sanctioned reality.

## A Community Expresses Gratitude

The contributions of Shri Bal Thackeray, Shri Gopinath Munde, Shri Murli Manohar Joshi, and Shri M.K. Kaw are etched into the collective gratitude of a community that finally saw a path to higher education and dignity.

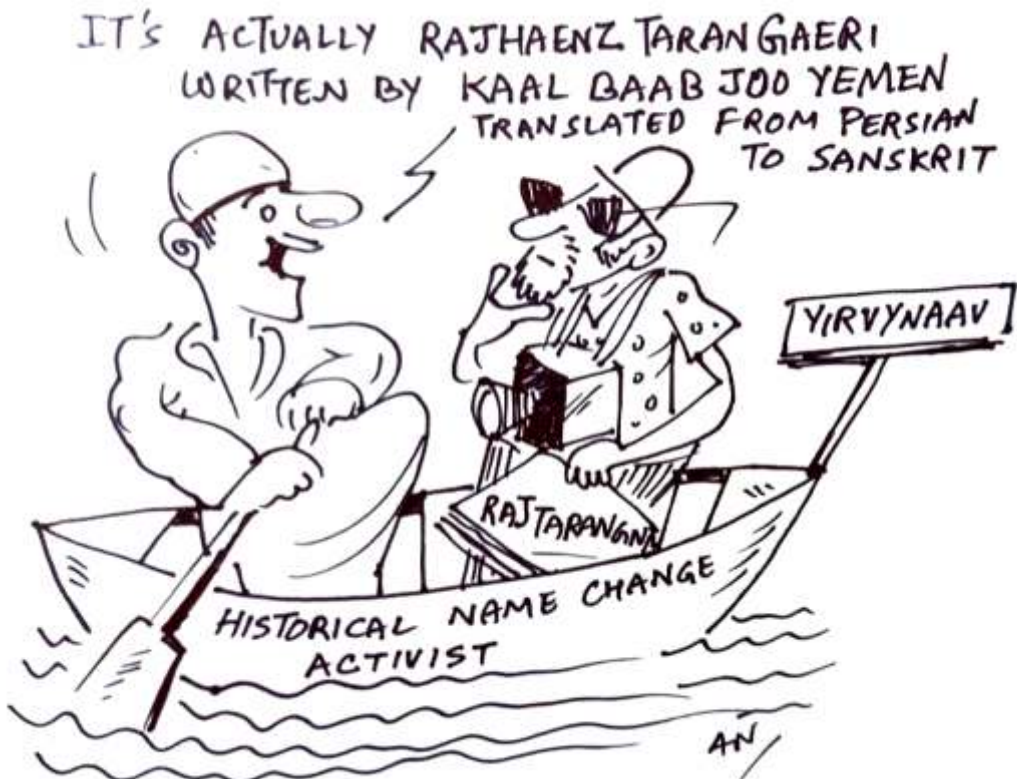
## A Legacy of Struggle and Hope

This is the untold history of how a displaced community, stripped of everything, began to rebuild—not with violence or vengeance, but with the timeless tools of knowledge and perseverance. The students who benefitted from this quota—many of whom are now successful professionals across India and abroad—are the living legacy of that movement. But the work is not done. There are still families languishing in migrant colonies, still children whose dreams remain deferred by poverty.

This legacy is not just to be remembered—it must be carried forward. Those who received this gift must now extend their hands to others. To honour this sacrifice is to ensure its light never fades.

*The article is an excerpt from, "The Chronicles of Kashmir- A biography of Sh. Amarnath Vaishnavi." By Balkrishan Sanyasi*

## Cartoon by- Anil Nakhasi







Rohini Vaishnavi



Fearless and forthright, he did not mince words—even if it meant calling out the then Chief Minister of Jammu & Kashmir, Dr. Farooq Abdullah, who was compelled to publicly apologise in response.

# ADDRESSING THE PRIME MINISTER

## Amarnath Vaishnavi's Historic speech for a "Kashmiri Pandit Homeland at the 2007 Round table Conference"

An Excerpt from *"The Chronicles of Kashmir- biography of Pt. Vaishnavi, by Balkrishan Sanyasi."*

The following is an excerpt from the historic speech delivered by Shri Amar Nath Vaishnavi, on 26th March 2007 during the Second Round Table Conference held in Srinagar. This high-level dialogue was convened by the Prime Minister of India, Dr. Manmohan Singh, and was attended by the Union Home Minister, Minister of State for Home Affairs, the Governor of Jammu & Kashmir Shri N.N. Vohra, and prominent political leaders including Dr. Farooq Abdullah, Mufti Mohammad Sayeed, Ms. Mehbooba Mufti, Shri Omar Abdullah, and Pandit Mangat Ram Sharma. Representatives

from various political parties, civil society, and different regions of Jammu, Kashmir, and Ladakh participated. In this landmark speech, Shri Amar Nath Vaishnavi spoke on behalf of the displaced Kashmiri Pandit community with remarkable courage and moral clarity.

### A Voice of Truth in a Room Full of Power

This powerful address by Shri Amar Nath Vaishnavi, was something that few had dared to articulate. **Fearless and forthright, he did not mince words—even if it meant calling out the then Chief Minister of Jammu & Kashmir, Dr. Farooq Abdullah, who was**

**compelled to publicly apologise in response.** With unwavering clarity and conviction, Vaishnavi ji laid bare the systematic marginalisation of Kashmiri Hindus—socially, politically, and culturally—and exposed the silent complicity that enabled it. His speech was not just a testimony, but a charge sheet against decades of indifference. He made it unequivocally clear that the only just and sustainable path forward was the creation of a secure territory where Kashmiri Pandits could live with dignity, safety, and self-respect. This was not a demand born out of political ambition, but one rooted in a lived experience of betrayal, exile, and broken trust.

### **The Speech**

“Honorable Prime Minister, I wish to spell out the compulsions that drive Kashmiri Pandits to demand a separate homeland for them. I will not take much time to answer, why ! In 1947 when India attained independence the entire country bore a festive and jubilant look but for Kashmiri Pandits, it was not so. After independence, the Pandits were exploited economically, socially, and politically. Whatever I have referred to is the tip of an iceberg.

### **The Rise of Jamat-e-Islami and a Culture of Silence**

In Kashmir, the Jamat-e-Islami took birth with honourable Saduddin as its chief. Practically speaking, he was a saint. He was principled to the hilt. Double-speak were alien to his character. His words corroborated with his deeds. Help the poor, nurse the sick, do not differentiate between a Hindu, a Muslim, a Sikh and a Christian and treat all people as humans and alike, were his catchwords. As a teacher, he never viewed anyone through Nelson's eye. He would treat his school as a mosque. Both the Muslims and the Hindus held him in high esteem. This was Saduddin, who demonstrated the true spirit of Islam through his words and deeds.

### **Geelani's Ideology: Weapons, Textbooks, and Indoctrination**

He was succeeded by Syed Ali Shah Geelani as the new Chief who immediately after assuming the charge undertook three tasks. Firstly, he undertook a tour of villages and towns, big or small, and at every square, appealed to people to dispose off TV sets, radio sets, ornaments and jewelry and purchase weaponry from their sale proceeds. No intellectual, secular or religious person or any senior citizen, ever questioned as to why peace-loving people



needed weapons. One could feel that the weapons were required to hound out the Kashmiri Pandits from Kashmir. I have not heard anyone saying so but the after events that followed culminated in the exodus of Kashmiri Pandits bearing testimony to my conviction and belief.

Secondly, he opened schools where Urdu was taught and the textbooks taught that alphabet "Keef" stood for "Kafir" and the picture depicting this was that of a Kashmiri Pandit. Alphabet "Zuey" for "Zalim" (meaning cruel) and the picture depicting this was that of a Sikh. I am not weaving a cock and a bull story. The books are very much there. The State Government never banned those books. None of the intellectuals or the senior citizens ever retorted that we the people of different faiths are brothers, why do we teach this to our children?" Everyone seemed content with stoic silence. The political parties also remained silent."

**Acknowledgement from Dr. Farooq Abdullah**  
*On this point, Dr Farooq Abdullah rose and said, "Mr. Prime Minister this is all true. I did nothing as the Chief Minister of the state."*

Pandit Vaishnavi continued with his speech, "The Governor absorbed the teachers working in those schools in the State Education Department later on a monthly salary of Rs 5000 as against Rs 500 which they were paid in the private schools started by Jamaat-e-Islami."

### **How Hate Was Institutionalized: From Mosques to Classrooms**

"Finally, In Kashmir, the local Maulvis manned the mosques. Every mosque was fitted with two loudspeakers. This was a must for every temple, mosque and Gurudwara, for it enabled everyone to hear the name of God recited with valuable divine words. The Kashmiri Moulvis would deliver valuable sermons and ask people to make ardent prayers to God like – "Lord, eradicate the disease from every Hindu house, every Muslim house, every Sikh house, and every Christian house." They would emphasize to do good deeds and would exhort the listeners to serve God by

servicing humanity. Geelani sahib just with one stroke of his pen dismissed the Kashmiri Maulvis from the mosques replacing them by hostile imported Moulvis from Utter Pradesh. In the first place these imported speakers went on spewing venom against India and called Hindus as infidels, robbers, cheats, quarrelsome, deceitful and even went to the extent of saying that the beard of a Sikh was the abode of Satan. It is no fabrication. These speeches were very much recorded by the Central and State Intelligence agencies. Your honour, you may ask for those tapes and know for yourself the truth. Banners were installed in the market places, bombs started exploding and the grenades were hurled. The whole atmosphere was charged with horror and death. None knew who would die when or whether one would return home safe in the evening or not."

### **The Night of Horror: January 19, 1990**

"Now I shall come to the happenings of January 19, 1990, which were, horrifying by all standards. It had been made a procedure in Kashmir to execute power shutdown in all localities at dinner time by the State Electricity Department. I cannot say whether such act was a part of a conspiracy or not. People would light candlesticks beforehand at dinner time to avoid inconvenience owing to procedural power shut down. The moment the power shutdown was enforced, on 19th January the loudspeakers in all the mosques roared with the sound of people shouting slogans against India and the Kashmiri Pandits. People in large numbers took to the streets, simultaneously shouting similar filthy and obnoxious slogans, that I feel, are not worth being mentioned in front of a civilized congregation. This did not happen in the Srinagar city alone, but in every village and town of the valley, all at once and simultaneously.

Mr. Prime Minister, I shall pointedly point out that here in Kashmir we have an all-powerful, an all-time spiritual Mother Sharika, the Patron deity of the Valley of Kashmir who came to our help and did not allow the rioters to intrude into our homes.

Had they done so, then I could not have been in front of you at this moment. No Hindu could have been alive. On 20th January, each of us, after enduring the torments and agonies of the previous night understood that to save our lives and the honour of our womenfolk, the better course available to us was taking to our heels and making our escape good from the valley. Everyone thought along these lines individually. No meeting of the community to this effect was convened at any place to decide upon the future course of action and none had induced us to leave Kashmir. Each individual took his family along, a small bag hanging on the shoulder and left Kashmir for a destination which he never knew.

### **The Exodus: Abandoned by Neighbours, Leaders, and Hope**

When we left our homes none of the Muslim neighbours tried to stop us or ask us as to why we were leaving. No one from the Muslim community asked us as to where we were heading? No one offered any support. Had anyone done that, we would not have lost our strength would not have left our homes. No political leader came to stop us. To add here, few Kashmiri Pandit leaders and youth were killed brutally in 1947 when Pakistani raiders raided Kashmir. However, at that time we had a bold and a towering personality Sher-i-Kashmir Sheikh Mohammad Abdullah in Kashmir, who stood as firm and solid as the Rock of Gibraltar infusing confidence in us and we decided against marching out of Kashmir. But today on 19th January 1990 every leader was in self-imposed hibernation giving us a clear indication that they all were part of one of the same flock , professing the same ideology.”

### **Another Public**

#### **Apology from Dr. Farooq Abdullah**

***On hearing this Dr Farooq Abdullah raised and spoke: “Pandit Vaishnavi I repeatedly beg for an apology but we were scared of the gun”.***

However, Pandit Vaishnavi continued with his speech;

### **Betrayal and Bureaucratic Apathy**

“The community of Pandits was crust fallen and all ties of friendship and neighbourly relations with the valley had ceased. He said, “We have lost trust in everyone as we were betrayed and saddened. We go to a minister and we are told that the Minister is not in the house, we go to the Civil Secretariat only to hear that the Minister is in the meeting, when we go to see the Secretary of the Minister, we are told that he too is with the Minister in the meeting. Our files disappear from tables and no one bothers about our problems. Yes, one door was open for us, that of Hakim Mohammad Yaseen, when he was the Minister for Revenue. Now he is not there and that door is also closed for us. This time only one door is open for us and that is of Shri Mangat Ram Sharma.

### **The Homeland Demand:**

#### **A Plea for Dignity and Safety**

***Having lost faith and confidence in all and sundry, the Kashmiri Pandits desire to live separately where they would have protection security, where they would themselves solve their problems , where they would not have to ask for doles. Over and above their faith in their neighbours is shaken.***

### **A Final Question:**

#### **Who Will Hear the Kashmiri Pandits?**

Mr. Prime Minister, my plea is that if the Hurriyat is spoken to, then what is the hindrance in talking to the Kashmiri Pandits? Kashmiri Pandits should also be involved in the dialogue process without any further delay. Now, Mr. Prime Minister, let me say a few words on the peace process. On one hand, stands our god-like Prime Minister with folded hands pleading for peace and on the other hand, the person to be talked to (the Pakistan representative) is standing with two swords hanging on his two sides escorted by the security personnel. Is there any meeting point between the two? No, nowhere. I feel that nothing will come out of the peace talks. This is my conviction.”

Thank you !



 Rudresh Kaul



# LEARNING FROM THE PREVIOUS EXPERIENCES

*{This article is based upon my own experiences, accounts of community members and the references given, hereby. Apart from the references mentioned, this article draws a lot from the modern-day Kalhan, Dr Baikunth Nath Sharga sahab's body of work in form of inspiration as well. Pandit Sunil Fotedar's efforts also acted as a never-ending source of inspiration.}*

Over the last two decades a lot has been said about our community's sufferings due to the events that took place during the mid to late 80s and culminated into our seventh exodus. In the general discourse, often, we hear about how we could learn from the Parsis or the Jews. More often than not it begins as lament and concludes with a degree of optimism in face of adversity that we face. This optimism would be scaled to realistic levels if we were to look at our own experiences from the few of the earlier exoduses before we look out for vicarious

learning. For some reason the general discourse has fallen short on this i.e. learning from our previous experiences as a community. We have not been a community to learn from history irrespective of when we migrated. It is a rather sad paradox for an educated community. So, whenever the discourse should turn towards doing so it ends up falling victim to the few highly ineffective human habits that are rooted in false egoism. But this article will not delve into these habits for these habits in some form or the other are a regular subject of articles



that appear in our magazines. When the discussion is about the part of the community that migrated at a different time than us or our forefathers, we are quick to fall into the Parsi-Irani trap. What is meant by the '*parsi-irani trap*' will be dealt with later in this article.

Kashmiri Pandits, who were not referred to as Pandits then, began continual migration since the advent of Islam. There were huge migrations during Aurangzeb's tyrannical rule and the Pathan reign of terror seeking safe life and peaceful environment. Even after the Pathan rule Kashmiri Pandits kept migrating, seeking better opportunities for earning and living. Those were quite different times. And the Indian plains were no less than foreign lands. The versions of the Hindu society on the two sides of the Pir Panjal were different. An example could be the discomfort of other Hindus at the non-vegetarian dietary habits of our community. One of the elders once recalled to me how his forefathers, who were amongst the first few to settle in Jodhpur around a century and a half ago, had to buy huge quantities of utensils for a family marriage. This was because those days there were no tent houses and the local Hindus won't agree to share their utensils because Kashmiri Pandits are non-vegetarian. It is only left to our imagination that what other forms of difficulties must have been faced to get along in the society.

Although, many like Raj Kaul, ancestor of the Nehrus, had come out on invitation from the royalties across the princely states, most were forced to migrate. Thus, leading to struggle at the economic front. For the fortunate ones it did not take long, but for many it turned out to be a long fought battle. We in the community should be inspired by the example of Pt. Chintaman Raina's family who were so aggrieved by the adverse financial conditions that they adopted the last name Dukhia. But his great grandson Pandit Kalka Prasad redeemed himself and the family fortunes. He subsequently changed the surname and the family came to be known as Sukhia. This is a splendid tale of the trait of Kashmiri Pandits to survive and achieve.

Similar harsh conditions and struggles to overcome those remained a part of most of the families that migrated.

While the community was busy overcoming such obstacles, another battle of sorts was running parallel. It was for sustaining our culture. There were various steps that were undertaken on this front. From the very beginning Kashmiri settlers preferred to live in same localities in order to preserve the socio-cultural order that had been inherited from the ancestors persecuted by Islamic extremists in the valley. Bazar Sitaram, Delhi; Vacchuwali Gali, Lucknow; Kashmiri Mohalla, Lucknow, thus, became Habbakadal and Rainawari of those times outside the valley. Even in cities where there were only very few families, these ensured that they settled down in the same locality. Chandpole of Jodhpur is a great example as it was the home to Kaks, Gurtoo-Razdans and Hukkus. The urge to remain a closely-knit group led to formation of organizations like the samaj associations at Allahabad, Calcutta, etc. Kashmiri Pandit National Club (formed in the nineteenth century) is a perfect example. Kashmiri Pandits from various parts congregated in Lucknow in 1882 for the club's first meet. Even the All India Kashmiri Samaj came up nearly a century later as a part of such efforts and rest, as they say, is history.

The love for the motherland, community and own people was carried in hearts across generations. Even now descendants of those who migrated even three centuries back or more would know the names of towns, villages and localities where their ancestors once lived. Isht Devis and their temples are much revered. What else could be the reason for Dr. Bal Krishen Kaul, whose family was settled in Lahore to get the staircases at Jawalaji, Khrew constructed. It was the love for the community that propelled Pandit Bisheshwar Nath Kathju to be a gracious host to every fellow KP passing through Bikaner. It must have been deep sense of community service that led Pandit Tej Narain Kak to provide financial help to KP widows at Jammu, though his family had migrated two centuries back. Kashmiri Pandits

would help their brethren pertaining to employment and settlement. Sir Walter Crocker writes, “They (Kashmiri Pandits) acquired a reputation...for favoring their own kith and kin unduly”. Numerous community luminaries proved this through their actions. Contribution of the Kashmiri Pandits living outside the valley to the establishment of a system of higher education is not unknown. SP College was a result of the concern for the community brethren in valley. This spirit of helping each other and contributing to the community is much needed to rise against all odds. This is what will count to define our kashmiriat towards our own people.

Many families brought their priests (Gors) to their cities and helped them settle. Even Kashmiri cooks were brought and settled down in such places. All these steps were a part of preserving the culture in a comprehensive manner. In subsequent generations, there are many instances when families would bring daughters-in-law from the valley. This was also done primarily for serving the purpose of preservation of the culture. Matrimony related matters have been discussed at a different place. A lot of emphasis was laid on performing rituals and preserving traditions. Performance of Rishipeer ka annual jaag is an appropriate example. Various traditions, festivals, etc. were continued in varied forms and names for example Dapun baet is called dapna, Sonder became Sundarmundi, Prepyun became Prapun, Navreh is called Navroz, Atgat is Atgat, Dejhoor and Athoor became Dejhuru and Athuru, Masaalvaer became vadiyaan, kehva is kehva. There are innumerable examples. An exception is celebration of Herath or Shivratri which may be because of its tough pooja and karma kand (which must have been tougher few centuries back) could be sustained in very few households with rest of the families giving Navreh (called Navroz under Persian influence) the place of importance. Navroz is celebrated with much fervor. An example of how much deeply the sense of need for preservation of our culture was infused in the community could be of Indira ji. Indira ji, even

after being born into out and out modern household of Nehrus and marrying out of community, celebrated Navreh and ensured that Sonia ji did the same. As per an interview of Sonia ji even Priyanka does the same in her home. Priyanka's photographs wearing traditional Dejhus on wedding occasions is all too famous. In other families, the preservation is of higher order and Isht Devis Jwala, Ragniya and Sharika are worshipped alongside other Gods. Panchangs called as Patras are brought out by a few members of the community who have family traditions of high degree of religious scholarship. What else is needed if you could still find families that would talk about being descendants of one or the other of the proverbial Kaah Ghar (eleven homes)?

After a few generations of the settlers had passed and were more or less settled in the foreign lands, though, having carved a unique Kashmiri identity, they were faced with the question of losing out on their mother tongue i.e. Kashmiri or Koshur. It was a language which was much dear to them and an integral part of their lives to varying extents. But, two major factors led to the loss of language viz. geographically scattered and smaller numbers of the community; and external influence of the Urdu culture along with the local languages. Despite all the efforts to remain together, Kashmiri Pandits were scattered to different parts of the subcontinent. One could find families even in the far corners like Orissa, Hyderabad, Balochistan, etc. Except a few places like Lucknow, Delhi, Lahore, etc. mostly not more than three or four families could be found in one place. This situation was far from ideal for a language to survive through usage. In addition to this the external influence of other languages was huge especially related to professional needs and the needs arising out of dealing with locals. This was apart from the basic differences between languages which in the case of Kashmiri were even manifested in form of difficult pronunciation. For example, Tch (you) is not found in local languages and is

difficult to pronounce. Despite these adversities diligent attempts were put in. These attempts led to the survival of terms like zaam (husband's sister), chaman (paneer), dezhoor, dapan (dapan baet), alongwith innumerable other terms. Even singing of Heynze was preserved by some people till as late as the early part of the last century. If we look at these efforts in face of adverse conditions and non-existent technology; we can't but appreciate tremendous dedication exhibited. The recent migration does not come with the handicap of numbers. We also have advanced technology at our disposal, if we learn from the above experience we might end up preserving our language to a great extent.

It is all too well known that Kashmiri Pandits were acknowledged for their scholarship; command over languages; and administrative abilities. Sir Walter Crocker refers to us as the men with brains and stamina...occupying positions of trust. Kashmiri Pandits were able to get gainful employment across the various princely states. Numerous rose to the high offices of authority and prestige in the Mughal Durbar and later the British administration as well. Hence, the community was all powerful for a long period with the administrative sphere dotted by community members across the subcontinent. Community produced a great number of poets and Bahar-e-Gulshan-e-Kashmir which is a collection of brief biosketches and works of hundred Kashmiri Pandit Urdu poets is a testimony to it. We should be proud of the fact that the first complete ghazal in Urdu was penned by Pandit Chanderbhan Birahman, a Kashmiri Pandit during Shahjehan's reign, for which he was richly rewarded by the emperor. Kashmiri Pandits excelled in various other spheres like medicine, engineering, sciences, arts, business, public life, etc. Example of Pandit Bisheshwar Nath Kathju is apt as well as inspiring. The revered gentleman born in the nineteenth century was all in one: a doctor, engineer, businessman, artist, administrator, judge, fingerprint expert and much more. It

was for our intelligence and ability to achieve excellence across spheres that resulted in a saying in Marwar: "Sau Jodhpuri-ek Ajmeri; Sau Ajmeri- Ek Kashmiri". This is indeed a glowing tribute to the overwhelming accomplishments and contributions of Kashmiri Pandits from Jodhpur, the capital of the erstwhile princely state of Marwar. A nearly full page article titled "Jodhpur ko Kashmiri Samaj ka Avadaan" was also published in the famous Hindi daily Rajasthan Patrika, many years back, as a tribute to the multi-dimensional contributions of KPs of Jodhpur. If we take a lesson from this and try to excel in various spheres on a scale greater than the present, we could certainly become a powerful community once again.

One important feature not to be missed is that even after centuries descendants of early migrants are still uniquely identified and respected as Kashmiris. Once I had read an article in a national newspaper about how certain families with origins in UP, bearing the surname 'Pandey', who had migrated to Ahmedabad two generations back were changing their surname to 'Pandya', a Gujarati surname in order to mix with Gujarati locals. After reading the article I felt so much more proud of my community where by and large no such efforts were made. Our community, as one elder once remarked, is like a plant that could grow in any soil without losing its unique traits.

Coming to matrimonial aspect of the community, it was really no less than a miracle that Kashmiri Pandits even after being scattered and with no technology to their rescue like in today's time, could maintain a human channel to arrange for matrimony. Kashmiri Pandits, even after the pressures faced in form of the external cultures and their influence made sure that they married their children within the community. From my firsthand experience I have seen people from many other communities migrating to other places and start intermarrying with the locals as soon as after one or two generations. Try to imagine how difficult it would have been for someone living in Jodhpur to marry into a



family residing in Calcutta with no modern means of communication. This was done for the love of community and culture. I am sure you would end up appreciating; learning and feeling inspired.

A very important reason for the survival and maintenance of the unique Kashmiri identity has been the ability of the community to come together and reform itself. The stress has been upon balancing conservatism with reforms in order to better adapt to the changes in the society and the situations. Practice of not intermarrying between karkuns and non-karkuns was discarded long back. It was also seen to that no external practices like karwa chauth or dowry were adopted or observed. At the same time traditions and rituals were simplified to make them new generation- friendly. Even when baraatis used to stay put in brides' towns, a substantial part of the expenses incurred on looking after the baraatis was paid for by the bridegroom's father. A somewhat similar practice existed amongst the members residing in the valley long back.

Economic considerations took a back seat when scouting for the bride this was done in order to bring up fellow community men. Those interested in the struggle between the orthodox and the moderns could refer to Dr. BN Sharga's work to read about the Dharam Sabha and the Bishan Sabha as well as the social reforms undertaken by the community elders. At present the community suffers from an upheaval wherein the rural; urban and the semi-urban strata of the community were suddenly put together after the exodus of 1990. This resulted in a lot many cultural shocks. This combined with increase in income levels and sudden exposure to the rest of the world has resulted in lack of community spirit and unnecessary Punjabization. The latter warrants immediate community wide reforms.

It is unfortunate that the importance of

traditions and rituals is already lost upon the young generation among both the earlier migrants (aka purana Kashmiris) and the recent migrants (aka naya/tazaa Kashmiris). Whatever remains intact has to be preserved with zeal. Whereas during the earlier exoduses, the advantage of modern communication means and even large scale of book publication was missing. The same advantage could be leveraged. In this aspect the work undertaken by Satisar is very vital. We also need to keep in mind that during the earlier exoduses those who migrated always had a relief in form of majority still living in the motherland and thus acting as the beacon light of culture. But, the latest blow dealt to us has endangered that. We need to face this together and much more force than ever.

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We have not been a community to learn from history irrespective of when we migrated. It is a rather sad paradox for an educated community.

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The current status of Kashmiri culture and other important aspects amongst the earlier migrants is often labeled as negligible by many of the brethren who were forced to migrate recently. But, the problem lies in the frame of reference. We compare people living in alien lands

for the past few centuries to those who have migrated from the homeland just a few years back. This is exactly where we tend to fall into the Parsi –Irani trap. Parsis are the Zoroastrians who had migrated to India about 1100 years ago. While, Iranis are the Zoroastrians who started migrating 200 years back. Though, Iranis have gradually almost lost the Dari dialect unique to the Zoroastrian community, still they often belittle Parsis for the latter's absolutely no knowledge of Dari. They also point out that Parsis' know-how of the Zoroastrian culture is less as compared to the Iranis. There are fewer instances of intermarriage among them. Few other negatives might also be similar to the assessment of and behavior towards the earlier migrants by the recent KP migrants. But the sadder part is that just like Iranis are

not able to look at the monstrous odds faced and marvelously overcome by the Parsis in order to maintain their unique identity, the recent KP migrants are also more often than not unable to do so in context of the earlier migrants. A commonplace barb is wearing Dejhuru and having Kashmiri surnames doesn't make you Kashmiri. Another one is "You don't speak Kashmiri; you are not Kashmiri". For the latter, one of the tallest KP leaders, who is no more, once told me that those who indulge in such verbose attacks would do better to look at their own young children and teach them the mother tongue. Indeed, if we remove the prejudices born out of comparison, we would see that how the Kashmiri Pandits preserved their identity even after losing the language.

Another problem is lack of knowledge

about the earlier migrants or the purana Kashmiris mainly because of limited interaction. It is sad that both the sections of community have not for long realized the folly of limited interaction. There have been instances where both end up creating separate associations in the same city. Fortunately, realization is taking place and with more thrust the situation could be changed sooner than later.

It is the need of this hour to learn from our community's previous experiences of exoduses and coping with those. Moreover, both the parts of the community need to come together with mutual respect and affection because none can claim to be the whole community by itself. Parsis and Iranis have realized this and efforts are on to acknowledge and work on differences and come together in a wholesome way. It is time we also did the same.

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### Foot Note

1. Dr BN Sharga, in his article viz. "The origin of Shargas", writes, "This term was coined much later during the Mughal rule, when Emperor Mohammad Shah Rangiley (1719-1747) issued a royal decree to that effect to call Hindus from Kashmir as Kashmiri Pandits".
2. Dr BN Sharga, "Kashmiri Panditon Ke Anmola Ratna - Vol. 6" Page no. 61-62.
3. Pandit AK Kalla terms Bazar Sitaram to have been a 'fortress' of Kashmiri Pandits in the part viz. "A Profile of Kashmiri Pandits (K.Ps) of Bazar Sitaram of Delhi", authored by him, of the book "Kashmiri Pandits", edited by Sarvashri ML Pandit and TN Pandit.
4. Dr BN Sharga's "Shargapuran" talks about it and a lot more. It is available here: <http://www.ikashmir.net/bnsharga/doc/shargapuran.pdf>
5. This is mentioned in Late Pandit TN Kak's brief biography available on Kak family's website here: <http://harikak.tripod.com/id6.html>
6. Crocker, Walter, "Nehru: A contemporary's estimate", Page No. 16, 2008, Random House. Sir Walter Crocker compares KPs to Scots as well.
7. Dr BN Sharga's article, "Sri Pratap College" can be read here: <http://www.ikashmir.net/bnsharga/spcollege.html>
8. Dr BN Sharga's article, "Rishi Peer Padshah" can be read here: <http://www.ikashmir.net/bnsharga/padshah.html>
9. Crocker, Walter, "Nehru: A contemporary's estimate", Page No. 16, 2008, Random House.
10. Bahar-e-Gulshan-e-Kashmir has been out of print for decades now. It could be read online by searching the title on [www.dli.ernet.in](http://www.dli.ernet.in). It is available only in the traditional Urdu script.
11. Pandit Vinayak Razdan's blog, <http://www.searchkashmir.org/2013/09/breaking-and-making.html> talks about it and more. Even Pandit Anand Mohan Zutshi Gulzar Dehalvi mentions this in one of his interviews on youtube.
12. Jodhpur Kashmiri Samaj is one of the older associations. Its website is [www.jodhpurkashmirisamaj.weebly.com](http://www.jodhpurkashmirisamaj.weebly.com) The said Rajasthan Patrika article is available on the JKS website.
13. Dr BN Sharga's works "Shargapuran" and "Kashmiri Pandit Diaspora and Social Reforms" would help enlighten the reader more. These could be found here: <http://www.ikashmir.net/bnsharga/doc/shargapuran.pdf> <http://www.ikashmir.net/bnsharga/diaspora.html>
14. Satisar Foundation has been doing wonderful work especially in tune with the internet technology. A visit to their website is a must for those seeking knowledge about religious rituals, etc. It is



Col. Rajeev Raina



# CONVERSIONS AS A TOOL

**S**antosh Kumar Sinha's article titled, **'ISIS-style' conversion gang busted in Agra: Girls forced into Islam**, radicalized, in India Today Agra Edition dated Jul 21, 2025 provides a detailed story as to how suspected ISIS-inspired syndicate in Uttar Pradesh's Agra is allegedly targeting Hindu girls for religious conversion using brainwashing, suspected Lashkar-e-Taiba (LeT) funding and fake identities.

In this particular case, the elder sister, an M. Phil in Zoology pursuing her Ph.D., first came in contact with a Kashmiri woman named Saima during coaching classes in Agra. Saima allegedly convinced her to visit Kashmir in 2021, sparking her conversion. Despite being traced and brought back then,

she disappeared again in March 2025, this time with her 19-year-old younger sister. Both were found in Kolkata days later.

The family told India Today TV that their elder daughter had turned hostile to Hindu beliefs, abandoned family rituals, and started advocating purdah and hijab after her first disappearance. They claimed the sisters shared a room, which made the younger one vulnerable to the elder's influence.

## Modus Operandi

Officials said that the syndicate's funding came from Lashkar-e-Taiba, routed through international channels. Ayesha alias SB Krishna from Goa allegedly managed the finances, receiving money from Canada-



based Syed Dawood Ahmed and distributing it in India. Ayesha's husband, Shekhar Rai alias Hasan Ali, operated from Kolkata as the syndicate's legal advisor, arranging documents for conversions.

Key operatives like Abdul Rehman Qureshi in Agra and Osama in Kolkata handled radicalisation. Qureshi allegedly brainwashed girls via a YouTube channel named "The Sunnah Channel", preaching extremist ideology. Delhi-based Mustafa alias Manoj provided new phones and fake SIM cards for the girls, arranged under false identities. Once radicalized, the girls were moved discreetly by bus to other states to avoid detection. This case adds to a growing list of alleged forced conversion syndicates exposed in Uttar Pradesh since 2021. Earlier, Maulana Umar Gautam and Maulana Kaleem Siddiqui's networks were busted, followed by the recent Balrampur syndicate of Chhangur Baba, alias Jamaluddin.

There are various sects in Kashmir with their ideology believing that conversion of Hindu to Muslim faith is Sunna (Holy Duty). The best tool chosen for this activity is radicalisation to some extent and the finances are arranged in no time, luring the prey into the trap. Simultaneously, their religious factions allege that the well-established process of Love Jihad is amplified by right-wing Hindu groups, attributes interfaith marriages to organized Hindu conspiracies, sometimes implicating Hindu social work organisations like RSS without evidence. For example, the 1967 Handoo-Kanth case was framed similarly by Kashmiri Muslim leaders, predating RSS formation but showing how such narratives target Kashmiri Hindus broadly, not specific sects or groups.

## **Kashmir Muslim**

### **Sects and Terror Organisations**

Most Kashmiri Muslims follow Hanafi jurisprudence with Barelvi-Sufi traditions, which support Kashmiriyat and interfaith harmony. Deobandi groups like Hizb-ul-Mujahideen share LeT's anti-India stance have documented role in interfaith marriage

controversies. LeT's Salafi ideology is a minority in Kashmir and opposes Barelvi practices. It has interest in promoting interfaith marriages, focusing on creating a wedge in interfaith harmony. Jamat i Islami revivalist goals align loosely with LeT's anti-India stance, and it is linked to "love jihad" or interfaith marriage cases, which helps them in political activism.

LeT, meaning "Army of the Righteous," is a Sunni Salafi-jihadist militant group founded in 1985–1986 by Hafiz Muhammad Saeed, Zafar Iqbal Shehbaz, Abdullah Azzam, and others, with initial funding from Osama bin Laden during the Soviet-Afghan War. It operates as the militant wing of Markaz-ud-Dawa-wal-Irshad (MDI), later rebranded as Jamaat-ud-Dawa (JuD). LeT, in Kashmir, focuses on armed attacks to annex Kashmir to Pakistan, as seen in the 2025 Pahalgam attack (26 civilians killed) and earlier incidents like the 2008 Mumbai attacks. Its ideology prioritizes violent jihad and due to decrease in violence are devising evil social strategies like orchestrating grounds for inter religious marriages. LeT's Ahl-e-Hadith (Salafi) ideology rejects the Barelvi-Sufi practices (60–70% of Kashmiri Muslims) that dominate Kashmir's cultural landscape, which is more accepting of interfaith coexistence. LeT's attacks, such as the 2017 Anantnag pilgrimage attack on Hindus, aim to sow fear and division and to some extent promote interfaith hatred much needed for their agenda. LeT's front, Jamaat-ud-Dawa (JuD), operates schools, clinics, and relief programs in Pakistan, including Punjab, Khyber Pakhtunkhwa, Sindh, and Muzaffarabad, which could theoretically facilitate religious outreach. However, JuD's primary role is to support LeT's militancy through recruitment, fundraising, and propaganda and conversion campaigns. Targeted Conversions in Kashmir in past have been state-controlled and occur within a framework of institutional bias and societal impunity. Police often refuse to file FIRs for alleged abductions, and courts validate consensual conversions, influenced by Islamic groups.



# A CHILLING MIRROR

**Gandhinagar Incident Exposes Our Moral Decline –  
Are We Forgetting to Pack Values in Our Children's Bags?**



Our societal fabric is fighting at the edges. A recent, disturbing incident in Gandhinagar, Jammu, has shaken every conscientious heart. A viral video captured a young man not only hitting an elderly man with his car. But, the young man in a chilling display of arrogance, reversed his car to strike him again. More shocking than the sheer brutality was the palpable absence of remorse for trodding humanity under his feet.

This was not an attack on a single person, it was a war against the very foundations of human values, that are respect, empathy, and compassion.

This unfortunate incident represents a moment of profound emotional loss for every

mother, aspiring to raise a compassionate human being, and for every teacher, tirelessly striving to instill values in their students. The piercing question that echo in every heart is, "Where are we faltering?"

Has the Moral Compass Been Lost? Who Bears the Responsibility?

Parents: The first school of humanity—children are not inherently disrespectful. I vouch no parent would live to see that. Everything is learned through observation, and home is the first ground where the initial seeds of empathy and respect are sown unconsciously. Today, parents ensure their children have access to the best educational resources. Without caring about their

financial conditions, they make sure that their children have packed lunchboxes, proper school footwear, and ambitious academic goals for which they go out of their way.

But the question remains, are we also packing kindness, humility, and gratitude into their school bags? Every parent needs to ask this question before giving all the facilities to their children.

Even after doing everything to secure the future of our children, we make small arguments which last forever in their children's minds. From witnessing their parents raising their voices at elders, mocking service staff, violating traffic rules, or exhibiting arrogance during disagreements, these are the true life lessons your children internalize. We cannot expect a child to respect teachers, elders, or indeed fellow human beings in society if the bedrock of respect at home is weak.

Teachers: Beyond the syllabus, building character—educators today are struggling with huge pressure to complete syllabi, conduct assessments, and meet tight academic deadlines. Yet, education remains

rebellious attitudes, and aggression, creating a misleading impression that rudeness equates to confidence. The young man in the Gandhinagar incident is a product of this distorted worldview, where ego eclipses empathy, and pride suffocates humanity.

However, this is not entirely their fault. Have we adequately guided them in emotional intelligence and self-awareness? Have we ever taken the time to impart the fundamental lesson that true strength is found not in aggression, but in humility and respect?

Schools must spearhead the transformation by prioritizing behavior over academics. Educational institutions must take a bold, reformative stance by directly linking a student's behavior to their academic assessments. Marks should be judiciously deducted for behavioral misconduct. This is not about punitive measures, but rather a clear societal message, "Your academic achievements hold little value if you lack fundamental human values." Schools should implement a "Daily Greeting Observation" system, meticulously monitoring each child's morning interactions with teachers and staff.

***It's time we stop blaming social media, schools, or "today's generation" and look within. Are we — parents, teachers, schools, and society — collectively doing enough to raise humans who know how to respect life, irrespective of age, status, or situation?***

partial if it fails to prepare good humans. The Gandhinagar incident questions every educator, "Are our efforts to instill values being overshadowed by the relentless academic race and societal neglect?"

Furthermore, the rising trend of challenging teachers' authority and disregarding their role is alarming. If children are not taught to respect their teachers within the school environment, how can we possibly expect them to extend that respect into the broader society? Students: Deluded in the web of digital egoism, the current generation is characterised by boldness, expressiveness, and ambition. However, are they genuinely learning to be good human beings? Social media, regrettably, often glorifies arrogance,

Let's focus on... A warm "Good Morning, Ma'am/Sir" transcends mere formality; it is a profound reflection of a child's upbringing.

Children who consistently fail to exhibit basic manners should be gently corrected and provided with guidance.

It's time we stop blaming social media, schools, or "today's generation" and look within. Are we — parents, teachers, schools, and society — collectively doing enough to raise humans who know how to respect life, irrespective of age, status, or situation?

Let's not wait for more viral videos of such disgrace. Let's act, correct, rebuild the culture of respect, before it's too late.

*Author is an Educator and a Parenting Advocate*



# SHIVA, SHAKTI & THE GHATS OF KASHI

As Shravan — the sacred month of devotion to Mahadev — unfolded, I was reminded that every enduring partnership rests on three timeless pillars: love, respect, and trust.

In the Puranas, there's a beautiful story of Shiva and Parvati in Kashi.

It is said that after their marriage, Parvati wished to experience the world with Shiva — not just as the cosmic destroyer, but as a husband walking among people. They journeyed together to Kashi, where Shiva, leaving behind his ascetic form, lived as a householder with her. The Skanda Purana and Shiva Purana say their time in Kashi symbolises the union of detachment (Shiva) and involvement (Parvati).

This is how I imagine them that morning — not as distant deities, but as lovers, companions, and wanderers in a city that adores them.

## The Morning at the Ghats

“Shiva, I want to witness the sunrise in this beautiful city and capture the moment in my heart forever,” Shakti said softly.

Mahadev glanced at her, his eyes calm as the river. “We have been travelling. Don't you want to rest?”

She smiled, her gaze fixed on the horizon. “No, Mahadev — I would rather be soaked in



the mystic energy of Kashi, your favourite city.”

They walked together to the ghats of Kashi as the night slowly surrendered to dawn. The Ganga flowed gently before them, carrying whispers of countless prayers. The sky was drenched in a soft orange hue, as if the heavens themselves were offering a prayer. The air vibrated with mantras and bhajans, the city awakening in devotion.

They sat there for hours, wordless, as if time itself had dissolved around them.

Before them unfolded one of the most breathtaking sunrises they had ever witnessed

— the sky ablaze with gold and crimson, the Ganga shimmering like molten light.

It felt as though the Sun himself rose from the sacred lap of Maa Ganga, not to awaken the world, but to bow in reverence to them — to witness Shiva and Shakti, two halves of the same eternal soul, sitting in perfect stillness, cradled by the mystic energy of Kashi.

Awed by the moment, they sat among the devotees, blending into the crowd, losing themselves in the bhajans. For a moment, they weren't the cosmic force and his consort — they were simply two lovers, sitting in the heart of a city that loved them back.

They shared tea with a chaiwala who offered adrak wali chai with thoda zyada milk. They received blessings from Chachi, an old woman who whispered, “You both look like my Shiva and Shakti.”

Shiva took Shakti's hand, his stillness melting into a rare, gentle smile. “Thank you for this beautiful, unforgettable moment,” he said.

She held his right hand, and like children, they ran through the busy streets of Kashi to witness the most beautiful Ganga Aarti.



## Manikarnika — The Circle of Life

In the stillness of a moment where their energies mirrored the last ray of sun melting into the mysticism of night over the Ganga, they reached Manikarnika Ghat — the ghat that embodies life's full circle.

Ma looked around; this place was different. Ma held Shiva's hand firmer, her heart beating faster, her voice softer, and a gentle light radiated from within her. She raised her toes to match her height with his, looked softly into his eyes, and said, “So is that it, Mahadev — the circle of life? I see life beginning from the Ganga and being nurtured by Annapurna here. Then I hear hope in the prayers and hymns of mantras in the air. The Aghoris dance to the rhythm of death, drink the nectar of silence — rejoicing in the completion of the circle — and in all this, Manikarnika rises beyond a mere ghat; it becomes a doorway to your abode.”

With folded hands, she added, “Mahadev, you have always loved your duties, your bhaktas, more than me. Now I understand why.”

Shakti, the eternal energy, sat in sadhana — eyes closed, Chitta focused on Mahadev, breathing deeply the mingled scents of sandalwood and cremation. The surroundings fell deep into sacred stillness, and in that moment, she felt the energy of the whole cosmos within her.

Mahadev, waiting calmly, listening to this beautiful rhythm, placed his hands gently on her shoulders and said, “I hope you love my most beloved city, Devi.”

Shakti opened her eyes, glowing like the sunrise. “Kashi is my favourite city from now on, Mahadev. For me, it is the epitome of Anand, Prem, Bhakti, Mukti and Advaita.”

She leaned closer, her voice a whisper carried by the morning breeze, “May love for everyone be like Kashi — timeless, unshaken, and forever sacred.”

*“It felt as though the Sun rose from the lap of Maa Ganga not to awaken the world, but to bow in reverence to them.”*

*“May love be like Kashi — timeless, unshaken, and sacred.”*





# Smart on Paper, Lost in Life



It is the semester exam season, and the other day my friend's son Parth was in full meltdown mode over this monster 20-page Business Studies chapter. “Planning”—features, types, limitations, and a guest list of dead guys like Fayol and Taylor. No projects, nothing hands-on, just pure, weaponized memorization. Watching him suffer took me straight back—nothing's changed since I was the one groaning over textbooks. Still the same song: memorize everything, question nothing.

Suddenly, I am reliving those glory days, cramming useless facts, wrestling with formulas & theorems, and fighting off word problems that serve zero purpose unless you're planning to become a trivia robot.

## Mathematics: Where Logic Goes to Die

Let's talk Math. I still remember that classic: “A bag contains 8 red balls and 5 white balls. If you pick 3, what's the chance they're all

white?” Honestly, who's hoarding color-coded balls? And why are we always picking them “at random”? Is this some secret adult hobby I missed out on? Here's the real kicker: nobody ever taught me how to calculate the odds of getting stuck in traffic, missing a credit card payment, or whether my phone will die before I find a charger.

Trigonometry? Oh, the legends— $\cos \theta$ ,  $\sin \theta$ ,  $\tan \theta$ ; the Pythagorean theorem; they showed up more than the actual principal. I could find the angle of a shadow, but don't ask me to explain why there's an extra 400 bucks on my restaurant bill. Integration, differentiation... sure, I could handle those. But splitting up my expenses or picking a smart investment? Nope. We've created generations who can crack quadratic equations but freeze at the supermarket when it's time to budget.

## Geography: Rocks, Soils, and Zero Real-World Relevance

Geography wasn't much better. We crammed details about rocks—granite, basalt, laterite—like we were prepping for “Kaun Banega Geologist”. I could tell you what's inside laterite soil, but if you asked me what soil actually works for growing tomatoes in my backyard? Beats me. We learned about rock layers in random mountains but not what building material keeps you alive in earthquake zones like Uttarakhand. Climate change? Human-environment stuff? Forget it. We were too busy memorizing Prairies and Pampas instead of figuring out why any of it matters to our day-to-day life.

## Chemistry: Reactions in the Lab, Reactions to Real Life

Remember those chemistry classes where we learned about acids, bases, and the periodic table? Great for getting full marks in exams, but did they teach us how to handle life's real reactions? We had formulas like  $H_2O$  and  $NaCl$  on our tips, but never learned how to deal with life's real challenges, like when your phone dies at 2% and you're nowhere near a charger.

Instead of learning how to balance budgets, we balanced chemical equations. Instead of understanding pH levels in everyday products, we learned about pH in lab solutions. And while we could identify elements on the periodic table, we couldn't identify the best way to save money or cook a decent meal.

Would knowing how to identify whether your shampoo is safe for your hair not be more useful than knowing the atomic number of hydrogen?

## College - Engineer Who Can't Fix a Plug

And just when you thought it couldn't get worse, college! I'm an Electronics Engineer, apparently. Family's favourite running joke. If the Wi-Fi dies, the remote stops working, or the fan starts singing, guess who they call? Not for help. For comic relief. Meanwhile,

our neighbourhood electrician—who probably never sat through a single integration class—fixes everything with a rusty screwdriver and a pair of rubber slippers. I'm just standing there with my degree and a flashlight, questioning every life choice I've ever made.

## What If School taught life?

Imagine a school where kids learn to budget without panic, cook beyond instant noodles, and meditate enough to sit still for five minutes. Throw in taxes without panic attacks, online safety, and even growing tomatoes—because with inflation, farming might be a survival skill soon.

They learn to live greener—say no to plastic, save water like its gold, and join carpools. Add a bit of public sense (no honking, no littering), and some real-life skills like fixing a leaky tap or checking expiry dates.

How about volunteering? Not just for CV points, but for real—helping out at shelters, teaching someone to read, planting trees. You know, being an actual human.

Yoga to undo all that screen time, storytelling and philosophy so kids can figure out if they're meant for greatness or just another season of Netflix, maybe even a dash of old-school Vedic wisdom—because, let's face it, we could all use a little mindfulness and purpose.

And don't forget the money smarts — saving for a rainy day, not falling into credit card traps, and investing like someone who knows the difference between SIP and “sip”. Add legal basics such as understanding rental agreements, consumer rights, and how to avoid accidentally signing away your soul when clicking “Accept Terms & Conditions”.

I made it through school—barely, and with a few scars. But honestly, it worries me what we're passing on to the next Gen. Are we raising kids who'll be curious, resilient, and ready for life? Or just prepping them for the next exam?

If educations meant for life, maybe it's time we put some life into it.



# LEH-LADAKH

Ladakh, the name comes from “La Dvags” which means the Land of the High Passes. Most of us are well aware of the fact that it's a Trans Himalayan Desert. But there are other finer parts of the geography which make it more interesting and unique. It has got mesmerising mountains, rivers, Pristine lakes, lots of snow but very little greenery and vegetation. Ladakh should be viewed in terms of its imposing mountain ranges, high altitude passes, glaciers, rivers, saline lakes, sand dunes, hot springs, valleys and monasteries. It is a photographers delight and a paradise for the motor bikers.

Ladakh is one of the loftiest inhabited regions of the world, (3,600-4,600m). Its short but warm summers enable very limited grain and fruit crops to ripen. Owing to the great aridity of the atmosphere, the climate is one of

fierce extremes, from burning heat of some of the deserts to several degrees below freezing-point at night. These bare mountains also exhibit the exquisite desert coloration of the rocks due to the peculiar solar weathering.

## Beauty of Ladakh:

Ladakh, often called the “Land of High Passes,” is a breathtaking region nestled in the northernmost part of India. Its beauty is stark, spiritual, and awe-inspiring, marked by contrasts that are both dramatic and serene.

- 1. Majestic Landscapes:** Ladakh's landscapes are like no other. Towering snow-capped peaks rise above barren, golden-brown mountains. Wide, open valleys stretch endlessly, interrupted only by glistening rivers or tiny patches of greenery. The high-altitude desert



terrain is punctuated by massive rock formations, sand dunes in Nubra Valley, and colourful prayer flags fluttering in the crisp mountain wind.

2. **Stunning Lakes:** The region is home to some of the world's most stunning high-altitude lakes. Pangong Tso, with its ever-changing shades of blue, stretches from India into Tibet and Tso Moriri, surrounded by snow-dusted hills, offers a mirror-like reflection of the sky and mountains. These lakes, set against barren backdrops, create a surreal and otherworldly beauty.
3. **Spiritual Serenity:** Ladakh's ancient Buddhist monasteries, such as Hemis, Thiksey, and Diskit, add a spiritual charm. Perched dramatically on hillsides, these gompas are adorned with colourful murals, golden statues, and spinning prayer wheels. The chanting of monks and flutter of prayer flags create a sense of peace and timelessness.
4. **Unique Culture and People:** The warmth of the Ladakhi people, with their distinct Tibetan-influenced traditions, adds to the region's charm. Their festivals, music, and dances bring vibrant colour to the stark landscape. Traditional homes with whitewashed walls and flat roofs dot the villages, offering a glimpse into a way of life that's both simple and deeply connected to nature.
5. **Clear Skies and Starry Nights:** At night, Ladakh becomes a stargazer's paradise. With minimal pollution and high altitude, the night sky dazzles with constellations, planets, and even the Milky Way—visible to the naked eye. It's a silent, magical experience that humbles and uplifts.

In essence, Ladakh is a place where earth meets sky, where silence speaks volumes, and where natural beauty and spiritual depth exist in perfect harmony. It's not just a destination—it's a journey for the soul.



*Different hues of Ladakh*



Ladakh consists of a number of distinct areas, including the fairly populous main Indus valley, the more remote Zaskar (in the south) and Nubra valleys (to the north over Khardung La in the Ladakh mountain range), the almost deserted Aksai Chin (under Chinese rule) and the predominantly Shi'ite Muslim Kargil and Suru valley areas in the west (Kargil being the second most important town in Ladakh). Leh (predominantly Buddhist) & Kargil (predominantly Muslim) are the two districts of the present UT of Ladakh. Baltistan and Skardu used to be included in what is geographically referred to as Ladakh but are presently under Pakistani rule and are entirely Muslim. Before partition, Baltistan was one of the districts of Ladakh. Skardo was the winter capital of Ladakh while Leh was the summer capital. People of Baltistan and Ladakh speak very similar languages closely related to Tibetan.



### Historical aspects of Ladakh:

The initial inhabitants of Ladakh are said to be the Changpas nomadic tribes from the Tibetan Plateau. These were followed by the Aryans and the Dards (from Gilgit) as Ladakh became a gateway to the central Asia.

Around the 1st century AD Ladakh was part of the Kushan empire. Buddhism was established in the 2nd century. Buddhism found its way to Ladakh via Tibet through Guru Padma Sambhav who is said to have been invited from Kashmir to Tibet by the then ruler. He established Buddhism in Tibet and from there to Ladakh.

In the 7th Century there was a clash between Ladakh & Tibet and in 635 AD, Tibetan commissioner was appointed. In 677 AD there was a rebellion against the Tibetan rule.

In 737AD, Tibet launched an attack against king Bru-Za of Gilgit with the help of Chinese.

In 842 AD, the Tibet monarchy collapse and suzerainty over Ladakh vanished. There was a large migration from Tibet into Ladakh. Nyima-Goh of the ancient Tibet royalty house established the first Ladakh Dynasty.

13th – 16th: century, several Muslim invasions and raids took place and Ladakh was broken into Lower & upper Ladakh. Islam arrived in the 15th century through traders, mystics and warriors from Kashmir, central Asia and Baltistan. Basgo king overthrew the king of Leh and reunited Ladakh and established the Namgyal Dynasty with Jamyang Namgyal as the king. Concerted efforts were made to convert Ladakh into Islam and destruction of Buddhist Artefacts was carried out. It was the decision of king Jamyang Namgyal that steered Ladakh towards being a cradle of diverse cultures. He entered into an alliance with Gyal Khatun the daughter of the Balti king Amir Mir. Their son, Sengge Namgyal, half Buddhist and half Muslim ascended the throne in 1616 AD and became the most famous king of Ladakh.

1616-1642 AD; Sengge Namgyal known as the 'Lion King' made efforts to restore Ladakh to its old glory by reclaiming lost land and rebuilding several gompas/ monasteries and shrines. The most famous being the Hemis Monastery. He also moved the royal headquarter from the Shay Palace to the Leh palace. He also expanded the kingdom into

the Zaskar and Spiti. He tried to expand his empire beyond but was defeated by the Mughals who had already occupied Kashmir and Baltistan.

1642-1694: Deldan Namgyal the son of Sengge Namgyal picked a quarrel with his ally, Tibet prompting the 5th Dalai lama to invade Ladakh. Deldan sought help from Kashmir which was granted under the condition that the king convert to Islam and had to placate Mughal emperor Aurangzeb by building a mosque in Leh.

Early 19th century: Mughal Empire collapsed, Punjab and Kashmir came under the Sikh Rule.

1834: Gen. Zorawar Singh (Military general of the Dogra king Maharaja Gulab Singh) invaded Ladakh, king Tshespal Namgyal was dethroned and exiled to Stok.

1834-1839: Gen. Zorawar Singh led 3 expeditions to Ladakh putting an end to all possible rebellions or resistance.

1846: Ladakh was brought under the Dogra rule and became part of the Jammu & Kashmir.

1947- 48: Partition and the Pakistani raid. Pakistanis occupied Zaskar and Leh but was later evicted by the Indian army.

1949: China closed the border between Nubra and Sinkiang blocking the 1000-year-old route to Central Asia.

1950: China invaded Tibet. Dalai Lama and thousands of Tibetans take refuge in India.

1962: China occupied Aksai Chin.

1979: Ladakh reorganised into Leh & Kargil Districts.

1996: Ladakh Autonomous hill council.

2019: UT of Ladakh





# HAS BHARAT DONE ENOUGH TO DESTROY PAKISTAN'S TERROR OUTFITS FOREVER

*“Operation Sindoor is not just a military mission; it is was of our resolve, courage and a transforming India and this resolve has infused the whole country with a sense of patriotism and has painted it in the hues of the Tri-Colour. It is credited India’s home-grown Defense Capabilities for the Mission’s Success, following the spirit of Aatmanirbhar Bharat. This was the ultimate bravery of our soldiers, backed by the Power of Weapons, Equipment and Technology- made in India”*



## How Pakistani Military-Terrorist Outfits- Training Camps Nexus Operates?

Pakistan Army is backed by its Inter-Services Intelligence (ISI), which has been covertly supporting the activities of anti-India terrorist outfits, including Lashkar-e-Taiba (LeT), Jaish-e-Mohammad (JeM), Hizbul Mujahideen (HM), among others and has systematically coordinated financial, logistics, doctrinal and

military support to these outfits including providing direct combat trainings. Post Financial Action Task Force (FATF) sanctions, Pakistan military has tried to give a cosmetic makeover to terrorism in Jammu and Kashmir by giving new slick labels – such as The Resistance Front (TRF), People Anti-Fascist Front (PAFF), Kashmir Tiger (KT), etc to designated terrorist

organizations such as LeT, JeM and HM. Rebranding of these terror outfits has been done to avoid wrath of the global terror watchdogs and to depict terrorism as a home-grown indigenous resistance. Pakistani military officers pay regular visits to training camps of these terror outfits to supervise terrorist training sessions.

Terrorist Outfits such as LeT, JeM and HM have been provided with infrastructure concealed in government facilities to carry out their operations in Pakistan and Pakistan-occupied Jammu and Kashmir (PoJK). Several training camps (Markaz), detachments and launch pads of these terror outfits are currently being run near Army Facilities, Cantonments, Basic Health Units (BHU) and Primary Health Centers (PHC). Detachments such as Sarjal – Tehra Kalan (JeM), Mehmoona Joya – Sialkot (HM) are being operated in the campus of BHUs, providing necessary camouflage to activities of the terror groups. Terrorist groups have been provided with military grade communication equipment such as Long Range (LoRa)/Ultra Sets, Digital Mobile Radio (DMR), etc., to by-pass technical monitoring. Amongst various other methods, Pakistan military is also strengthening Pak-TSP (Pak-Terrorists Islamic Republic of Pakistan) Signaling Processes across International Border (IB) and Line of Control (LoC), to use spill over to aid infiltrated terrorists. Detachments such as Sarjal – Tehra Kalan and Mehmoona Joya – Sialkot (HM) houses High-frequency (HF) communication set-up for planning and coordination with infiltrated terrorists.

While detachments and launch pads were/are extensively used for staging arms training activities, religious indoctrination and other support activities such as funding, propaganda and expansion are being carried out with the backing of Pakistani establishment in larger facilities that are located well inside the country such as Markaz Taiba (LeT) in Muridke and Markaz Subhan Allah (JeM) in Bahawalpur. These Markaz not only serve as residences to major

commanders of the outfits but also serve as epicentre for radicalization and various training courses on intelligence, arms handling, etc. Additionally, the commanders of terrorist groups have been using these facilities (Markaz) to deliver anti-India rhetoric to masses in order to motivate the recruits for Jihad against India like the hate speech delivered by JeM chief Masood Azhar in December 2024 in Bahawalpur's Markaz Subhan Allah.



*Terrorists Training in Pakistan*



*Terrorists Camp in Pakistan*

Similarly, camps such as Markaz Abbas Kotli (JeM) and Markaz Ahle Hadith, Barnala (LeT) were/are being extensively used for indoctrination, scouting and as a base for planning terror activities including infiltration. In addition to providing logistics, financial support and operational bases to terror outfits, Pakistan army is strategically facilitating training of terrorists. Terrorists of LeT, JeM and Hizbul Mujahideen (HM) are being trained by Pakistan Special Services Group (SSG) in jungle/guerilla warfare. Camps and detachments such as Syedna Bilal (JeM),



Shawai Nalla in Muzaffarabad (LeT) and Maskar Raheel Shahid Kotli (HM) have been extensively used to impart arms training and physical conditioning to cadres of the terror outfits under the aegis of Pakistani army and ISI.

Although, after India's diplomatic pressure by reaching out to Financial Action Task Force (FATF) member countries after the Pulwama terror attack that left 40 soldiers dead, Pakistan was placed on the grey list in 2018 and was expected to show that it acted on this front to avoid being blacklisted, which would have a devastating cascading effect on its already broken economy. Seemingly, Pakistan had shut down key terror infrastructure, including over a dozen training camps across the Line of Control, ahead of anti-terror watchdog (FATF) plenary meeting, then, where it was to face the possibility of being blacklisted for non-compliance. Alas! that seemed to be eyewash and Pakistan Military- Terrorists Outfits-Training Campus Nexus continued, as ever.

### **An Apt Kinetic Action by India**

Alarming, the security threat is large enough that India requires, besides, pushing policies such as the Indus Water Treaty, Deft regional diplomacy to isolate Pakistan, and international coordination against terrorist financing; a broad National Policy Tools, including not only Cost Imposing Strategies and Peacetime Intelligence Operations but more Hard Military operations for supporting effort to manage External Risks. More so, aftermath recent Indian Heroic Military Operations, managing public expectations have to now face even bigger challenge. Operation Sindoor triggered the Indian populace with high expectations - some Nationals have greeted the conflict with bliss and others lamented the ceasefire. So Govt needs to be ready to manage these public passions in the next unpredictable crisis. Ultimately, as the Government knows such cost-impositions concepts are fundamentally a strategic, It does not cover the country for lasting resolution of any of its security

challenges. These strategies would mean India's challenge can, at best, be contained, alas, there are rising risks for India's External Security that would hardly end.

India's Operation Sindoor has been hailed as a decisive military victory by international defense experts including John Spencer and Tom Cooper. John Spencer, a prominent U.S. military veteran and head of Urban Warfare Studies at the Modern War Institute in New York, expressed that the operation was not symbolic but rather an example of decisive power being clearly and effectively applied. And that Operation Sindoor met and exceeded its strategic objectives of dismantling terrorist infrastructure, demonstrating military superiority, restoring deterrence, and unveiling a new national security doctrine. Adding to the chorus of international praise, Austrian combat aviation analyst and author Tom Cooper also described India's response as a 'clear-cut victory'. Cooper asserted that Pakistan's decision to move toward a ceasefire was a direct result of India's superior military response. He credited India's success to its advanced firepower and its multi-layered air defense systems. Both experts agreed that Operation Sindoor marked a significant shift in India's approach to Cross Border Terrorism and National Defense setting a new precedence in the Region.

### **War Inflictions**

As all of us know, latest war crisis with Pakistan was triggered by a terrorist attack at Pahalgam on April 22 which was especially provocative and calculated to be so, by targeting specifically Hindu men for point-blank execution. Tensions rose immediately, with consistent exchanges of small-arms fire across the Line of Control that separates Indian and POK. Then, soon after midnight on May 7, India launched its military response, called Operation Sindoor. It used a mix of Long-Range Stand-off Weapons, including Air-Launched Missiles and Loitering Munitions, to target Nine Sites



*Terror Camps Sites Struck by India on 7<sup>th</sup> April*

belonging to Terrorist Groups Lashkar-e-Taiba and Jaish-e-Muhammad, groups that have frequently attacked India, including at Pahalgam and were razed to ground just in 23 minutes of Air Strikes like Markaz Taiba, Muridke-1; Sawainala Camp, Muzaffarabad-2; Syedna Bilal Camp, Muzaffarabad-3; Barnala Camp, Bhimber-4; Abbas Camp, Kotli-5, Sarjal Camp, Narowal-6, Mehmona Joya Camp, Sialkot-7, Gulpur Camp, Kotli-8, Markaj Subhanallah Camp, Bahawalpur-9.

Later, against massive and totally failed drone attacks from Pakistan, India struck inside Pakistan on May 9 and 10, with intensified effective Air Strikes against 11

key Pakistan Air Force bases like Nur Khan, Rafiqui, Murid, Sukkur, Sialkot, Pasrur, Chunian, Sargoda, Skaru, Bholari & Jacobabad, leading to destruction of main capabilities of Pakistan's Air Force Strength by destroying their facilities including Pakistan's 2 Air Defense Systems in Lahore and Karachi and 3 Radar systems in Pasrur, Sialkot, Sialkot and Kasur Districts. Pakistan had launched its own counter-offensive, Operation Bunyanun Marsoos which was totally Encountered Harmless and rendered Grossly Ineffective by India. Thus, once more, the two sides escalated again to unprecedented levels, before agreeing to a ceasefire. It was much larger replay of the last Indo-Pakistani crisis of 2019, but in fact it signified a notable shift in India's military strategy towards Pakistan. For India, this crisis represents an important evolution in its military strategy against Pakistan; shifting from the issuance of threats to change Pakistani behavior, to the indirect conflicts to degrade terrorists' capacity. Now, this new striking strategy has a compelling logic, which has to be executed with improvisations in future crises.

(to be continued) .....

*Author writes for Socio-Eco-Politico Stability  
Contact: 9999989621,  
rajeshwardhar@rediffmail.com*



*Air Bases, Radar Sites & Air-Defense Systems Struck*



## EVERY SETBACK IS A SETUP FOR A COMEBACK

# A Kashmiri Pandit Testament

Life rarely travels in straight, unbroken lines. Its rhythm, much like nature, flows in crescendos and falls—rising, pausing, stumbling, and then unexpectedly soaring again. There is a peculiar beauty in this cyclic journey, as if the universe has embedded a hidden promise within every failure, a silent assurance in every collapse: that the end is never final, and that the night is merely a setup for the coming dawn. The oft-quoted phrase “Every setback is a setup for a comeback” is not just a motivational string of words—it is a profound philosophical truth. And if there is one community in contemporary history that has borne the full weight of this truth and risen like a phoenix from the ashes of exile, it is the Kashmiri Pandit community.

To speak of setbacks is to speak of loss, of rupture, of a sudden dismantling of all that was known, stable, and sacred. A setback shakes foundations. It humbles. It disorients. And for the Kashmiri Pandits, the exodus of 1990 was not merely a political or territorial dislocation—it was a civilizational wound. It tore them from their roots, from the sacred soil where Sharda Peeth once stood as a beacon of knowledge, where mystics like Lal Ded and Abhinavagupta unfolded the mysteries of the cosmos, where every stream and stone held a memory, a myth, a mantra.

The night of January 19, 1990, is etched into collective memory as a night when history shivered. Loudspeakers turned malignant, issuing threats. Homes were marked. Temples fell into silence. Fear was no longer abstract.



And thus began a mass migration—hurried, chaotic, humiliating. Entire families, carrying little more than a few documents and an undying sense of identity, left behind their homes, their neighbors, and their centuries-old way of life. They became refugees in their own land.

But what followed next is where the essence of comeback lies—not in erasing pain but in reclaiming purpose through pain.

The conditions were brutal. The tents of Jagti, Muthi, Purkhoo, Udampur, and countless other makeshift camps across Jammu and beyond did not merely shelter the displaced—they stifled them. In those canvassed enclosures, heat melted dignity,

poverty stripped away comfort, and disease spared no soul. Yet amidst the slow decay of routine life, one thing refused to erode: the will to rise again.

From the frayed fabric of those transit camps emerged engineers, doctors, musicians, teachers, poets, and civil servants—souls tempered in hardship and honed by resilience. The children of fruit vendors and daily-wage labourers dared to dream of cracking civil service exams. Their classrooms were cramped one-room dwellings, their benches the rough floor, their lights a flickering lantern. And yet, under the soot-stained glow, they learned Shakespeare and Shankaracharya in the same breath, imbibing both the Western canon and the metaphysical truths of Shaivism.

Their parents—once professors, scholars, priests—now swept floors, sold vegetables, or waited in relief queues. But their minds remained luminous. They did not merely raise children—they rebuilt a civilization, word by word, lesson by lesson.

This silent renaissance was not born of struggle alone, but also from a rare flicker of political empathy. There were a few who understood the anguish of exile not merely as a demographic statistic, but as a human catastrophe. Among them stood Bal Thackeray Sahab, whose intervention at a critical juncture would change the course of many destinies. At the earnest behest of Bhairon Singh Shekhawat Sahab, Thackeray ji opened the gates of opportunity by introducing special migrant quotas for displaced Kashmiri Pandits in technical and professional colleges across Maharashtra. That compassionate gesture soon echoed across India, with educational institutions in other states following suit.

It was a turning point—perhaps the turning point—in the academic journey of an uprooted community. In that single act of recognition, the children of exile were granted not charity, but a chance. A bridge was laid between the broken homeland and a hopeful horizon. Through that narrow window of opportunity, the exiled did not just

pass—they soared.

Education became the altar where dreams were reborn. Books replaced the brick homes left behind. Language became an heirloom—spoken with pride even in strange cities. Rituals continued with the same pious fervour, even if the Gangbal was replaced by a bucket of tap water. In exile, they preserved what the exile could not confiscate: memory, values, and vision.

And so, the setback became a crucible.

To understand the gravity of their comeback, one must acknowledge the depth of what was lost. The Kashmiri Pandits were not outsiders in Kashmir—they were its philosophical spine, its earliest chroniclers, its intellectual vanguard. They were the sculptors of Kashmir's metaphysical tradition—custodians of Shaiva thought, Sanskrit learning, and syncretic values that harmonized with Sufi currents. Their loss from the Valley was not just demographic—it was spiritual, cultural, and intellectual. And yet, they refused to be fossilized in nostalgia.

Instead of holding the bitterness of betrayal, they chose the balm of becoming. Instead of seeking vengeance, they sought voice. Writers like Rahul Pandita with *Our Moon Has Blood Clots*, or Rakesh Kaul's explorations of ancestral wisdom, or Dr. Subhash Kak's philosophical works gave their pain a literary permanence. Poets, like Pushkar Nath Koul or late S.N. Dhar, translated silence into verse. These weren't just comeback narratives—they were resistance wrapped in remembrance.

What makes their journey unique is the absence of loud retaliation. Their comeback was not marked by fire and fury, but by dignified defiance. No militant wings. No riots. No arson. Just a collective cultural rise—slow, steady, and striking. In a world increasingly defined by noise, their silence spoke louder.

The second generation, born in exile, perhaps never walked the alleys of Rainawari or smelled the saffron fields of Pampore. They never saw the snowfall over Kheer Bhawani or heard the conch blow at Martand. And yet, they carry Kashmir within them, like a spiritual

watermark. They speak Kashmiri. They light diyas on Herath. They recreate the shrines in makeshift apartments. This is comeback in its most mystical sense—not of geography, but of inner geography.

What makes a comeback possible after such a fall? The answer is layered. It is a blend of resilience, rootedness, and reinvention.

Resilience was taught not through books, but through experience. It was in watching a father who once taught physics now sell books on pavements. It was in hearing a mother hum bhajans while cooking in community kitchens. It was in the endurance of winters without heaters, and summers without fans. It was in standing in line for ration, and still attending school with shoes held together by faith.

Rootedness was their invisible anchor. In exile, they didn't become deracinated. They adapted to their new environments without abandoning who they were. Whether it was Mumbai or Mysore, Delhi or Dehradun, they carried with them the sacred thread of their civilization. Sharda script was revived by scholars. Bhakti songs were sung in South Indian temples. Discussions on Kalhana and Koshur literature continued in living rooms miles away from the Jhelum.

Reinvention came through necessity. The world had changed, and so they changed too—but without surrendering essence. They embraced technology, took to global professions, became visible in media, academia, science, and policy. And yet, the soul remained Kashmiri. Not in a jingoistic, exclusionary sense—but in a spiritual, intellectual, and aesthetic way.

The story of the Kashmiri Pandits is not just about loss—it is about legacy that refused to die. And that is what true comeback means. Not merely returning to a former state, but evolving into something more profound through suffering.

History has always reserved its admiration for those who rose from rubble. From the ashes of World War II, Japan rebuilt itself into a technological marvel. From apartheid, South Africa birthed Mandela. From near annihilation, the Jews built Israel

into a nation of innovation. And in the Indian context, the comeback of the Kashmiri Pandits—quiet, unheralded, and yet deeply powerful—stands among such examples.

Today, when one sees a Kashmiri Pandit youth entering the civil services, or writing a book, or reviving an ancient ritual, it is not just personal success—it is the vindication of a civilization's will to endure. It is a message to the world that while you can exile a people from their land, you cannot exile the land from their spirit.

And perhaps that is where the real lesson lies for all of us.

Setbacks are inevitable. They come as illness, betrayal, displacement, failure, heartbreak, humiliation. But if one can learn from the Kashmiri Pandit story, it is this: Let your pain not define you. Let your response to it do so. Let it carve something more resilient out of you. Let the exile give you insight. Let the void give birth to a new vision. Do not merely return—resurrect.

Because ultimately, a comeback is not just about rising after a fall—it is about rising with more grace, more strength, and more light than before. It is about embodying the truth that the setback was not a punishment, but a preparation.

The Kashmiri Pandits may still await physical return to their homeland, but in every way that truly matters, they have already come back. As thinkers, creators, mentors, and preservers of an ancient flame, they walk among us with quiet fortitude and living proof that setbacks are not ends—they are hidden doorways to new destinies.

So, when the night feels too long, when the burden feels unbearable, when the exile—be it physical or emotional—feels eternal, remember their story. Remember that the darkest nights often birth the most luminous dawns. And that somewhere, in the very heart of your current despair, your next beginning is quietly being born.

Because truly—every setback is a setup for a comeback.

*The writer can be reached at [sanjaypanditasp@gmail.com](mailto:sanjaypanditasp@gmail.com)*



## 10<sup>th</sup> Century Shivling Dig Up

The Department of Archives, Archaeology & Museums has revealed an ancient Shivling, skilfully carved from stone, measuring 137 cm in length and 160 cm in width.

Dating back to approximately the 10th Century AD, this remarkable artefact was recovered from the Jhelum River near the Army camp at Khanpora, Baramulla, during sand extraction by the local labourers.

After its discovery, the ancient Shivling was taken into custody by the Indian Army's 22 Medium Regiment in Baramulla.

Recognising its historical significance, the Army handed it over to the Department of Archives, Archaeology & Museums. The Shivling was then carefully transported and housed at the SPS Museum in Srinagar, where it will be preserved and showcased for public viewing.

This discovery represents a valuable addition to the cultural and historical heritage of Jammu and Kashmir, highlighting the importance of protecting and preserving the region's rich archaeological legacy.

## KHC Organises a Public Lecture on the Role of Budgami

On August 1, 2025, in a public function organised by Kashmiri Hindu Conference (KHC), the role and contribution of P L Koul Budgami, a veteran Kashmiri Pandit leader, a Trade Unionist, a socio-political activist, and a writer, was spoken about by the Convenor of KHC B L Thusoo who was presiding over the function. He highlighted the services of Mr Budgami to society as an ardent speaker and a crusader of social justice and human values.

On this occasion, Budgami announced his retirement from active KP politics due to health issues and expressed the hope that the community would continue its struggle with greater vigour and dedication to achieve its cherished goal.

## Jagti inmates' Concern Overwater Crisis

The inmates of TRT Tenements Jagti have criticised the government authorities over the prevailing water scarcity in the township and urged them to take immediate steps to restore and ensure a daily water supply to the area.

It is a matter of concern that no steps have been taken to address the acute water scarcity in the Migrant dwellings. Unfortunately, despite assurances from the relevant authorities, nothing has been done to hand over the water supply to the Jal Shakti Department. It was demanded that bore wells be constructed in the township to ease the problem.

President's nod to the Private Bill for KPs' rehabilitation, resettlement to be taken up in the RS President Droupadi Murmu has recommended that a private member's bill calling for the rehabilitation and resettlement of Kashmiri Pandits be considered in the Rajya Sabha.

The Kashmiri Pandits (Recourse, Restitution, Rehabilitation and Resettlement) Bill, 2022, was introduced in the Rajya Sabha by the Congress member Vivek Tankha on February 2, 2024. Bill had to get the President's nod, as it involved financial implications.

"If discussed and approved, this can be a turning point in the fight for justice for Kashmiri Pandits. It's a big achievement as very few bills with financial implications, get recommend by the President under clause (3) of Article 117 of the Constitution," said Mr Vivek Tankha, Member Rajya Sabha, who has placed the bill on the floor of the house.

## Highlights of the Bill, The Kashmiri Pandits (Recourse, Restitution, Rehabilitation and Resettlement Bill 2022)

Credits to Sh Avtar Bhat Sr Correspondent Daily Excelsior Jammu who has reported that the Kashmiri Pandits (Recourse, Restitution,

Rehabilitation and Resettlement Bill 2022) of Congress MP, Vivek Tankha which got President, Droupadi Murmu's nod for introduction in Rajya Sabha recently has strongly pleaded for declaration of Kashmiri Pandits as victims of genocide and change of their official nomenclature to 'Internally Displaced Persons' with immediate effect.

The Bill proposes the identification of a separate consolidated land for the rehabilitation and resettlement of Kashmiri displaced people within the Valley. The Bill stipulates that the process in this regard should commence within three months of the Act's formation, and land shall be allotted to each family of domiciled Kashmiri Pandits, whether living in camps or willing to settle in such a manner.

In this regard, the Government, in consultation with the Advisory Committee (the provision of which has been included in the Bill), may decide on a lump sum amount to be given to each person willing to resettle in Kashmir.

The Bill also urged the Constitution of an Inquiry Commission to investigate atrocities against Kashmiri Pandits.

The Government shall set up an Enquiry Commission, within one month from the date of enactment of this Act, to investigate into genocide and mass exodus of Kashmiri Pandits from their homeland.

The Inquiry Commission shall have prosecutorial power and the power to appoint a Judicial Tribunal. This Judicial Tribunal appointed under sub-section (2) shall have the authority to establish the causal factors responsible for the genocide of Kashmiri Pandits and bring the perpetrators to justice. The Inquiry Commission shall consist of a retired Chief Justice of Supreme Court—Chairperson, two former Judges of High Court of Jammu and Kashmir as members; four serving senior security officials from the Union Territory police, intelligence, paramilitary and military forces engaged in anti-terror activities, as may be nominated by the Government in consultation with the Advisory Committee, for construction of

houses and other expenditures for re-settlement, a cash relief of Rs 5,000 per person, subject to a ceiling of twenty thousand rupees per family be given every month to all Kashmiri Pandits, in such manner as may be prescribed which shall be subject to revision every three years. Bill has also kept a provision of the constitution of the Advisory Council for KPs.

It proposes the provision of a White Paper on the issue of Kashmiri Pandits documenting all events in the Kashmir valley about the atrocities and their plight, starting from the year 1988 till the enactment of this Act. The White Paper should be prepared by a High Level Committee comprising of retired Chief Justice of India as the Chairman with two retired Judges of the Supreme Court of India—Members, two sitting members of Parliament as nominated by the Advisor Committee—, two former Members of Parliament as nominated by the Advisory Committee—, four sitting or retired members of Legislature/Council of Jammu and Kashmir as nominated by the Advisory Committee and four other individuals as may be nominated by the Advisory Committee as members.

As per the provisions of the Bill, the High Level Committee as referred to under clause (iii) of this Sub-Section shall rely on depositions given by witnesses and lay special focus on the Reports and judgments of the Supreme Court and the High Courts of India, National Human Rights Commission, reports of any Parliamentary Standing Committees and Sub-Committees set up for the purpose of examining the issue of Kashmiri Pandits.

Moreover, the Government, in consultation with the Advisory Committee, shall take all measures as recommended by the Delimitation Commission, to ensure enhanced political representation of Kashmiri Pandits across Panchayats, Union Territory Legislative Assembly, and Parliament.

The Bill also proposes that for ensuring political franchise and to further the right of

political participation, a mechanism be created for enrolment of all migrant Kashmiri Pandits as voters and provide reserved seats in proportion to their numerical strength in local and Union Territory legislative bodies and provide all registered or domiciled Kashmiri Pandits, their right to vote for the candidate of their choice through a system of postal ballot.

Besides the Government, in consultation with the Advisory Committee, shall take such measures as may be necessary to establish an environment of economic justice, prosperity, and security for Kashmiri Pandits and other religious minorities to explore opportunities of growth and stability upon their return.

It also stresses that an appropriate corpus fund for grants to be given to five thousand small or cottage industries owned by Kashmiri Pandits shall be created within one month from the date of enactment of this Act.

Bill also strongly favours the promotion of women's Self-Help Groups in every village, and a grant amount, as decided by the Government in consultation with the Advisory Committee, shall be disbursed to each Self-Help Group.

To enhance employment opportunities for migrant youth who are either already living in Jammu and Kashmir or willing to return and resettle, the Government shall—create, within three months from the date of enactment of this Act, ten thousand direct employment opportunities to be accommodated within the Union Territory and to be filled up by only migrant or domiciled Kashmiri Pandits.

The Bill also suggests that the Government, in consultation with the Advisory Committee, decide upon a quota of reservation and eligibility criteria for migrant or domiciled Kashmiri Pandits, in Union Territory and Central Government jobs, which shall not be less than ten per cent.

The Bill keeps a provision of 21 representatives from the Kashmiri Pandit community in the Advisory Committee with at least three members drawn from the Global Kashmiri Pandit diaspora, out of which, at

least one Member shall be a woman; two representatives of non-Kashmiri Pandit minorities of the Kashmir valley, provided that out of the total membership of the Advisory Committee, at least 25 per cent but not more than 50 per cent of members shall be women.

The Bill also includes a provision for the issuance of domicile certificates. He suggests that the Government shall issue certificates of domicile to any person who is registered as a migrant by the Relief Commissioner (Migrants).

To create social, political and economic conditions that are conducive to an environment of safety and honour to all domiciled Kashmiri Pandits either living in the camps or willing to return back and resettle, the Government shall take appropriate measures that may include— grant of minority status to Kashmiri Pandits in terms of clause (c) of Section 2 of the National Commission for Minorities, Act, 1992, within two months from the date of enactment of this Act.

It suggested that a Board be established, known as the Kashmiri Hindu Shrines Board, on the lines of the Shri Mata Vaishno Devi Shrine Board and the Shri Amarnathji Shrine Board, in accordance with the provisions of the Religious Endowments Act, 1863.

For the safety and security of migrants, the Government shall issue necessary orders to declare the Kashmiri Pandit community and other religious minorities as an at-risk population and make necessary security arrangements for them.

## **PNBMT discusses in its Core Group and Reiterates its Support for the Temple Protection Bill.**

The Prem Nath Bhat Memorial Trust (PNBMT) convened a core group meeting on July 27, 2025, in Jammu to deliberate on vital issues concerning the Kashmiri Pandit (KP) community.

The meeting reiterated the Trust's firm stand that only the passage of the Temples and Shrines Bill can provide a robust mechanism for safeguarding the temples and shrines of Kashmir. It was emphasised that any Board



constituted without statutory powers would be ineffective and unable to ensure protection against vandalism or desecration.

Kashmiri Lal Bhat, a senior member of the Trust, informed the meeting about a significant legal victory concerning the farcical mutation of migrant lands in Kashmir, achieved through a suo moto revision order issued by the Additional Commissioner (T), Kashmir, under Section 15 of the Land Revenue Act. The case, relating to impugned mutation No. 1059 dated January 14, 2000, of village Watdooro, Galwanpora, tehsil Budgam, district Budgam, involved the illegal transfer of migrant property from Suresh Mohan to Abdul Rehman under Section 121 of the Act. The mutation was declared void due to procedural violations and jurisdictional overreach, as such matters fall within the purview of a collector of the first class. The Additional Commissioner recommended setting aside the mutation and initiating a departmental inquiry against the officers involved. This order, now submitted to the Financial Commissioner, Revenue, Jammu and Kashmir, has the potential to reopen all similar cases of illegal mutations of migrant lands.

### **Chief Secretary Atal Dulloo Launched the Renovation of the Vicharnag Temple**

On 18 July 2024, Chief Secretary Atal Dulloo visited the ancient Vicharnag temple, a site of

historical and religious significance, in the Nowshera area of Srinagar city.

The visit aimed to conduct an on-site appraisal of the works being undertaken for the revival, restoration, and conservation of the monumental asset under the Government's initiative to preserve the rich cultural and architectural heritage.

On the occasion, the Chief Secretary kick-started the renovation and restoration work of the ancient Vicharnag temple, also known as 'Vichar Sahab'.

The Chief Secretary, while reviewing various project components at the site, directed the officers to execute the works at a fast pace, strictly adhering to the set timelines and maintaining the quality of work as envisioned under the project guidelines.

Speaking on the occasion, the Chief Secretary emphasised that the renovation and conservation work on the prestigious project is aimed at restoring the temple's centuries-old past glory and preserving its cultural and architectural legacy

On the occasion, the public, particularly the members of the Pandit community from various parts of the country, participated in the event and sought blessings from Shri Vichar Sahab.

*Source: Agencies  
Editing: Vijay Kashkari*

## **SHIVA YOGINI LALLESHWARI**



Paintings By- Dr. Rattan Parimoo

# KASHMIRI PANDIT MARTYRS

## List for August Month

Team Naad pays homage to the martyrs who were brutally killed by Jihadists in Kashmir, leading to the ethnic cleansing of Kashmiri Pandits from their homeland. NAAD shall continue to honor these innocent victims of Islamic fundamentalism on a monthly basis.

*The list below is not comprehensive. We request community members, along with friends and relatives of the victims, to share additional details of the martyrs so that we can compile a complete record and pay tribute to them.*

S No.	Martyr's Name	Location Killing	Date
1.	Sh. Dina Nath Raina	-	15-08-1989
2.	Sh. Jia Krishan Bhan	Dribyar, Srinagar	02-08-1990
3.	Sh. Ram Nath Bhat	...	06-08-1990
4.	Sh. R.K. Handoo		09-08-1990
5.	Sh. Arjan Nath	Shalipora, Budgam	09-08-1990
6.	Sh. Saroop Narayan	...	10-08-1990
7.	Sh. Manoj Kumar	...	10-08-1990
8.	Sh. Prathavi Nath Bali	...	10-08-1990
9.	Sh. D.N. Chowdhary	...	11-08-1990
10.	Sh. Roshan Lal Chowdhary	Rainawari, Srinagar	11-08-1990
11.	Sh. Vasudev Pandita	Rohama, Anantnag	11-08-1990
12.	Sh. Tarlok Chand	Achabal, Anantnag	11-08-1990
13.	Sh. Autar Krishen Pandita	...	12-08-1990
14.	Ms. Babli Raina	Sopore	13-08-1990
15.	Sh. Darshan Koul	Anantnag	15-08-1990
16.	Sh. Maheshwar Nath	Kupwara	16-08-1990
17.	Sh. Madan Mohan	Sopore	17-08-1990
18.	Smt. Baljeet Kour	...	17-08-1990
19.	Sh. Chand Ji Kher	Vessu, Anantnag	17-08-1990
20.	Sh. Rattan Lal Raina	Rainawari, Srinagar	18-08-1990
21.	Sh. Shanker Nath Tiku	Wadwan, Badgam	21-08-1990
22.	Sh. R K Koul	Nai Sarak, Srinagar	24-08-1990
23.	Sh. Gopal Ram	Kokernag, Anantnag	28-08-1990
24.	Sh. Bansi Lal Raina	Srinagar	29-08-1990
25.	Sh. Mahesh Chander	...	30-08-1990
26.	Sh. Omkar Nath	Baramulla	30-08-1990
27.	Sh. Surinder Kumar	...	26-08-1991
28.	Sh. Kanya Lal Dudha	...	14-08-1993
29.	Sh. Radha Krishen Koul	...	24-08-1990

## Integrated BBA-MBA programs are gaining popularity

For many years, students pursuing courses like Engineering, Commerce, Humanities, etc., after completing their 12th grade, have built their careers by obtaining a PG degree in Management. While in school. They join Undergraduate courses of their choice based on that after Class 12.

Every student aspired to compete in the Common Aptitude Test (CAT) to seek admission in Postgraduate (PG) courses in Management at the prestigious IIMs. Recently, several IIMs have introduced a five-year Integrated BBA-MBA programme, which is gaining popularity among students pursuing a career in Management.

In an article, O. R. S. Rao, Chancellor of the ICFAI University, Sikkim, has put the question, whether Management can be considered a career choice by students right after class 12, alongside other alternative professional courses in disciplines such as Engineering, IT, Medicine and Law? He has examined his question in the referred article, "innovative management education formats that are being launched by the reputed Business Schools in India to enable the students and parents to take informed career decisions early."

Here are the highlights of the article, headwise:

### ❖ Current status of enrolment in management programs at UG

The All-India Survey on Higher Education (AISHE) was an annual survey conducted by the Ministry of Education to gather data on the State higher education in India. The report, AISHE 2021-22, shows a significant increase in student enrolment and Gross Enrolment Ratio (GER).

In 2021-22, about 29% of the students enrolled in under-graduate programs in

professional streams after Class 12, the largest was in Engineering and Technology (11.8%), followed by Education (5.2%), Medicine (5%), I T (2.8%), Management (2.7%) and Law ( 1.6%). Management was not among the top preferred choices for UG programs after class 12.

However, in the last five years, enrolment in BBA programs has grown by over 50%, with about 4,300 institutions, 80% of them in private, offering the program in which about 3 lakh students graduate yearly.

### ❖ Challenges faced by management programs

Employability of BBA graduates has been lower than for other professional programs, both in terms of percentage campus placements and salaries offered, possibly due to a mismatch in the skills of the students versus industry expectations. Most recruiters prefer postgraduates for managerial roles. Due to this, several BBA graduates have been forced to pursue post-graduation in Management, so much so that in most non-IIM Business Schools, about 30% of the MBA students are BBA graduates.

A comparative study of the curricula of BBA and MBA of most of the Business Schools reveals that there is significant overlap between the two.

### ❖ BBA four-year program formats from IIMs

Besides the traditional three-year BBA degree, in pursuance of NEP-2020, several institutions have been offering four-year BBA programs, with the option of Honours or research in the fourth year. Recently, IIMs at Sirmour and Kozhikode launched a four-year Bachelor of Management Studies (BMS) program, with the first batch starting in 2025.

Students can opt for minors in areas like Economics, Public Policy, AI & ML and will have opportunities for international exchange

and internships. IIM Sambalpur offers a Bachelor of Science (B.S.) in Management and Public Policy.

#### ❖ **Five-year integrated BBA-MBA**

A significant recent initiative is the introduction of five-year integrated BBA-MBA Integrated Programs in Management (IPM), started by IIM Indore in 2011, making it the first of its kind in India. Following its success, it is now offered by six more IIMs (Amritsar, Bodh Gaya, Jammu, Ranchi, Rohtak, and Sirmaur).

Besides the IIMs, other reputed central government institutions such as the Indian Institute of Foreign Trade, Kakinada, NALSAR and IIT Mandi are offering it now. Even leading private B Schools such as the T. A. Pai Management Institute (TAPMI), Manipal, Nirma University, and NMIMS (in its six campuses) have introduced the program. This rapid adoption of the program by several reputed institutions validates the market acceptance of the IPM model.

This dual-degree program is ideal for bright, ambitious young students interested in making an early decision about a career in Management after Class 12. Admission for the program is through competitive national-level entrance exams such as the Integrated Program in Management Aptitude Test (IPMAT), conducted by the IIM Indore, and the Joint Integrated Program in Management Admission Test (JIPMAT), administered by the National Testing Agency (NTA), both of which are widely accepted by several other institutions. NMIMS selects its students through the NMIMS Test for Programs after Twelve (NPAT).

In 2024, approximately 52,000 students took the IPMAT and JIPMAT tests, with about 770 students selected by the IIMs, resulting in a selection ratio of roughly 1.4%. This is less than the CAT selection ratio for MBA in the IIMs, reflecting stiff competition. It is estimated that about 80,000 students took the NPMSAT test in 2024.

The IIMs follow the typical structure of a 3+2 model wherein the initial three years are

dedicated for holistic development of the students through robust foundational inputs in a diverse array of subjects such as Humanities, Literature, Fine Arts, Mathematics, Economics, Statistics, Psychology, Sociology, Computer programming, alongside "dura" le skills" suc" as critical thinking, problem solving, communication and leadership.

As students advance, the curriculum transitions into more specialised, advanced management topics covering Finance, Marketing, Operations, Strategy, Business Analytics and Human Resources. It also strategically integrates core business disciplines with cutting-edge fields such as Artificial Intelligence and Technology. The IPM model also avoids duplication/overlap in the curricula of BBA and MBA.

The varied curriculum approaches by each institute highlight a strategic difference in how different institutions plan for early talent development. IIM Amritsar offers courses in Quantitative Finance and Economics, whereas IIT Mandi offers BBA in Analytics and MBA in Data Science & AI as early specialisation.

In the case of the IIMs, the students join the regular MBA students after the first three years. However, in other premier institutions, a separate program structure has

#### ❖ **Career progression and industry perception**

Graduates of IPM programs of IIMs participate in the same final placement processes as their postgraduate program (PGP) peers, gaining access to top recruiters across diverse industries. Experience so far shows that the IPM graduates from the IIMs received premium campus placements in the same league as their flagship MBA graduates.

The industry perception of IPM graduates, so far, is largely positive, especially for those from the IIMs, whereas for other premier institutions, the branding is in the making. Although the total financial outlay for the IPM is significantly higher than that of the traditional BBA and MBA, the integrated format offers students long-term economic benefits, including earlier entry into a

management career and accelerated career progression.

#### ❖ **Projected growth in the next three years**

As the IT sector navigates the challenges of AI's impact on entry-level jobs, a technology-management career could be an attractive, future-proof option. A rewarding career opportunity will fuel increased demand for the IPM program.

The corporate world is increasingly demanding leaders who are well-versed in both technology and Management. The IPM curriculum's integration of Artificial Intelligence, Technology, and a focus on data-driven decision-making directly addresses the evolving corporate demands. Furthermore, the growing emphasis on Environmental, Social, and Governance (ESG) principles and sustainable business practices in MBA programs aligns well with the holistic and socially responsible development fostered by IPM programs.

In response to this demand, there is a clear trend of expansion by educational institutions. In 2025, the number of IPM admissions in the IIMs is expected to grow by a healthy 30% to reach 1,000 and in other reputed institutions to about 3,000. More IIMs, such as Lucknow and other premier private universities and Business Schools, are expected to introduce the IPM program next year. In contrast, the existing ones are expected to increase the intake in the next few years.

#### ❖ **Way ahead**

Looking ahead, the IPM model is poised for sustained growth, driven by an increase in student demand and the corporate sector's for early-groomed, adaptable, tech-savvy leaders. For the Business Schools, this presents an attractive opportunity, which they need to

seize and structure the IPM in line with industry requirements, and groom the students as per their expectations.

For youngsters interested in a management career, it is an excellent option to get an early entry into the industry with accelerated professional growth. Considering most managerial jobs are unlikely to be impacted by AI, IPM can also build a future-proof career for them.

### **NMC Grants Conditional Renewal to Twenty-two Medical Colleges in Karnataka**

The National Medical Commission (NMC) has granted conditional renewal and recognition to 22 government medical colleges in Karnataka for the academic year 2025-26, which had earlier been issued show-cause notices for not meeting the parameters, including infrastructure and faculty requirements.

The colleges have been given four months to comply, but no penalty has been imposed on any of them this year. They have been warned that admissions will be restricted for the next academic year if the system is not rectified.

In the year 2024-25, the NMC had imposed a penalty in the range of ₹2 lakh to ₹15 lakh on 16 government medical colleges, which had failed to meet the required norms.

Twenty-two government medical colleges are functioning in the State. However, these colleges have failed to meet standard parameters, including infrastructure and faculty recruitment. Therefore, the NMC had served show-cause notices to all these colleges.

*Source : The Hindu*

*Feedback : vijaykashkari@gmail.com*

**“Gorun Vounnum Kunui Vachun  
Nebrae Douppnum Aendree Achun  
Sui Gav Lalli Vakh Tae Vatchun  
Tavai Mye Hyotum Nangai Nachun”**





# AIKS Matrimonial Service



Looking for a suitable match for our younger Son. Masters in Engineering, presently employed with leading Indian Auto Multinational as Asst Manager International Operations @ Chennai. Date of Birth: 07/06/1996, Time of Birth: 2.57am, Place of Birth: Noida. Family based at Noida. Pls respond on shahshah108@gmail.com / 9910076101



Seeking alliance for my daughter. DOB: 8-06-1994, Time: 15:45(PM) in Chandigarh, Height:5.1” Qualification: B.Sc in Microbiology from Punjab University Chandigarh. MBA in Marketing, Diploma in Computers applications. Working as Product Manager in Torrent Pharma one of the leading Pharma Company in Ahmedabad. Valley Address: Nai Sarak, Srinagar. Present Address: Ahmedabad/Chandigarh. Please contact on WhatsApp 9417687460 for Takini and Biodata.



We are looking for a suitable match for our son born on 09th June 1995 at 9:30 am at Dehradun. Qualification: B.Tech in E&I from Amrita School of Engineering, Coimbatore, TN, India. MS from Northeastern University, Boston, Massachusetts, USA. Working in an e-commerce company in Boston. Ht. 180 cms. Parents: Father retired from ONGC as GM & Mother retired as Gazetted Officer from Central Government department are settled in Dehradun & Chennai. Sister working in Microsoft is married and settled in USA. Preferences: US based girl & ht. 5.6 feet or above. Interested family may contact on +919445005028, +919840345098kamalzutshi60@gmail.com.



Seeking alliance for our daughter DOB October 1999, born in Jammu. Height 5'-8". Qualification: - BA in Mass Communication (Journalism), diploma in International Humanitarian Law, Post Graduation in Rural Development (result awaited). Working as partnership manager in Edu. Tech Company at Hyderabad. Valley Address: - Safa Kadal, Srinagar, Present Address: - Talab Tiloo, Jammu. If interested please contact or WhatsApp Tekni & Kalawali on 9796220711, 8899284050.



Seeking Suitable Alliance for my Daughter, DoB-21.02.1996, ToB - 10.40 AM, Place of Birth – Jammu, Height - 5'4” (165 cm), Prof. Qualification - MBBS from Manipal College of Medical Science, Pursuing DNB Anesthesiology at Medanta Hospital. Family Background: - Father running own Business M/s Imperial Pack Masterz (www.ipmasterz.com), Mother in a Government service, Sister MBBS Graduate. Valley address-Rainawari, Srinagar, Kashmir, Home address - JasolaVihar, New Delhi.Preference-Co-profession/ Civil Servant, Mobile / WhatsApp Number – 9818879945 Email Id- vakilrajinder@gmail.com/ vakil@ipmasterz.com



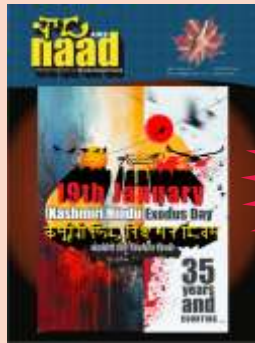
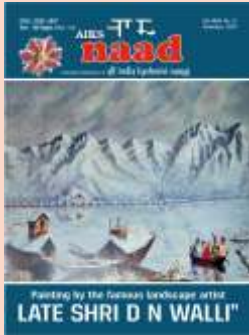
Seeking Alliance for my Son Date of birth:-19-12-1990, Time of birth:-9.25 pm, Place of birth:- Jammu, Height:-5'.10", Qualification:-B.tech(EEE) fromMDU Rohtak.Job Discription:- Marketing Director VaYu (Vivekanadayoga university), Work from home/ anywhere. Previously worked as Marketing Manager,Sewa International (USA) Delhi. Permanent address (Valley) Proper Budgam-Town. Present Address:-Durganagar Jammu, Email:-Chandkishankoul@gmail.com, MobileNo:-8899511408, Whatsapp:-8717071706



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