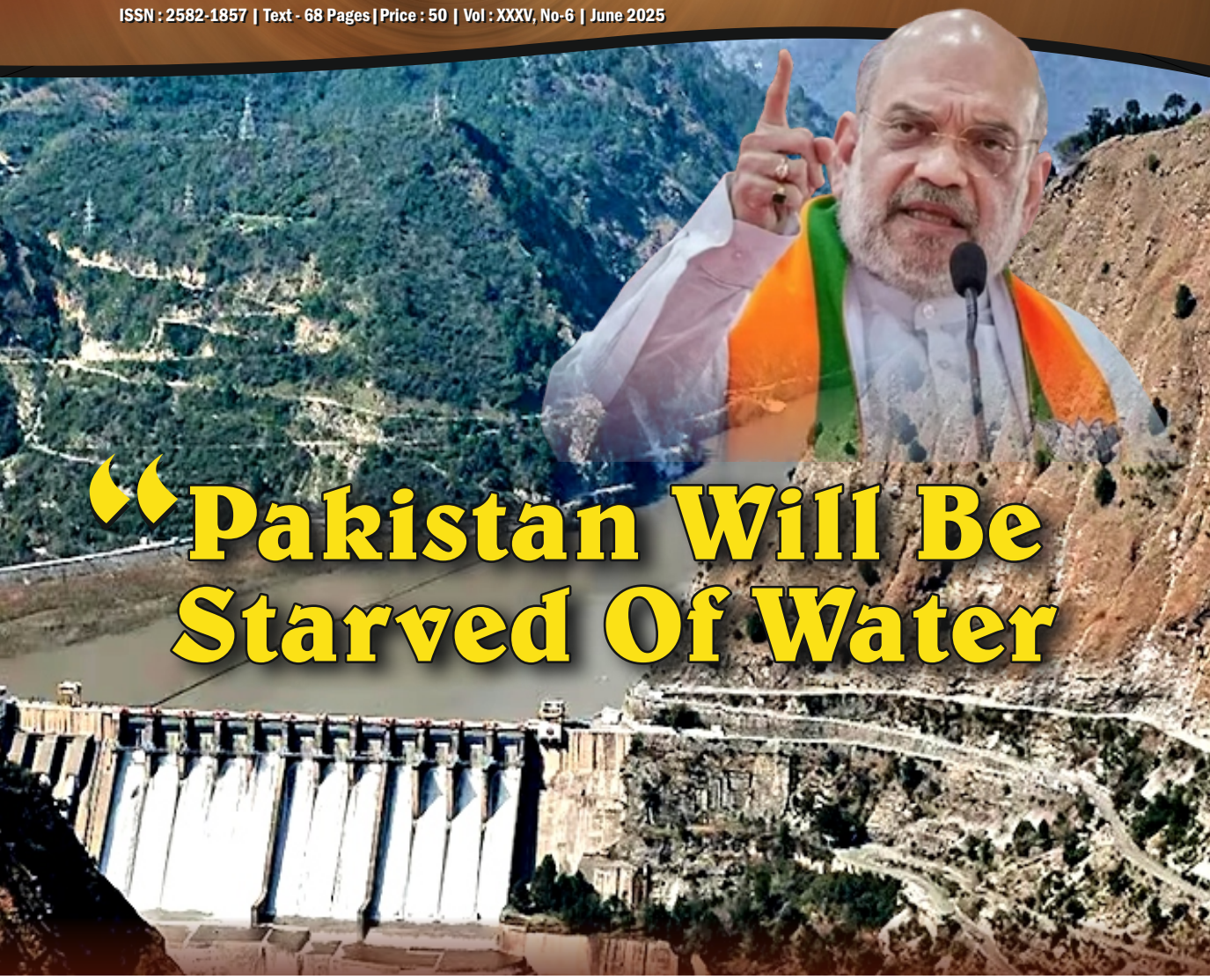




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- Amit Shah



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Editor's
Note — P 04

President's
Desk — P 05

General Secretary's
Column — P 06

Highlights on AIKS TRUST

- BOT AIKS Trust — P 08

World in Turmoil

- Col. Tej K Tikoo — P 10

Nationalism Subjugated to Narrow Political Ends

- Maj Gen Harsha Kakkar — P 13

The Gory Account of Genocide in the Heaven of India

- Dr. Parvath G. Aithali — P 16

The Plight of Kashmiri Pandits - A Call for Justice and Resolution

- Prof. Virender Bangaroo — P 21

Kashmiri Pandits and Farooq Abdullah

- Col. Rajeev Raina (Retd.) — P 24

Nilmata Puran

- Dr. C.K. Gariyali — P 26

Raja Birbal Dhar : A Saviour of Kashmir

- Sanjeev Munshi — P 29

Martyr Ruchir Kumar Koul

- Hira Lala Kak — P 33

COVID-19 : Kncoking on the Door Again What You Need to Know About the Disease

- Dr. Viny Kantroo — P 35

From Exile to Amnesia "A Cultural Reckoning"

- Aruna Munshi — P 38

The Rising Importance of Artificial Intelligence

- Kashyap Dhar — P 40

From Exile to Essence

- Dr. Ravi K Dhar — P 42

Meditative Liberating Activity

- C L Kaloo — P 44

Crusade on Our Temple Heritage - Gautama Nag Tirtha

- C L Kaul — P 46

Exploring the Mysterious Arjaraj Guf

- Inder K Koull — P 49



LOAL
Book Review
Dr. Inder Krishen Kilam P 52

Tribute to Social Worker
Dr. Roshan Lal Bali — P 51

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REGULAR

JK Diary	56
Naad Education Folio	61
AIKS Matrimonial Service	64
Kashmiri Pandit Martyrs	65



Editor's Note

Dear Readers,

Success of the Operation Sindoor has shifted the international opinion in favor of India. The world has become wiser in knowing the proxy war unleashed by terror state Pakistan which is sponsoring, sustaining and supporting terrorism as a state policy. By visiting the various countries in the form of all party delegation, the Member of Parliament's also highlighted the terror shenanigans of Pakistani state and the need of subsequent Indian military response. Various countries have understood the Indian point of view and have shown their sympathy and support. This exercise must be done regularly to raise the awareness across the countries and expose the terror state Pakistan. Infact, a special task force must be constituted to expose the terrorism emanating from Pakistan and how to impose cost on terror infrastructure through kinetic and non kinetic means.

Meanwhile, the recent interview of Home Minister Amit Shah must be appreciated where he has categorically mentioned that Pakistan will be starved of water. More such means are required in future to defang the terror state. However, the Home Minister should also ensure that terror operatives within Kashmir Valley are duly punished. It is still a mystery that terrorists who massacred innocent tourists based on religion on 22nd April are untraceable. The jihad in Kashmir is primarily directed towards Hindus and GOI need to understand this hard reality. Diagnosis for terrorism cannot be tourism; this government strategy

must be re-evaluated. The minorities in Kashmir are the strategic assets of Indian State and any attempt to ignore them shall have far reaching consequences for the safety and security of the Indian nation. The government must strengthen the minorities and ensure special packages are given to them as an incentive to combat terrorism.

Kashmir is now connected to rest of India through railway line, millions of dreams shall get fulfilled and it shall enhance security and economic activity of the UT at the rapid pace. In all this the only people who shall be deprived of this progress are the aboriginal Kashmiri Pandit community who are still waiting for their dream to return to their Homeland. GOI must look into this issue on priority and engage with the community at the highest level. We in Naad are constantly championing the need for engagement of government with genocidal victims. GOI has its duty towards rehabilitation and aspirations of the displaced Kashmiri Pandit community, their hopes from present government must not get belied else the words of urdu poet Nadim Nadeem shall come true;

*In se ummīd na rakh haiñ ye siyāsāt vaale
Ye kiśī se bhī mohabbat nahīñ karne vaale*

“Don’t place your hopes in these political folk—

They’re the sort who never truly love anyone.”

मनील गैंगरकर



From the *President's* *Desk*

Respected All

Namaskar to All AIKS family,

As we enter religious tourism and pilgrimage particularly Mela Kheer Bhawani Tulmulla and seeing the rush as usual at Tikker Kupwara, North Kashmir and many spots in South Kashmir, the dawn has set for new hopes for our return & rehabilitation. We expect an Apex committee back again after it was abolished in the year 2014 to take up matters with State government, But at the same time Unity eludes us. We are fighting within, which gives an edge to the govt classifying us as a divided class. The expose of mis-managements in various temples and religious institutions but without a Plan B in place has demeaned the community further. Expose or whistle blowing should always be followed by replacements.

As I return to Delhi after a 15 days stint in motherland in District Kupwara, Srinagar & Badgam, this was my first big event when a rally of 50 bikers came to Sharda Temple at Teetwal, I tried to gauge the mood at the grassroots. I did meet 2 groups as a civil society initiative involved in inter faith dialogue in Srinagar and Badgam, I could gauge that we should continue to engage in dialogue with civil society and simultaneously pressurize Central & State Govt as well, for our demands that pave way ultimately to our return & rehabilitation.

Operation Sindoor has taken heavy toll and religious tourism is being viewed with utmost care particularly annual Amarnath Yatra. One can still see around 35000 Kashmiri pandits in valley during this summer.

As per our manifesto, without wasting time, we will like to have a membership drive particularly amongst youth. Further making our

visibility in Kashmir by setting up a branch office there for co-ordination with non-migrants and PM package employees. AIKS as the name suggests should have a base in Kashmir as the name itself is suggestive of that "Kashmiri Samaj" but till now we haven't been able to do so. Working in tandem with affiliates & other KP organizations, financial sustenance, having a permanent office in Delhi, 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.

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

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

We wish our AIKS extended family a vibrant future.

May Sharda Mata bless us all !!

Er. RAVINDER PANDITA
Tel : 9811143024



Sunil Kaul



General Secretary's Column

The aftermath of Pahalgam terrorist attack led to a violent and serious, though short-lived conflagration between India and Pakistan. As India had previously conveyed in no uncertain terms its intent, that it will hit terror outfits stationed within Pakistan and involved in terror activities in Kashmir, India hit well-known terror bases of PoK and Pakistan mainland. These involved multiple drone attacks on five terror camps in PoK and four in Pakistan, inflicting serious damages on LeT camp at Muridke and Jaish-e-Mohammad camp at Bahawalpur. These attacks resulted in destruction of both these camps, as also those living within these structures, which were completely destroyed.

The next day, both Pakistan Government officials and elected representatives of Pakistan & its Punjab province were seen offering Nimaz-e-Janaza at the burial site of these Jihadis killed in the Indian strikes. Later, Pakistan tried to hit India with drones & missiles which, besides killing some civilians, did little damage to our army assets. As Pakistan raised the ante, India hit eleven Pakistani air bases, causing extensive damage to them. It was, as a result of this huge loss, that Pakistan offered a ceasefire which India accepted.

During this period AIKS organised a number of meetings of our community at various places to build the morale of our people and gear them up for any eventuality that might occur if the conflict lasted for more days.

AIKS also had in place some contingencies to help the national cause if required. However, as the conflict lasted only for a brief while, these contingencies were put on hold.



We would like to inform our esteemed readers that AIKS would be in the forefront of leading its community in the service of the nation whenever required.

AIKS Core Committee Meeting – 10 May 2025

The AIKS Core Group convened on **10 May 2025** at the AIKS Office to deliberate upon a series of organisational matters. The session was productive and led to several critical decisions aimed at institutional growth and community welfare. Key resolutions included:

- **Deepening collaboration** between AIKS and its affiliate organisations to unify efforts and objectives.
- Enhancing the **circulation and timely delivery** of *Naad* and *Vaakh* magazines to a wider readership.
- Formation of **specialised subcommittees** to streamline and execute planned initiatives efficiently.

- **Up gradation of the AIKS website** to improve functionality and engagement.
- **Proactive solicitation of advertisements** to ensure the financial viability of *Naad*.
- Expansion of the **GenNext initiative**, particularly with a focus on **youth from the valley**, addressing their concerns and fostering meaningful engagement.
- Identifying measures for **financial strengthening** of the organisation to support long-term sustainability.

Restoration and Management of AIKS Records

The recent relocation of the AIKS office from Faridabad to Pamposh Enclave brought to light the **deterioration of archival records**, including key documents dating back to the organisation's inception. Several files were found to be either unindexed, damaged, or in disrepair—hindering administrative efficiency.

Acknowledging the gravity of the issue, the Core Committee resolved to support the

General Secretary in a systematic **sorting and restoration process**. Although the office assistant is diligently working, the magnitude of the task necessitates broader involvement.

Key priorities identified for this initiative include:

- **Updating and digitising** the list of *Naad* and *Vaakh* subscribers.
- **Indexing and cataloguing** historical and administrative files.
- Reviewing the **status of affiliated organisations** and updating records accordingly.
- Assessing damaged materials for **restoration or responsible disposal**.

This effort is vital not only for operational clarity but also for preserving the rich institutional memory of AIKS.

As we move forward, I urge all members, affiliates, and well-wishers to stay committed to our shared mission—serving the Kashmiri Pandit community with integrity, unity, and purpose.

Vijay Kant

Cartoon by: Anil Nakhasi





Issued by: BOT AIKS TRUST



HIGHLIGHTS ON **AIKS TRUST**

THE AIKST, WITH THE CONTRIBUTION OF ITS FOUNDER MEMBERS AND OTHER BENEVOLENT KPS, CONTRIBUTED IMMENSELY TO HELP, ASSIST, GUIDE AND NAVIGATE EDUCATION, SKILL DEVELOPMENT, CAREER AND FINANCIAL NEEDS OF NUMBER OF KPS IN TREMENDOUS NEED IMMEDIATELY AFTER ITS SET UP.

Kashmiri Pandits (KPs) have been living in uncertainty in the valley of Jammu & Kashmir for centuries including since independence of India in 1947. The insecurity peaked in 1989-90 when the insurgents terrified the minority Hindu community in the valley with terrorism which resulted in near 100% exodus of the KPs from their places of ancestors and have been in exile since.

At the time of exodus of KPs in 1990, the All India Kashmiri Samaj (AIKS) was already a decade-old organisation, which was conceived in 1980 to coordinate the KP organisations throughout India, where KPs had migrated long before 1990. AIKS was established to support social and cultural needs of the KPs who had migrated to various parts of India prior to 1990.

The 1990 exodus of KPs from Kashmir brought new challenges to the community of economic and political nature. Lakhs of displaced KPs from the valley were facing significant problems, including education, career and financial issues in respect of the next generation. Recognising such grave issues, the AIKS at its 1993 AGM in Jaipur decided to set up an independent trust and named it All India Kashmiri Samaj Trust (AIKST) and accordingly, registered a trust deed on 26.02.1993 (Trust Deed), with 90 founder members, including almost all the stalwarts of the KPs active at that time. Pt. S. L. Shakdhar, Pt. T. N. Kaul, Pt. J. N. Kaul, Pt. Shankar Kaul, Pt. R. K. Kachru, Pt. Gautam Kaul and Pt. D. N. Munshi were nominated as first board of trustees (BOT) of the AIKST. The main

objectives of the AIKST included to create employment opportunities and provide career counselling to address the needs of the uprooted and economically weaker sections of the community.

The AIKST, with the contribution of its founder members and other benevolent KPs, contributed immensely to help, assist, guide and navigate education, skill development, career and financial needs of number of KPs in tremendous need immediately after its set up. However, after about two decades of its set up and significant contribution, the AIKST gradually became less active.

In 2016, the former president of AIKS, Pt. (Late) M. K. Kaw, handed over the responsibility and authority of AIKST to the then-president of AIKS, Pt. Vijay Aima, without being formally nominated as a trustee in a Governing Council (GC) meeting of the AIKST. Pt. Vijay Aima functioned as the Chairman of the AIKST along with certain other members of the KP community and was expected to call a GC meeting in 2020 upon completion of his term as trustee of AIKST to reconstitute the board of trustees as per the provisions of clause 7 and other relevant provisions of the Trust Deed. Unfortunately, Pt. Vijay Aima failed to do so and remained continuously defiant even after repeated reminders by various founder members of the AIKST.

Failing to convince and pursuing Pt. Vijay Aima to call a meeting of the GC, finally, few founder members, including Pt. Ravindra Munshi, took initiative and called a GC meeting

on 24.01.2022 and the same was held under the Chairmanship Pt. C. L. Sadhu, a senior founder member of AIKST. Pt. Vijay Aima and Dr Romesh Raina (who was the President of AIKS at that time and consequent to that was an ex-officio member of the BOT of AIKST) preferred to abstain from the said GC meeting. At the said GC meeting, a new BOT was constituted, namely, Pt. Kuldeep Drabu, Pt. C. L. Sadhu, Pt. Vijay Kashkari, Pt. Sanjay Sapru and Pt. A. K. Raina. Pt. Sunil Kaul, President of KP Sabha Kolkata and Dr Romesh Raina, were inducted as ex-officio members of the BOT. Later Pt. Sunil Kaul resigned from the BOT. The newly appointed board of trustees unanimously nominated in its meeting Pt. Kuldeep Drabu, Pt. Vijay Kashkari and Pt. Sanjay Sapru, respectively as the Chairman, the Secretary and the Treasurer.

Unfortunately, after the said GC meeting, Pt. Vijay Aima created a skirmish by refusing to hand over the AIKST papers to the newly elected BOT unless Dr. Romesh Raina was elected as the Chairman of the BOT. There was a significant conflict between the outgoing Chairman of AIKST and the newly formed BOT. To further aggravate the situation, Pt. Aima scheduled an illegally GC meeting on 03.04.2022. Disconcerted by his unjustified act, three founder members of AIKST, Pt. Ashok Kaul, (Late) Pt. M. L. Bhat and Pt. R. K. Kaul approached a competent court in New Delhi on 25.03.2022, for a legal resolution and prayed in their petition for cancellation of illegally scheduled GC meeting by Pt. Vijay Aima on 3.04.2022, approval of the BOT constituted on 24.01.2022, and direction to Pt. Vijay Aima to hand over the AIKST records to the newly constituted BOT.

The Hon'ble Court was pleased to cancel the illegally called GC meeting scheduled on 03.04.2022. However, further proceedings of the Hon'ble Court were systematically delayed by Pt. Vijay Aima, Dr Romesh Raina and two KPs, who were having no relevance with AIKS Trust, as so held by the Hon'ble Court, namely, Pt. Rohit Dhar and Smt. Anupama Lahori Ganjoo.

After failure of multiple attempts by various respected KPs, including Pt. Ravindra

Munshi, to resolve the issue outside of the Court, and the lengthy proceedings, the Hon'ble Court, based on mutual consent of the Plaintiffs (namely, Pt. RK Kaul and Pt. Ashok Kaul) and the Defendants (namely, Pt. Vijay Aima and Dr. Romesh Raina) ordered on 26.09.2023, a fresh election of the BOT under the observation and monitoring of Ld. Shri O. P. Saini, a Retired District and Session Judge. The Hon'ble Court had further ordered that the electoral roll was formed of the founder members as listed in the Trust Deed and the life members, who can prove their bona fide based on the requirement of clause 6(ii) of the Trust Deed as Court observed that the list of life members submitted by Pt. Vijay Aima and Dr. Romesh Raina is not reliable.

Under the chairmanship of court appointed observer, the GC meeting was held on 29.03.2025 and Pt. Ravindra Munshi, Pt. Kuldeep Drabu, Pt. M. K. Pajan, Pt. Sanjay Sapru and Pt. Vijay Kashkari were unanimously nominated as members of the BOT.

On 01.04.2025, the Hon'ble Court ordered the President of AIKS at that time, namely, Pt. Ravinder Pandita, to hand over all the papers of AIKST to the BOT. Upon receiving the documents/record from Pt. Ravinder Pandita on 12.04. 2025, it was observed that a few important documents and records are either damaged or in poor condition. Pt. Ravinder Pandita clarified that he received the documents and records in such a bad condition from Pt. Vijay Aima through Dr. Romesh Raina. The fact in this regard has been observed and recorded in the Handover/Takeover letter signed by Pt. Ravinder Pandita and Pt. M.K. Pajan, Secretary of AIKS Trust.

The BOT in its meeting on 09.04.2025 elected Pt. Kuldeep Drabu, Pt. M. K. Pajan, and Pt. Sanjay Sapru respectively as the Chairman, the Secretary and the Treasurer of the AIKST and also inducted Pt. Ravinder Pandita, the Ex-officio member of the BOT.

The newly elected BOT has begun the work of AIKST to endeavour to bring it back on track as envisioned by the founding members of AIKST, as soon as possible.



 Col. Tej K Tikoo



World in Turmoil

Each war, or civil war, or such strife, has something common at its core, i.e., the desire to dominate and own the resources that the two belligerents claim to be their own.

It is not merely the natural Tsunamis and earthquakes which wreak havoc with the world, hitting thousands and destroying billions of worth of material resources and damaging environment whose worth is incalculable. There are other man-made events too which have played havoc with the world. Even when we have not seen big wars since the end of War-II in 1945, the smaller wars, confined to limited geographical areas, have, nevertheless, resulted in huge loss of life and property. As a matter of fact, after the end of WW-II, millions of lives have been lost to these small wars or to civil wars raging in many parts of the world. The post - WWII era saw the Korean war (1950-1953), Vietnam war

(1955-1975) Sino-India war (1962), Indo-Pak wars (1947-48, 1965, 1971) and now the one that has just been halted (May 2025), also resulting in huge destruction. We have seen wars in west Asia (1948-49, 1956, 1967, 1973) and smaller wars in the same region between Israel and Lebanon and Gaza. We saw war in Falkland (1982) and many other places. These wars have spanned the entire period between end of 1945, till 2022 (Russia-Ukraine war). Besides these, there have been civil wars, some with the support of external powers, while others were strictly confined to warring factions within the country. Even here, big powers used one or both factions as a proxy to serve their own ends. Iraq, Syria, Kurdish rebellion in Turkey, break-up of Yugoslavia into Croatia, Kosovo, Serbia North Macedonia, Bosnia's Herzegovina, all contributed to this destruction. Similarly, Somalia, Nigeria, Kashmir, Parts of Pakistan, Philippines, South Africa and many other places have witnessed enormous bloodshed over long periods. The world has not, practically, seen any peace during all these years.

At present, we now have two full-fledged wars going on. The third one, between India and Pakistan just ended after a brief





They consider it their religious duty to convert others to their faith, failing which they believe their scriptures enjoin upon them to use violence when all other methods to convert, fail.

two-day war. Why does such violence take place and what are the causes of these conflicts? Each war, or civil war, or such strife, has something common at its core, i.e., the desire to dominate and own the resources that the two belligerents claim to be their own.

There are other reasons too; for example, the ideological differences which motivate a section of the people to indulge in war with the other non-conforming group. This is applicable to the universally-accepted concept of Jihad among Muslims against the non-believers, referred to as Kaffirs. They consider it their religious duty to convert others to their faith, failing which they believe their scriptures enjoin upon them to use violence when all other methods to convert, fail. This was earlier true of the Marxist philosophy too, which enjoined upon the working class to use force to spread their philosophy of equality and capture of resources for common good.

Since 2022, the Russian-Ukrainian war is raging and does not appear to be ending anytime soon. Till the break-up of Soviet Union in 1989, Ukraine was an important part of U.S.S.R. In fact, it was one of the places where Soviet Union's nuclear assets were deployed. It was also a place where German

forces fought pitched battles against the Soviet forces during the Nazi blitzkrieg into the vast southern expanse of Soviet Union. It was the philosophy of Glasnost and Perestroika, enunciated by Gorbachev, and supported and egged on by the U.S. and its western allies, which succeeded in breaking up the empire built during the rule of Tzars. However, at that time, Gorbachev had extracted a definite commitment from the West which stipulated that NATO, the trans-Atlantic military alliance of America and its European allies, will not expand eastwards. But as soon as the Soviet Union broke up, most of these newly independent states became members of NATO. Before the Soviet Union broke up, NATO had only 16 members, which has expanded to 32 members today, having admitted nearly all those countries which broke off from Soviet Union. This was a clear case of violation of sovereign commitment given to Soviet Union from which the U.S. and its allies backed off. Russia considered the expansion of NATO eastwards to its door step as a breach of Trust. However, as far as Ukraine joining the NATO military alliance was concerned, Russia drew a red line- Ukraine MUST not join NATO.

All these wars Just prove that domination, capturing material and natural resources, and ideological battles have always been the fodder for conflicts from the lowest level of human habitation to the highest levels of nation states.



When indications started coming in that NATO was likely to admit Ukraine, Russia invaded Crimea, a peninsula jutting into and dominating Black Sea, that permits Soviet Russian an easy access to the warm waters of Mediterranean Sea. Since then, the relations between the NATO members and Russia have deteriorated appreciably. The belligerent attitude of Ukraine and its near possibility of becoming a member of NATO, and the Russian suspicions about the real intentions of the expanding NATO, served as a trigger for the Russian invasion of Ukraine in Feb 2022. Since then, with the military equipment and logistics support provided by NATO, Ukraine has proved that it is no push-over. The Russians on the other hand have captured the Donbas area including the nearly 20% of the Ukrainian land mass, mostly populated by Russian-origin people. It is a different matter that Russia has not remained unscathed in the war, having suffered huge human and material losses. The recent loss of its 34% of bomber fleet in drone attacks launched by Ukraine in Siberia and in areas bordering Mongolia, has particularly been a humiliating blow to Russia.

It is, therefore unlikely that Russia would want to end the war on such a disadvantageous note. Ukraine is also unlikely to sue for peace because it has not been able to regain control of either Crimea or Donbas areas. Besides, the U.S., NATO and other European allies would want to keep Russia involved in the war that is draining it of its economic and military resources.

The same, to some extent, is true of the Israel-Iran war, that is presently raging in Middle East, where the two belligerents are locked in a serious conflict.

All these wars Just prove that domination, capturing material and natural resources, and ideological battles have always been the fodder for conflicts from the lowest level of human habitation to the highest levels of nation states. That is the reason why apostles of peace, particularly those springing from the Indian sub-continent, have always preached philosophies of selflessness, renunciation, universal love and peace. These are the only ways to ensure that human beings live in sync with the environment and in peace and harmony with each other.



Maj Gen Harsha Kakkar



Nationalism Subjugated to Narrow Political Ends



Political parties are playing up political games, thereby sabotaging Indian success. The fault lies across the board, my views.

A tweet of Salman Khurshid, while being part of the national delegation of MPs to SE Asia, described the Indian political environment perfectly. He tweeted, 'When on a mission against terrorism, to carry India's message to the world, it's distressing that people at home are calculating political allegiances. Is it so difficult to be patriotic?' His questioning patriotism of his party colleagues was not well accepted.

While he did elaborate on it later, it cut little ice. Some political parties expected their members to continue toeing the party line even when representing a unified India. Manish Tiwari followed Khurshid when he mentioned, 'When it comes to India's self-respect, we all

rise above party politics.'

When questioned on what message he has for politicians in India, while leading his team to different countries, Shashi Tharoor mentioned, 'Anybody who considers that working in the national interest is a sort of anti-party activity needs to question themselves rather than us.' He added, 'We are not here on a party-political mission. We are here as representatives of a united India.' Congress spokesperson Udit Raj responded, 'I could prevail upon PM Modi to declare you as super spokesperson of BJP.'

In India everything is politics. The truth gets brushed aside, efforts of the armed forces in securing the most incredible victory in four days, against a nuclear power, backed by China and Turkey, are sidelined, solely because the major battle is that of votes in forthcoming elections. While the ruling BJP

will take credit for what happened, after all they are in power and took decisions as also faced possible risk of failure, which many previous governments failed to do, the opposition will seek excuses to deride the government and. As is the norm, the armed forces will remain silent but hurt with constant mudslinging.

The drama started with opposition political parties demanding announcement of aircraft losses, solely because Pakistan raised this bogey as part of its narrative, with no proof except on 'social media.' This was a coordinated effort of Pak and China mainly because Operation Sindoor broke the myth of Chinese defence products, largely its air defence, missiles, drones and aircraft.

India's counter-narrative was weak. Questioning the armed forces and government by political parties within India was exploited by Pak media adding heft to their narrative.

The statement by senior armed forces officers that losses don't count but what is important is the mission and achievement of goals was ignored. The CDS's interview in Singapore when he mentioned, 'there were losses, but numbers don't count,' was questioned by the Congress with its spokesperson Jairam Ramesh mentioning, 'Whatever General Chauhan has said this information should have been shared with opposition leaders.'

Has any nation even in ongoing conflicts ever declared material losses? None including Ukraine, Russia or even Israel. Has Pakistan admitted its losses. Material losses are never announced, while human are. Pakistan has neither admitted to material, human or even infrastructure damages. Rather than heaping praise on the forces for having achieved national aims, they are being questioned.

The next debate was that of the ceasefire.

The announcement by the Indian DGMO that the same was requested by his Pakistan counterpart after heavy strikes devastated their strategic assets, was discarded. Trump's words that he brokered the ceasefire were taken as the gospel truth by opposition politicians in India. While some may consider it as political games but the same was exploited by Pakistan to discredit the Indian claim of their DGMO requesting for a ceasefire.

In desperation to gain few votes, opposition politicians also played into the hands of Pak PM Shehbaz Sharief and Bilawal Bhutto, who have repeatedly thanked Trump for his intervention and sought his help in pushing through future talks. The Pak narrative gained ground globally, while the Indian one was dumped because our own 'so-called nationalist political leaders,' questioned their armed forces statements on the subject.

It is not that political leaders, cutting across party lines, were unaware of the Indian end state, determined jointly by service chiefs and the government. Hopefully they are intelligent enough to comprehend statements on the subject. They knew that India had no intent of enlarging the conflict as its the main adversary is China, not Pakistan.

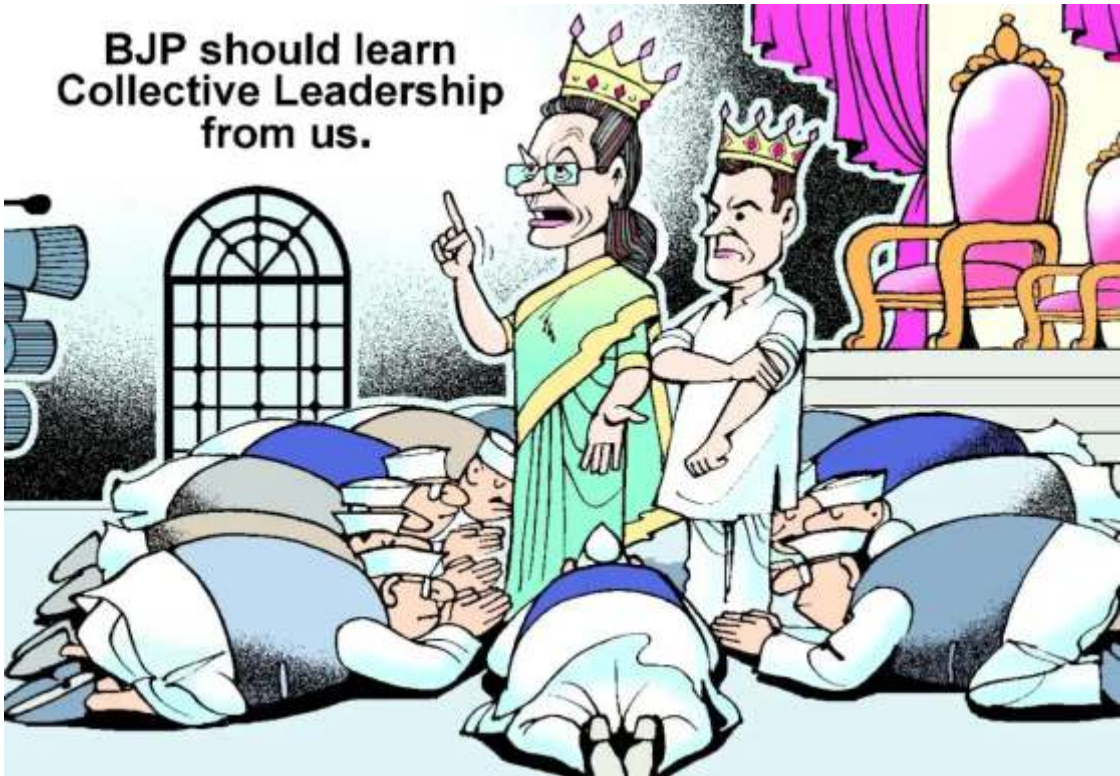
They were also aware that India had no plans of invading Pak to capture territory as formations earmarked for offensive operations were never fully mobilized. However, in their desperation to garner votes, they ignored the same.

Politicians were also aware that the Indian response was 'calibrated and non-escalatory,' targeting Pakistan's terrorist camps, aptly explained by senior officers briefing on the conflict. It was only after Pakistan responded with drones and missiles that Indian strikes were launched at his strategic assets and bases to force him to come to terms at the earliest.

The reason for this battle for votes

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**BJP should learn
Collective Leadership
from us.**



resulting in opposition political parties playing into the hands of Pakistan, is not solely their doing. The government ignored them, as soon as the ceasefire happened, despite them standing beside it after Pahalgam, supporting the government in its decision to militarily target Pakistan, barely questioning what lapses led to Pahalgam. Such apathy by the ruling dispensation displaying scant regard for the opposition added to distaste and distrust within the Indian political system.

India's counter-narrative was weak. Questioning the armed forces and government by political parties within India was exploited by Pak media adding heft to their narrative.

What should have been questioned and hopefully, will be in the monsoon session of parliament, is responsibility for Pahalgam. Lack of security, permitting tourists to visit an unsecured location as also intelligence failures are subjects which entail a detailed probe, not Operation Sindoor. Another aspect which needs to be discussed is the role of China and its support to Pakistan. This will have ramifications in the long term. Finally, the government should be forced to explain what was achieved by sending delegations of MPs across the world.

The problem in India is that elections are always ongoing in some state or the other. For short term gains major political parties seek to deride others, ignoring the fact that sometimes such actions are damaging for the nation. At the end of the day, the nation's global standing suffers while providing fodder to narratives created by adversaries. India needs mature politicians who can see beyond their noses and votes, but alas they do not produce them anymore.

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 Dr. Parvathi G. Aithal



The Gory Account of Genocide in the Heaven of India



On April 8, 2025 after chairing a security review meeting in Srinagar, Home Minister Amit Shah announced that the “terror ecosystem” in the region had been “crippled.”

Any kind of injustice done to others makes us feel restless. Any kind of violence done on others makes us feel stifled. Any kind of threat to life given on to innocent people makes us furious. But what will be our condition if we hear the story of a biased act culminating in wreck less shooting, killing and bloodshed? No doubt it will make us feel tongue-tied and numb. However, this was the same predicament in which the Kashmiri Hindu aboriginals had been caught before their exodus from their much beloved motherland Kashmir. The book “And the Valley Remained Silent” is the agonizing account of the same horrible and spine chilling narrative of the Kashmiri Hindus

written by Dr. Rahul Magazine, presently serving KMC Hospital at Manipal (Udupi) as a doctor. Since he himself is the second generation member of a family affected, we may fully trust it as authentic.

The 266 pages of the book are stained with human blood and tears all through, making the readers' heart bleed. The fact that the Muslim fanatics and fundamentalists of the valley had incessantly given physical and mental torture to the Hindu aboriginals of the land in the name of protecting their religion makes our blood boils. Of course, the terrorists originated in Pakistan with a slogan that they are Jihadis, fighting to safeguard their religion. They trespassed and came to Kashmir also to take the

Kashmiri Muslims to their fold. Their intention was to eliminate and expel the minority Hindus from Kashmir and make it a part of Pakistan. That is why they instilled this idea among the Kashmiri Muslim population, threatened the youths to join their gang and assist them drive away the Hindus from Kashmir.

All these did not happen all of a sudden. The preparations to wipe out the Hindus had started with a neat plan around 1986 itself. In the beginning, threatening, attacking, gun-shooting and bomb explosion in public places used to be very rare. But as the years rolled on, the Jihadis became more and more aggressive, always hunting for their victims. Besides the Jihadis, there were the Azadi fighters too, who demanded the separation of Kashmir from India. Very often, there used to be processions holding placards and crying of slogans against India. The Muslims of the valley were under the impression that there are only Hindus living in India, whom they did not want. They hated the Kashmiri Hindus assuming that they supported India. Thus, Kashmir had become a hub of anti-India activities and communal frenzy torturing, looting, bamboozling, sabotage and shooting the Hindus as and when they liked. On the whole, they were trying to obliterate the Hindu community living in Kashmir. The only option they gave was either to convert to Islam or run away to Jammu or other parts of India. Their atrocities reached their height in January 1990 when there was a mass exodus of lakhs and lakhs of Hindus who left the valley unable to bear with their hooliganism. The threat to their lives given by the Pakistani terrorists and the locals trained under them, made them flee despite cherishing a strong desire in the heart of their hearts to remain in their homeland. It all happened just because of the amoks spewing venom on them, their blind dedication to their religion and their stark ignorance of the fact that they hated a community which open heartedly loved the people of all other religions. They felt overjoyed when their brethren left the place and they immediately grabbed hold of their houses and landed properties.

Once when the author went for a conference at Kochi, two Muslim youths whom he met near a synagogue, without any hesitation told him that nothing would have happened to those run away Hindus if they had stood firm.

Now it is more than three decades after the dismal event took place. The author of this book has written it with a particular purpose. It is not just for recording the memories of those days. As a doctor, when he got chances to visit different parts of India, the Kashmiris whom he met there told him that the usurpers of their properties in Kashmir must be feeling guilty of the sins they have committed and that is why they are trying to cover themselves behind the stories fabricated by themselves that none of them had forced the Hindus to leave, but they ran away out of fear. The terrorists had given a threat just to instill fear in them so that they would not obstruct their plans. Once when the author went for a conference at Kochi, two Muslim youths whom he met near a synagogue, without any hesitation told him that nothing would have happened to those run away Hindus if they had stood firm. This made the author seriously think that the actual truth might be buried in history and only the concocted stories will last forever. This realization made him decide to write a book on all the bloody incidents as a documentary and pass it on to the future generation.

Dr. Rahul very systematically begins his narrative with the details of the early historical glory of Kashmir - its scenic beauty, its beautiful temples, its cool weather, and its peaceful life under the successful rules of Kings like Kanishka, Lalithaditya, Avanthivarman, Jayasimha and the like. But gradually with the invasion of the Mohammedans from Turkistan and Iran, the life of the Hindus was in peril. They not only tormented them physically but plundered and tore down their temples which were a part and

parcel of their life. After the Mohammedans, the Mughals came and they also did the same. During Aurangajeb's rule, the persecution and forced conversion of Hindus were resumed. After his death, the Afghans invaded the valley and took it into their possession. Under them, the Hindus were petrified. Then Maharaja Ranjith Singh defeated the Afghans and the Sikh rule continued till the advent of the British. Then Ranbir Singh, the Dogra ruler of Jammu, defeated the British and took Kashmir into his possession. During the Dogra rule, India's struggle for independence started. Then Hari Singh, the last Dogra king, had some clash with Jawaharlal Nehru. So, when India got freedom, Hari Singh thought of separating Kashmir as an independent kingdom. When Pakistan noticed him off-guard, it immediately let loose a large set of tribal raiders to attack Hari Singh's army. At this time, the Muslim troops of his army turned traitors and deserted him. As a result, Hari Singh had to accept defeat. The tribal raiders indulged in large scale loot, rape and killing, targeting only the Hindus and Sikhs. This made the Dogra King send a request to the government of India for help. The Indian troops landed at Srinagar after he signed the Instrument of Accession to the Indian Union. The raiders were pushed back by the Indian army and a large part of Jammu and Kashmir was liberated. Gradually, the Dogra king was ignored by Nehru and after passing civil codes 35 A and 370, the power of ruling was given to Nehru's friend Sheik Mohammed Abdulla.

Dr. Rahul begins to speak about the afflictions suffered by the beleaguered Hindus from this point onwards. After its

They felt overjoyed when their brethren left the place and they immediately grabbed hold of their houses and landed properties.

accession to the Indian Union, the Muslim political leaders became relentless, exercising their power wherever they liked. When the Land Reforms Act was passed, its primary beneficiaries were the Muslims. And the Hindus were deprived of their lands which they had inherited from their ancestors. In fact, the Muslims, large in number, were very poor till then, almost on the verge of begging. But, now, their economic prosperity flourished to such an extent that their status in the society rose very high.

When terrorism broke out in the valley, the politicians of both Kashmir and outside propagated the news that the Muslim youth had revolted due to the abject poverty and hardships they faced in the valley. The author says that it is far from truth. The politicians incriminated the Kashmiri Hindus for dominating and exploiting the Muslims after Independence. It is really laughable to think of such a small minority exploiting such a big majority.

From the lowest chaprasi to the chief minister, all positions had been occupied by the Muslims. The Hindus were replaced in government jobs under a well thought out plan. In the name of Jihad there was a gradual criminal neglect of the minority and its culture. Year after year the Hindus were pushed aside to such an extent that the public celebration of their religious festivals also was banned by the government. The bigotry of the Muslims grew up in such a way that they openly asked "Are you a Muslim or a Hindu?" Even the small school children were not an exception. The author had his primary and secondary education in such a disheartening atmosphere.

Education and employment Sectors were completely in their hands and they deliberately denied opportunities of higher education and government jobs to the Hindus, despite their performance being far better than the others. The gives several such instances where the Hindu youths were thwarted primarily viewing their religion.

The mass exodus of the Hindus took place in 1990. But the prelude to it had been written around 1984 itself. Day by day violence and

From the lowest chaprasi to the chief minister, all positions had been occupied by the Muslims. The Hindus were replaced in government jobs under a well thought out plan.

vandalism went on increasing with added strength and vigor. The terrorists who came from Pakistan, threatened every Muslim household, pointing their gun that their children should join their gang. If they protested, the youths were forcibly taken. If they found any Hindu speaking against their Azadi movement, they were shot on the spot. The author says that Kashmir had become another Nazi Germany.

The author's father was a professor of Engineering in REC Srinagar. He and many of his friends used to advise the youth to concentrate on their studies instead of joining the sinister terrorists. Therefore, all of them were in the terrorists' hit list. The terrorists played the trick in such a treacherous way that they took the local Muslims to their good books and instructed them to act friendly with the Hindus for catching hold of them easily. Every other day there used to be strikes, riots, traffic block, bomb blasts and curfews everywhere. The Hindus, who strongly believed that their children's higher education was the only way out, found it a Herculean task to send their children to school. The author quotes several instances where unpredictable situations used to be there even on the day of important public examinations. Those who went out from their houses to buy groceries, or purchase some items of urgent need, were not sure of returning home safely. Many Hindus were shot dead in public with no one to take care of their bodies lying in a pool of blood.

When the situation was worsening like this, the Govt. of India appointed Jagmohan as the Governor of Jammu-Kashmir. CRPF also was sent to take care of the situation. But the violence did not subside because the terrorists and their accomplices started doing their underworld activities behind the screen. Ethnic cleansing was their main agenda.

According to them the Hindus were the 'supporters of India and Mukhbirs (informers). Hence they did not have any right to remain in Kashmir, they blurted. They sent anonymous threatening letters to them saying that if they continued to live there any more, they would lose their lives. They had only one choice-either convert to Islam or run away to Jammu. On 19th January 1990, the genocide reached its pinnacle. The terrorists had taken the mosques also to their possession, from where they announced on loudspeakers in an intimidating tone that the life of the Hindus was at peril. There was no other alternative left for lakhs and lakhs of Hindus but leave their dear homeland, where they had been born and brought up in houses built thousands of years ago by their ancestors. They had to leave in a hurry, without taking their important precious belongings. Besides, they did not have any good facilities in Jammu to live there with their families and they had start afresh facing a lot of inconveniences. Though they wanted to go back to their former abode, they could not do it because within no time their houses and lands had been illegally occupied by their neighbors, who used to be very friendly and affectionate with them earlier. A few of them came forward to buy their properties at a throwaway price.

The bigotry of the Muslims grew up in such a way that they openly asked "Are you a Muslim or a Hindu?" Even the small school children were not an exception.

The author feels deeply disturbed when some genuine questions rise in his mind:

'Is all the talk about equality of men meaningless? If one's faith determines one's fate, why this empty talk of equality?'

After leaving the valley, the Hindus, with penury from head to foot, had literally become refugees. But the Kashmiri politicians' euphemistically called them 'migrants'. The author points out that the same people had called the heartless terrorists 'militants' to minimize the effect of their harsh deeds. However, the spiritual power of the Hindus did not allow them to accept defeat. They knew that Kashmir was the abode of Goddess Sharada, and they believed that education is the only means of coming up in life. That is why they struggled hard to give good education to their children without discriminating between boys and girls. As good luck would have it, their dreams came true when their children fared well, came up with flying colors in higher education and were placed in lucrative jobs. Now they are happily settled in different parts of India. But the memories of their traumatic experiences three decades ago and their inability to go back to their native place have made them feel terribly forlorn, says the author.

While expressing his sorrow about the back-stabbing of many of the Kashmiri Muslims, the author does not forget to pay his tributes to some of the broad-hearted Muslims with very liberal views. His childhood friend Yusuf is a well-read knowledgeable person. His mother had treated the author like her own son. She had

When terrorism broke out in the valley, the politicians of both Kashmir and outside propagated the news that the Muslim youth had revolted due to the abject poverty and hardships they faced in the valley.

"There is no doubt that the majority of the Muslims did not actively participate in killings and rape. But they did not raise their voice against terrorism"

great fear that her son might be forced to join the terrorists' gang. The author's father also had good friends. They believed in communal harmony.

"There is no doubt that the majority of the Muslims did not actively participate in killings and rape. But they did not raise their voice against terrorism" says the author. (P.260). their silence indirectly helped the terrorists to carry on with their brutal and barbarous deeds. Hence, silence also is harmful, says the author. That is why he has given the title "And the valley remained silent". Today also the same silence remains there, and that has led to the recent massacre at Pahalgam. Had the entire Kashmiri population vociferously raised their voice in the beginning itself, the valley would have remained safe today.

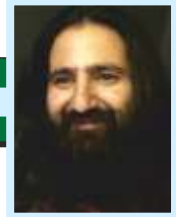
Dr. Rahul has neatly presented the entire story of the sufferings of the Hindu aboriginals of Kashmir valley under the tyranny of the terrorists. He is very careful in choosing appropriate words to describe the delicate situation in an objective style as he himself says that his purpose is to make a document of the sad events ungrudgingly for future reference.

[About The Author : Dr. Parvathi G. Aithal is a retired Professor of English from Bhandarkars College Kundapura. Born and brought up in a village called Dharmathadka near Jumble, she had her education at Kasaragod govt.college and Manasaganthohri Mysore. She received her doctorate degree from Kannur University Kerala.

She is a famous writer, writing in five languages- Kannada, English, Hindi, Malayalam and Thulu. So far she has published more than 100 books. She has received several prestigious awards from the Govt. of Karnataka as well as private organizations. She has worked as a member of the jury six times to decide Central Sahitya Akademi translation awards.]



Prof. Verinder Bangaroo



The Plight of Kashmiri Pandits A Call for Justice and Restoration

The Kashmir Valley, once a symbol of communal harmony and cultural richness, has been marred by decades of turmoil and displacement. The forced exodus of Kashmiri Pandits, a community that has been an integral part of the region's heritage, is a stark reminder of the complexities and challenges that plague the region. This article aims to shed light on the plight of Kashmiri Pandits, with a specific focus on the issues of property encroachment, temple desecration, and the need for a comprehensive Shrine Management Bill.

The Exodus and Property Grabbing

The forced migration of Kashmiri Pandits from the Valley was facilitated by various factors, including

a concerted effort to create a "nation of one faith only" and property grabbing by individuals looking to exploit the situation. Many Kashmiri Pandits have not only lost their homes but also their ancestral lands, with some managing to hold on to their properties despite significant pressure. However, they often face difficulties in getting support from authorities, and individual efforts to fight for their rights have been largely unsuccessful.

Encroachment and Distress Sale

A significant issue that needs to be addressed is the encroachment of properties belonging to Kashmiri Pandits. Many properties were sold under duress, often at throwaway prices, in the

aftermath of the exodus. These sales, which can be termed as "distress sales," were made under coercion, intimidation, or undue influence. The government must take concrete steps to address this issue and ensure that these properties are returned to their rightful owners.

Government Inaction and Lack of Support

The government has issued circulars regarding the rights of Kashmiri Pandits, but these have been inconsistent and limited in scope. District-wise profiles of Hindu shrines and cremation grounds are lacking, and the government has not taken adequate measures to protect these sites or prevent land grabbing. The lack of a clear policy and effective implementation has led to further marginalization of the Kashmiri Pandit community.

The Need for a Shrine Management Bill

There is an urgent need for a comprehensive Shrine Management Bill that covers all shrines and provides for:

- Proper documentation of Kashmiri Pandit properties
- Protection of temples and cremation grounds
- District-wise profiles of Hindu shrines and cremation grounds
- Effective management and maintenance of these sites

The government must take concrete steps to address the issues faced by Kashmiri Pandits,

including land grabbing and property disputes. This requires a concerted effort to document and protect their rights, as well as provide support to those who have been displaced or marginalized.

Restoration of Properties

The government must take a firm stance on the issue of encroached properties and distress sales. Properties that were sold under duress or coercion must be restored to their rightful owners. The government should:

- Identify and document properties that were sold under duress or coercion
- Take steps to vacate encroached properties and restore them to their rightful owners
- Provide compensation to those who have purchased properties in good faith, where necessary
- Ensure that the rights of Kashmiri Pandits are protected and respected

Role of Civil Society

The government should work in tandem with civil society organizations to ensure that the rights of Kashmiri Pandits are protected. Civil society can play a crucial role in:

- Documenting properties and shrines
- Raising awareness about the issues faced by Kashmiri Pandits
- Providing support to displaced Kashmiri Pandits
- Facilitating dialogue between the government and the community

Conclusion

The situation in Kashmir is complex, and addressing the issues faced by Kashmiri Pandits requires a nuanced understanding of the region's history and dynamics. However, it is essential that the government takes concrete steps to protect the rights of Kashmiri Pandits and preserves the cultural heritage of the region. A comprehensive Shrine Management Bill, restoration of properties, and effective implementation of policies are crucial steps in this direction. The government must work together with civil society and the community to ensure that the



rights of Kashmiri Pandits are respected and protected.

Recommendations

- The government should enact a comprehensive Shrine Management Bill that covers all shrines and provides for their protection and maintenance.
- Properties that were sold under duress or coercion should be restored to their rightful owners.
- The government should take steps to vacate encroached properties and restore them to their rightful owners.
- Civil society organizations should be involved in documenting properties and shrines, raising awareness, and providing support to displaced Kashmiri Pandits.
- The government should work in tandem with civil society to ensure that the rights of Kashmiri Pandits are protected and respected.

The Way Forward

The plight of Kashmiri Pandits requires a comprehensive and multi-faceted approach to address the complex issues they face. Here are some steps that can be taken:

1. **Policy Reforms:** The government should formulate and implement policies that address the specific needs and concerns of Kashmiri Pandits, including property rights, cultural preservation, and social welfare.
2. **Shrine Management Bill:** A comprehensive Shrine Management Bill should be enacted to protect and preserve Hindu shrines and cremation grounds in the Kashmir Valley.
3. **Property Restoration:** Properties that were sold under duress or coercion should be restored to their rightful owners, and encroached properties should be vacated and restored.
4. **Community Engagement:** The government should engage with the Kashmiri Pandit community and involve them in the decision-making process to



ensure that their concerns and needs are addressed.

5. **Civil Society Support:** Civil society organizations should be encouraged to support the Kashmiri Pandit community in their efforts to preserve their cultural heritage and protect their rights.
6. **Education and Awareness:** Educational programs and awareness campaigns should be launched to promote understanding and appreciation of the Kashmiri Pandit culture and heritage.
7. **Rehabilitation and Resettlement:** Efforts should be made to rehabilitate and resettle Kashmiri Pandits who have been displaced from the Valley, and provide them with adequate support and resources.

By taking these steps, the government and civil society can work together to address the complex issues faced by Kashmiri Pandits and ensure that their rights and interests are protected and respected.

Conclusion

The plight of Kashmiri Pandits is a complex issue that requires a comprehensive and multi-faceted approach. By working together, the government and civil society can ensure that the rights and interests of Kashmiri Pandits are protected and respected, and that their cultural heritage is preserved for future generations.

*From my Daily Diary
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 Col Rajeev Raina (Retd.)



KASHMIRI PANDITS AND FAROOQ ABDULLAH

The relationship between Farooq Abdullah, a prominent Kashmiri politician and leader of the National Conference (NC), and the Kashmiri Pandit community is complex, marked by historical events, political decisions, and on-going debates about responsibility and reconciliation. On 3rd June 25, the relationship went North again with Kashmiri Pandits overwhelming response to Farooq's presence at Kheer Bhawani on Zyestha Ashtami.



The Kashmiri Pandits, a Hindu minority in the Kashmir Valley, faced a mass exodus in the early 1990s due to rising militancy and targeted violence by insurgents. Estimates suggest around 50,000 families (approximately 1.5 lakh individuals) fled the Valley, with many losing homes, properties, and livelihoods. Around 1,500 Pandits were killed, and numerous temples and properties were destroyed or occupied. Farooq Abdullah was the Chief Minister of Jammu and Kashmir from November 7, 1986, to January 18, 1990, a period when militancy surged. He resigned on January 18, 1990, in protest against the appointment of Governor Jagmohan, just before the peak of the exodus on January 19, 1990.

Many Kashmiri Pandits hold Farooq Abdullah responsible for failing to curb the rising militancy and violence that led to their

exodus. They criticize his administration for inaction despite intelligence warnings about escalating threats, including communal attacks in 1986 and targeted killings. Some allege that his government's policies or lack thereof, enabled the environment that forced Pandits to flee. For instance, critics claim that arrested militants were released due to political decisions, exacerbating the situation.

- A specific grievance is that Abdullah left for London shortly after resigning, which some interpret as abandoning the state during a crisis.
- The film *The Kashmir Files* (2022) portrayed Abdullah negatively, intensifying public criticism. Kashmiri Pandits and others have accused him of negligence, with some labelling him a key figure in the "genocide" of the community.



- Abdullah has consistently denied responsibility for the exodus, asserting that it occurred after his resignation and under Governor Jagmohan's rule. He claims Jagmohan orchestrated the Pandits' departure by providing transport and promising a swift return, which never materialized.
- He has called for a judicial probe by retired Supreme Court judges to investigate the exodus, insisting it would clear his name and show that Kashmiri Muslims did not drive out the Pandits.
- In a 2022 interview, he stated, “My heart still bleeds for Kashmiri Pandits. Hang me if I am found guilty,” and demanded a “Truth and Reconciliation Commission” to establish the facts.
- In 2025, Abdullah controversially remarked, “If it happened, so be it” (“hua to hua”), regarding the killings, which drew sharp criticism from the BJP and Pandit community for appearing dismissive. He clarified that he resigned after warning the central government about impending violence and was not in office during the January 19 events.

The “hua to hua” remark, even if misconstrued, reflects a tone-deaf approach to a deeply traumatic issue. Conversely, the Pandit community's demands for acknowledgment and justice are valid, but their scepticism may overlook practical challenges in rehabilitation, such as ongoing security concerns and property disputes. In

2019, Abdullah was heckled and prevented from entering the Jyestha Devi temple in Srinagar by Kashmiri Pandits, who raised pro-Modi slogans and accused him of responsibility for their plight. In June 2025, he praised the Pandit community's resilience during the Mela Kheer Bhawani festival, calling their participation post the Pahalgam terror attack a “befitting reply” to terrorists and expressing hope for their return.

Same Abdullah had no shame when he criticized the 2022 film for spreading hatred and dividing communities, arguing it was not entirely factual. He suggested a judicial inquiry to uncover the truth about the exodus, a stance that further alienated some Pandits who felt he was deflecting blame.

Fake Leaders like Farooq Abdullah (National Conference) have urged Pandits to return, but their assurances often seem hollow to the community due to historical inaction (e.g., during Abdullah's tenure as Chief Minister in 1986–1990) and recent controversial statements like “hua to hua” (2025). Such rhetoric can create confusion about whom to trust. The Pandit exodus has been politicized, with parties like the BJP using it to critique regional parties like the NC, while others accuse the central government of failing to rehabilitate Pandits. This tug-of-war leaves the community caught between hope for justice and scepticism about political motives, contributing to mental strain. This strain is exhibited time and again by flip flops.



Dr. C.K Gariyali



Nilmata Puran

Nilmata Puran was lost during the phase of destruction of manuscripts by the fanatic Muslim rulers. It was rediscovered by George Buhler, who is credited with saving the manuscript.

Nilmata Puran also known as Kashmira Mahatmya is an important source of sacred geography of Kashmir. The ancient text attributed to the 6th century or even earlier, mentions numerous sacred places and enumerates hundreds of *nagas*, the sacred springs and *thirthas* of Kashmir. At the time when it was written, Kashmir included parts of North India, Pakistan, Afghanistan, Khorasan, and Tajikistan.

Nilmata Puran was lost during the phase of destruction of manuscripts by the fanatic Muslim rulers. It was rediscovered by George Buhler, who is credited with saving the manuscript. His report says,

"Nilmata Puran is an important source of the cultural and political life of ancient Kashmir. Its great value lies therein that it is a real mine of information regarding the sacred places of Kashmir and their legends which are required to explain Rajatarangini and that it shows how Kalhana has used his sources".

Kalhana himself has acknowledged Nilmata Puran as one of the important sources of the ancient history which he has used extensively while writing Rajatarangini.

Apart from mentioning the sacred places, Nilmata Puran gives an authentic account of the Kashmiri way of life. The picture of ancient '*Kasmira*' presented by it is significant and supplementary to that of the Rajatarangini. While the Rajatarangini acquaints us with kings, queens

and ministers of '*Kasmira*', the Nilamata Puran talks of common men in their homes, streets, gardens, sacred places and temples. It talks about the food and drinks they took, the amusements they resorted to and the secular and spiritual thinking they professed. It elaborates on the significance of the rites and ceremonies they performed throughout the year. It talks about the origin of the sacred land of Kashmir and how Parvati and other goddesses took birth as rivers to give the gift of water to the valley.

The book is attributed to Nil Naga the King of Nagas and one of the sons of Kashyap Rishi. Nil Naga prescribed Nilmata Puran by way of a code of conduct for the newly settled Brahmins in the valley of Kashmir by Kashyap Rishi. Nil Naga wanted our ancestor Brahmins to live with gratitude and harmony with the original people such as Nagas, Pisachas, Yakshas and other forest tribes while following the code of conduct.

The book begins with Vaisampayana, the disciple of Ved Vyasa explaining the origin of Kashmir by narrating a dialogue between King Gonanda and the sage Brahadasva.

The sage identifies Kashmira with Goddess Uma and says it was originally a lake known as Satisaras (the lake of Sati or Uma).

He first gives an account of the divisions of time, the destruction of the world at the end of *Manvantara*, the preservation of Manu and the seeds in a ship, the birth of the land and the lake of

THE NILAMATA PURANA OF KASHMIR



Sati, the origin of various tribes from Kashyapa and Vishnu's allotment of Satisaras to the Nagas.

It followed with the creation of the valley of Kashmir out of the lake of Satisaras which is connected with demon Jalodbhava. Jalodbhava was born in the waters of Satisar and was reared by the Nagas.

He obtained a boon from Brahma that none could kill him while he was underwater. In his pride, that he was immortal, he began to play havoc and terrorize the descendants of Manu and others such as Nagas, Sakas and Khasas, dwelling in the lands of Darvabhisara, Gandbars, Jubundura.

Seeing this devastation, Nila, the king of the Nagas approached his father Kashyapa and prayed to him to intercede with the gods to punish Jalodbhava and to save the innocent victims. Kashyapa in turn requested the trinity, Brahma, Vishnu and Shiva to liberate the people from the terror of Jalodbhava. Vishnu followed by Brahma, Shiva and various other deities, proceeded to Naubandhana, to punish the demon. Since the demon was imperishable in the waters, Vishnu asked Ananta Naga to make an outlet for the waters by breaking the mountain barrier and draining the lake.

After the water of Satisar was drained off and Jalodbhava exposed, Vishnu cut off his head with his disc or *chakra*. By draining the water, in place of the lake, a beautiful valley emerged Sage Kashyapa expressed the desire that it should be inhabited by the Nagas as well as by the *Manavas* the descendants of Manu.

The Nagas, however, at first refused to have *Manavas* as their co-habitants. Filled with rage, Kashyapa cursed them to live with the Pisachas. At the request of Nila, the curse was modified to the

extent that the Pisachas would go every year for six months to the sea of sand and the Manavas would live in the land jointly with the Nagas during that six-month period. Vishnu further assured the Nagas that the occupation of Kashmira valley by the Pisachas would last for only four ages.

After the passing of the four ages, when the Manavas, as usual, went out for six months,

an old Brahman, Candradeva did not travel with them due to his age. Troubled by the Pisachas, he approached the Naga King Nila and begged him to ordain that 'Kashmira' might henceforth be inhabited by Manavas without the fear of migration. Nila complied with this request on the condition that the Manavas should follow the instructions and the code of conduct revealed to him by Keshava. Nila then imparted the instructions to Candradeva for six months.

In the month of Chaitra, when the migrant Manavas came back to Kashmira, Candradeva related the whole incident to Virodaya, the King of Manavas. Virodaya agreed to abide by the conditions and the code of conduct laid down by Nila. From that day Manavas which included the Brahmins brought by Kashyap Rishi settled permanently in Kashmira. These instructions of Nila form the major part of Nilmata Puran.

Nilmata Puran describes sixty-five rites, ceremonies and festivals many of which are similar to those observed in many parts of India, while there are several which are peculiar only to Kashmira.

Sage Brahadasva also enumerates not less than six hundred important dwellings of nagas, the holy springs. He expresses his inability to enumerate all the nagas as their number was too large. However, he refers to four nagas, who are the guardians of directions and relates the story of the Naga Sadangula and the Naga Mahapadma.

Sacred Places

On request of Gonanda, sage Brahadasva further refers to various sacred places dedicated to Shiva and mentions Shiva by the names of Bhuteshvara and Kapalesvara. He also mentions the sacred

places dedicated to Vishnu and other *tirthas* situated in the valley.

Vaisampayana also explains why Ved Vyasa, did not include the Nilmata Puran in the text of Mahabharata. He says that Ved Vyasa felt that Mahabharata would become too exhaustive with the inclusion of treatises which were more connected to Kashmir and not universally relevant.

Below are given some excerpts from Nilmata Puran.

Why Kashmir did not participate in the war of Mahabharata

Why Kashmir did not participate in the War of Mahabharat when every other kingdom of India fought from either side, is explained in the dialogue which took place between Janamjeya and Vaisampayana as follows:

“The King of Kashmir Gonanda was invited by his relative Jarasandha to join him in the war against Yadavas. Gonanda joined the war and was killed by Krishna's brother Balarama during the battle. Gonanda's son Damodara wanted to avenge his father's death. When Krishna was in Gandhara attending a *svayamvara*, Damodara went to Gandhara to kill Krishna but instead, got killed by the hands of Krishna.”

Krishna keeping in view the special status of Kashmir and the women of Kashmir, crowned his pregnant widow, Yashomati as the ruler of Kashmir. Thus Yashomati became the first woman ruler not only in Kashmir but probably anywhere in the world.

After some years when the Mahabharata war took place her son was still a minor. Yashomati chose not to participate in the war from either side and remained neutral and saved her kingdom from ruin caused by the war in the rest of the India.

We can see that Nilmata Puran is a rare text which gives us unique facts about sacred geography of Kashmir which are not known to many. It shows how and why Kashmir stood apart from the rest of the country and enjoyed a place of pride in India. It also shows that, unlike USA and Australia, where native tribes were killed and annihilated the ancient Kashmiri was different. Brahmin immigrants chose to live in harmony with other original inhabitants such as Yaksh, Nagas and Pisachas and catered to their needs, especially, in winter. They still follow ancient rituals such as Yaksha Amavasya and place thanksgiving offerings of cooked food to Yaksha on the compound wall or in the forest, remembering the past with gratitude.

*Inspired from my book Kashmir the land of Kashyapa
Kindle version available on Amazon*

Abhinavagupta Jayanti Celebrated Across World with Enthusiasm and Devotion



The Jayanti of Mahamaheshwaracharya Abhinavagupta, one of the greatest philosophers and exponents of Kashmir Shaivism, was celebrated across India with deep reverence on 6th June 2025. The occasion saw enthusiastic participation from many universities, cultural institutions, and spiritual organisations, who came together to honour his timeless teachings.

Several institutions and community groups across the country held seminars, lectures, and discussions, while numerous online programs and webinars were conducted on the philosophy and works of Acharya

Abhinavagupta. Eminent scholars and researchers shared their insights into his contributions.

Organizations like Ishwar Ashram Trust, Swami Ram Shriv Trika Ashram, Kakini Foundation, and Kashmiri Sewak Samaj Faridabad hosted special programs that included recitations, panel discussions, documentary screenings, and musical offerings dedicated to the life and legacy of Mahamaheshwaracharya.

All India Kashmiri Samaj (AIKS) paid heartfelt tribute to Mahamaheshwaracharya Abhinavagupta and sought his blessings for the well-being and unity of the entire community.



 -Sanjeev Munshi



Raja Birbal Dhar

A Savior of Kashmir

Political Islam conquered power in Kashmir in 1320 CE with conversion of Rinchan Shah to Islam. However, it was in 1339 that the Shahmir Dynasty (1339-1561) established control over Kashmir, followed by the Chak Dynasty (1561-1579), Mughals (1586-1752) and, finally, the Durrani Empire (1752-1819) from Afghanistan. During these almost five centuries of Islamist rule, demography of Kashmir was changed by force and from a near 100% Hindu populace to a < 5% minority. Throughout the Muslim rule (1339-1819), the Kashmiri Pandit community suffered exile at least six times, to save their faith from the tyranny of their Islamist rulers. Of the five centuries, it is the last part, known as Pathan Raj that is remembered most for the tyranny wrecked on the Kashmiri populace by the cruel Pathans.

Akbar, the Mughal Emperor captured Kashmir from Yusuf Shah Chak in 1586. Till Aurangzeb (1618-1707) was alive, he maintained a tight grip over Kashmir. However, his successors were relatively weak and, within 50 years of Aurangzeb's death, the Mughal Empire disintegrated! Its decline was hastened by the attack by Persian King Nadir Shah (1739) which devastated Delhi; this shock was followed by eight attacks by the Afghan King, Ahmed Shah Abdali (1748-67). This was a period of absolute chaos in the entire Indian subcontinent as the central authority stood battered and bruised! Abdali deputed Asmat Ullah Khan to capture Kashmir in 1748 but the attack was beaten back and the Afghan commander was killed. In 1753, a conspiracy was hatched to dislodge the local governor Afrasiyab Khan; the Kashmiri governor was poisoned and Kashmir got thrown into chaos and anarchy in a war of succession. At this point, two Kashmiri noblemen, Mir Muqim Kanth and Khwaja Zahir Didamari are supposed to have

approached Abdali and invited him to invade Kashmir again. Nobody knows what they wanted to achieve, but this invitation pushed Kashmir into a period of brutal oppression, hitherto unknown to the Kashmiris. In 1753, the Afghan army led by Abdullah Khan Ishk Aqasi attacked Kashmir via Shopian and after a 15-day battle, Kashmiri forces were defeated. The governor of Kashmir was captured and sent to Kabul. Aqasi ascended the throne of Kashmir as a viceroy of Abdali. For the next five months, Abdullah Khan Ishk Aqasi let loose a reign of cruelty and terror rarely witnessed elsewhere in the world.

Pathans ruled Kashmir for just 67 years (1753-1819) but till date, the horror stories of



*Raja Birbal Dhar and his son, Pt Raj Kak Dhar at the Court of Maharaja Ranjit Singh
Painting by Pt Ravi Dhar!*

Pathan Raj are a part of Kashmiri folklore, particularly Kashmiri Pandits. Many historians have chronicled the cruelty let loose on the hapless Kashmiris by the cruel Pathans. Walter Lawrence, a 19th century settlement commissioner of Kashmir, in his book *Kashmir Valley* has described this period as *a time of brutal tyranny*. Pathan (Afghan) rulers are only remembered for their brutality and cruelty, and it is said of them that they thought no more of cutting off heads than of plucking flowers. (*Sar buridan pesh in sangin dilan gulchidan ast*). Another saying goes as “*Pursidam az kharabiye gulshan zi baghban, Afghan kashid guft ki Afghan kharab kard* (I enquired of the gardener the cause of the destruction of the garden. Drawing a deep sigh he replied, “It is the Afghans who did it”). Twenty-eight Afghan governors ruled Kashmir during the 67 years of their despotic occupation – each one crueller than the previous one. The bigoted Jabbar Khan, the last Pathan Governor, even ordered Kashmiri Pandits to observe Shivratri in summer (in the month of Aashad). Shivratri is normally observed in winter (Phalgun Krishna Paksh) but the despot was keen to humiliate Kashmiri Pandit's faith. Folklore has it that on the designated day, weather suddenly changed, causing heavy snow in the valley. We have a saying in Kashmiri,” *Vichon ye Jabbar Jande, Haras ti banovun vande,*” (loosely translated as 'look at this idiot Jabbar – because of his stupidity, even the month of Haar (Aashad) has become wintry”).

Pathan Governor Azim Khan appointed three distinguished Pandits, namely Sukhrum Safaya, Mirza Pandit and Birbal Dhar as revenue collectors. Due to crop failure, Birbal Dhar could not collect the expected revenue and the Governor imposed a fine of Rs1L on Birbal Dhar. Raja Birbal Dhar was aware of the cruelty with which the barbaric Pathans were treating the people of Kashmir, particularly the Kashmiri Pandits. He knew that failure to collect the desired revenue from hapless Kashmiri peasantry would only bring a flood of misery not only on him but the entire Kashmiri community. Expecting brutal reprisals, some distinguished Pandits met secretly at the residence of Pt Mirza Pandit to chalk out a plan to get rid of the Afghans. It was decided to approach Maharaja Ranjit Singh, the famous King of Punjab, for help to save Kashmir from further disaster. Responsibility for convincing Ranjit Singh was entrusted to Raja Birbal Dhar. Nineteenth century saw the rise of Maharaja

Ranjit Singh (1780-1839) in Punjab as a challenge to the Durrani Empire that occupied most of the Western Punjab (up to River Sutlej). Ranjit Singh defeated the Afghan army in 1798 (Battle of Amritsar) and captured Lahore in 1799. Ranjit Singh continued to nibble at the Afghan held territory, capturing Kasur in 1807, Attock in 1813 and Multan in 1818. Maharaja Ranjit Singh had earned respect of his subjects due to his just and impartial policies. Hence, Kashmiri Pandits had accurately identified Maharaja Ranjit Singh as a possible saviour of Kashmir. The tough task was to leave Kashmir without alarming the Pathan ruler. Knowing the cunningness of Azim Khan, Birbal Dhar, accompanied by his young son Raj Kak Dhar, took two smart decisions:

- He left his wife and daughter-in-law in Srinagar in the custody of a trustworthy Muslim friend - Qadus Gojwari. Only one more person, Pt Vasakak Harkarbashi knew about their location.
- He chose to travel to Lahore via Jammu rather than the customary Rawalpindi route because chances of avoiding Azim Khan's spies were higher on this route. Camouflaged as ordinary peasants, the father-son duo walked all the way to Jammu via Devsar to cross the mighty Pir Panjal range. At Jammu, they presented themselves before Raja Gulab Singh who had been in service of Ranjit Singh since 1809. Raja Gulab Singh gave them not just shelter but also arranged for their journey to Lahore with an introductory letter for Maharaja Ranjit Singh; Raja Gulab Singh's two brothers, Suchet Singh and Dhiaan Singh held important positions in the Lahore Darbar!

Azim Khan somehow came to know that Birbal Dhar had left via Anantnag-Devsar. He burnt the houses where the father-son duo had spent nights and killed the people who had given them refuge but by then, the prey had escaped his reach. Enraged, Azim Khan started looking for Birbal Dhar's family. He got several prominent Kashmiri Pandit nobles ruthlessly murdered and properties confiscated to extract information. Pt Vasakak Harkarbashi was tasked with locating the wife and DIL of Birbal Dhar with a fine of Rs 1000 per day for delay. The brave Pandit ultimately had his abdomen ripped open for not disclosing their location. However, a weak person within the family,

Pt Telak Chand Munshi, Birbal Dhar's own son-in-law, is said to have betrayed their location. Wife is said to have committed suicide by swallowing a diamond but his unfortunate DIL was caught, abused, and taken into Azim Khan's harem. Expectedly, there are some variations in the sequence of events that followed Birbal Dhar's escape and its consequences. One version says that Qadis Khan Gojwari moved Raja Birbal Dhar's family to his own house; when thru his spies Azim Khan learnt this, he ordered the house be set on fire. Pt Anand Koul Bamzai, the doyen of Kashmiri historians, in his book "The Kashmiri Pandit" (published in 1921), says that Birbal Dhar's wife jumped into River Vitasta to escape the wrath of Azim Khan.

In 1818, Azim Khan left for Kabul; before leaving, he sent his harem, including Birbal Dhar's DIL to Kabul along with a looted war chest of over 2 Cr rupees. Azim Khan left the administration to his younger brother Jabbar Khan, who proved to be the cruellest of all the governors. Maharaja Ranjit Singh gave an audience to Birbal Dhar but did not immediately react. He understood the importance of Kashmir valley, particularly the revenue that the Shawl Trade could generate. Pt. Birbal Dhar even gave an undertaking to Ranjit Singh that in case the mission failed, he would pay for the loss incurred; Birbal even offered his son, Raj Kak Dhar, as a hostage to the Lahore Darbar. After much deliberation and persuasion, Ranjit Singh veered around to Birbal Dhar's reasoning for taking over Kashmir by armed intervention. Maharaja Ranjit Singh sent an army of 30,000 troops under the leadership of his top generals- Misr Diwan Chand, Hari Singh Nalwa, Jwala Singh, Shyam Singh and Hukum Singh along with Raja Gulab Singh and Raja Birbal Dhar to oust the cruel Pathans! Ranjit Singh's army started the campaign on April 20, 1819 and after two major battles, entered Kashmir via Shopiyan Plateau on July 15, 1819. Afghan army was completely routed - Jabbar Khan was wounded and fled away. Thus, Kashmir passed into the hands of Maharaja Ranjit Singh in 1819. Maharaja Ranjit Singh bestowed honours and favours on Pt. Raj Kak Dhar and sent him back to Kashmir. Sikhs ruled Kashmir from 1819 to 1846. The first Sikh Governor was Dewan Moti Ram.

Raja Birbal Dhar, thus, proved to be the pivot on which the plan to defeat the Pathan Raj hinged. He paid a heavy personal price for this – his wife died and DIL was taken away to Kabul as a sex slave. History shall remember Raja Birbal Dhar not only for his heroic role in getting rid of the

tyrannical Pathans but also for two very noble deeds:

- 1) Ensuring safe return of the Afghan women and families left behind by the fleeing Pathans, to Kabul under the guardianship of another Kashmiri nobleman, Pt Sahajram. This gesture of nobility must be seen as a contrast to the behaviour of most of the Muslim invaders exhibited since 1339 in Kashmir! Despite the brutal treatment meted out to Kashmiri women in general and his own wife -DIL in particular, Raja Birbal Dhar displayed his own samskaras by saving the honour of Afghan women abandoned in Kashmir by the fleeing Pathans.
- 2) Saving two mosques (Shahi Hamadan and Pathar Masjid) of Srinagar that the Sikh generals wanted to blast with artillery in retaliation for desecration of Hindu Temples by various Muslim rulers. On a plea by Syed Hassan Shah Khanyari, Raja Birbal Dhar convinced the Sikh generals to avoid destruction of mosques, saying, "Then, what shall be the difference between them (Muslims) and us."

These concepts of morality are consistent with our hallowed Sanatan traditions. Prithviraj Chauhan defeated Mohammad Ghori multiple times but let him go unharmed every time, given his Rajput tradition of forgiving the vanquished. In the 1192 battle, Ghori won by deceit; he blinded Prithviraj, tortured him before killing him. The barbaric treatment meted out to his wife Sanjokta is too gory to be mentioned here. Chatrapati Shivaji Maharaj refused to touch the daughter of a vanquished Muslim prince, returning her to her family, with gifts. He had issued instructions to his Maratha army not to touch the families of defeated Mughals, including the tyrant Aurangzeb. Perhaps such chivalry is a part of Sanatan culture and brings out the stark contrast with other cultures, particularly Islam.

The cruelties inflicted on Kashmiri Pandits by Afghan governors like Jabbar Khan, Iftikhar Khan, Hazar Khan, Azim Khan move us to tears but the nobility, courage, and foresight of Raja Birbal Dhar immortalize him. A famous saying in Kashmir goes as: " Birbal Pandit az sar e Kashmir, Karuth tche duur yi Balaai Azim" – loosely translated "Birbal Pandit, from the crown head of Kashmir, you removed the huge calamity known



ISI Chief Faiz Hameed enjoying his tea in Kabul with the words "Everything will be fine"

as Azim Khan)". Today, history has placed us at interesting geopolitical crossroads again. Our 'friendly' neighbour, Pakistan nurtured and groomed the Pashtuns of Afghanistan and NWFP (as Taliban) with the double objective of fighting not just the godless (la-deen) Soviets but also, at a convenient time, to push them into Kashmir to 'free it from Kafir India.' On August 15, 2021, as Taliban swamped Kabul to re-establish the Islamic Emirate of Afghanistan, joy erupted

in Pakistan.

Events of last 4 years have, however have not gone as per the script for Pakistan. TTP, an offshoot of Taliban has been attacking Pakistani forces regularly. Afghan Taliban too has refused to accept the British demarcation of boundary (Durand Line) with Pakistan. Having said that, "wisdom says that Afghans are perfectly capable of biting the hand that feeds them."

During the Karzai-Ashraf Ghani period (2002-2021), India invested heavily in rebuilding infrastructure, hospitals, dams etc.

in Afghanistan but Taliban ransacked Indian diplomatic missions in Afghanistan once they assumed power in 2021.

Therefore, India needs to be wary of the Afghans. Without getting carried away in anti-Pakistan rhetoric (enemy's enemy is a friend) or an outburst of emotional 'brotherly' feelings for the Afghans, Indian interlocutors and policy mandarins need to be focussed only on safeguarding long term Indian interests.



Pahalgam Honeymoon Massacre

-Arvind Shah



Just married couples, to make the love bond, thick
Went to the Pahalgam where romantic breezes sing
In the rhythm of the dancing stream, love flair to bring
A love spring to well up to irrigate the couple's future
The two wove promises for a new life, to chapter.

But, the enemies of humanity - the enemies of love bond
In the name of their religious dictate killed the love bird
The devils sprayed bullets at every man not in their faith
Killed each, for he had no right, to practice other faith.
Men were identified, marked and bullet torn
Their wives spared to yell, lament and mourn.

When honeymoon love birds are the terrorist's target
Humanity: ashamed, has nothing, but to regret
When such devils find protection and promotion
The Earth is sure to become an intense hell station.



Martyr Ruchir Kumar Koul



One Man, 40 Bullets, and a Stand That Still Echoes in Bhaderwah!

He survived displacement, inspired a town, defied terror—and died a hero. Yet outside Bhaderwah, few

remember Ruchir Kumar Koul!

In the heart of the picturesque Chenab Valley, where pine trees sway to mountain winds and rivers hum old songs, lies a town with a quiet grief etched into its memory.

Bhaderwah—known for its natural beauty and cultural harmony—was once home to a man whose story is as stirring as it is little-known.

Ruchir Kumar Koul, lived and died for his people in a time when fear silenced many. His martyrdom on **June 7, 1994**, remains a wound that Bhaderwah remembers each year—but rest of the Country and even majority of his own community, largely forgot!

A Family of Firsts, and Sacrifices

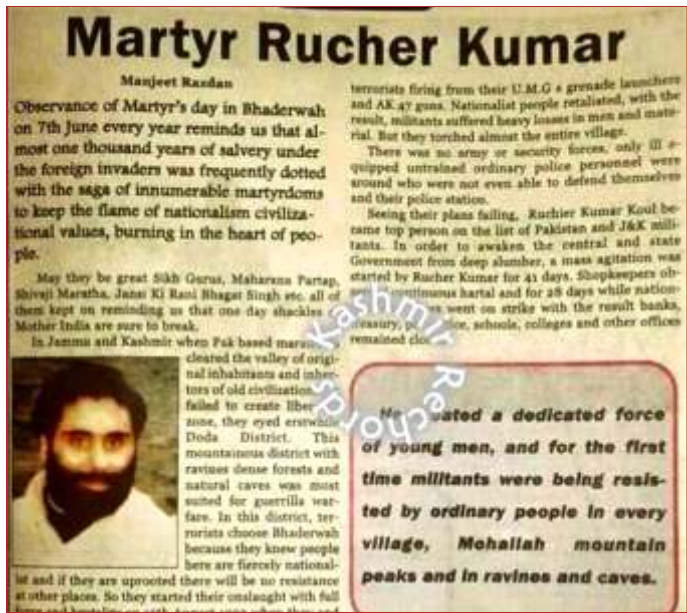
Born on July 4, 1958, in Bhaderwah, Ruchir Koul inherited the burden of history. His parents had escaped the horrors of the 1947 tribal invasion in Kashmir. In their new hometown, they rebuilt life

with dignity—his mother, **Smt. Sukhmali Koul**, became the first lady teacher in the area, opening doors for girls' education at a time when few dared. The Koul family came to be regarded with reverence—known simply as ***"The Koul Family of Bhaderwah."***

But fate is cruel. The place they adopted as home, hoping to escape violence, became the place where they would lose their son to that very affliction.

A Life Anchored in Patriotism and Purpose

Raised in an atmosphere of service and sacrifice, Ruchir Koul was drawn to social activism early. His association with the Rashtriya Sawayamsewak Sangh (RSS)





Mother, Sukhmali Koul

shaped his sense of duty and nationalism. In 1989, he married a local girl, Sudershan. Their life was humble, grounded and devoted to community and faith. But the winds of terror were approaching!

By the early 1990s, Pakistan-sponsored terrorism had begun to creep into the tranquil valleys of Jammu, especially targeting Hindus in Doda district. Ruchir, instead of choosing silence or escape, rose like a mountain in defence of his community!

The 41-Day Uprising

In a display of civil resistance rarely seen in such small towns, **Ruchir Kumar Koul** led a **41-day shutdown** in Bhaderwah. Shops, schools, government offices—all remained closed as a symbol of protest against the rising attacks on Hindus. It was a desperate cry for

help, to warn the Nation that what began in **Kashmir** was now engulfing **Doda**.

He became a marked man!

Ambush in the Fields

On the fateful morning of **June 7, 1994**, Ruchir Koul went to work in the fields, accompanied by his wife. Unarmed, and as always, unafraid. That's when they came.

Masked militants ambushed him—**30 to 40 bullets** pierced his body in a brutal attack. He died there in the soil he tilled, not as a victim, but as a martyr who never backed down. The earth of Bhaderwah cradled one of its bravest sons for the last time.

Sudershan, who witnessed her husband's murder, tried to take her own life in her grief. She survived—but the scars never faded. Left with two children and memories soaked in blood, she chose to live—not for herself, but for her children, for the memory of a man who had died for all of them.

She became the quiet pillar, carrying forward Ruchir's legacy with unmatched strength.

Every June 7, Bhaderwah observes **Shaheed Diwas** in Ruchir's name. Locals still recall his courage, his oratory and his unwavering faith. The **Panun Kashmir Movement** once honoured him. A **local newspaper in 2016** published a tribute. And yet, for all he gave, there is no national recognition, barring some social media posts by those who knew him and his courageous story.

Why His Story Matters?

In an era of fleeting fame and viral outrage, **Ruchir Kumar Koul's** sacrifice stands apart—unheralded but pure. He was not a politician, not a celebrity, not someone seeking the limelight. He was simply a man who chose to stand when most would fall.

His life reminds us of the quiet courage that exists in forgotten corners of India. Of the Kashmiri Pandits who suffered not just in Kashmir, but even outside it. Of a family that fled one terror, only to be consumed by another.

*Ex-Advisor Gail (India) Ltd and
Engineers (India) Ltd*



 Dr Vinay Kantroo



COVID-19: Knocking on the Door Again?

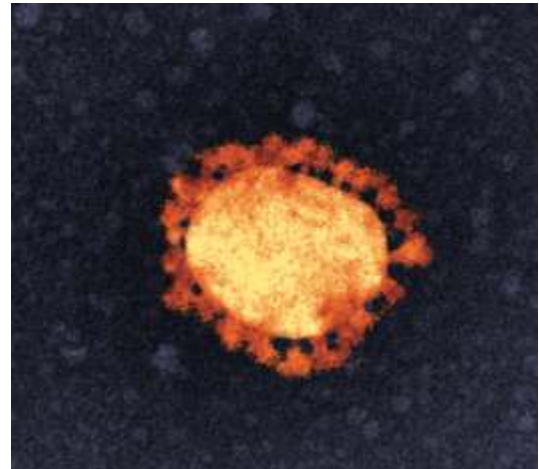
What You Need to Know About the Disease

What is COVID-19?

COVID 19 is a viral infection which started in late 2019 from a market in Wuhan in China where the first person infected was traced to be infected. This infection was new and contagious and it spread at alarming levels to every part of globe in January 2020 causing innumerable number of fatalities and cases triggering the pandemic. The situation became all the more significant when it bore economic consequences when nation-wide lockdown was announced in March 2020 to curb the number of cases which led to complete change in the way we function. It is usually an infection which causes upper respiratory symptoms in majority of people it infects. However in some people it can cause symptoms which involve lower respiratory tract (below the vocal cords) that can lead to conditions like pneumonia, ARDS (Adult Respiratory Distress Syndrome), multi organ failure and worsening of other medical conditions or precipitating or unmasking of diabetes.

Why are we discussing COVID 19 in 2025?

All respiratory viral infections have characteristic features which make them adapted to changes in their genetic structure (mutations) making them more fit to survive in future. More so the cough cold viruses are so robust to undergo mutations that they can be different six months apart. This is why we keep getting cough and cold often and need to update influenza vaccines twice a year depending upon most frequent variants isolated worldwide. This is the precise reason



Transmission Electron Microscope Image of SARS-CoV-2

why we are discussing COVID 19 in 2025. Recently we are seeing a surge in the COVID 19 infections in south East Asia especially. The current variants in circulation leading to this upsurge are JN1, LF 7, XFC, NB 1.8.1. These are types of Omicron COVID viruses which have always resulted in milder infections. There is no need for fear and panic.

We just need caution, precaution and COVID appropriate behaviour. This is how we looked when we took care of COVID 19 ICU patients

What is COVID appropriate behaviour?

General precautions like:

1. Wearing of mask in crowded places, in air travels, hospitals, when sick with upper respiratory symptoms.
2. Taking care of your co-morbidities especially diabetes and keep it under



5. Avoid touching/rubbing your face/eyes continuously.

What are the Symptoms?

The symptoms consist of upper respiratory issues in case of uncomplicated infections. This includes cold; cough mostly dry, nasal discharge, throat pain, body-aches, fever, headache and malaise.

In case of patients with co-morbidities, they may develop complications like pneumonia, decrease in oxygen levels, respiratory and/or multi organ failure. These cases of severe COVID are extremely rare with omicron or current sub variants of the virus.

What is the main Treatment?

The mainstay of treatment is supportive in most of cases which means treating the symptoms in most cases that have no to minimal comorbidities. However people who have high risk of development of severe COVID are offered an anti-viral medication called Paxlovid which should be prescribed after due assessment of normal kidney and liver function, within 5 days of symptom onset.

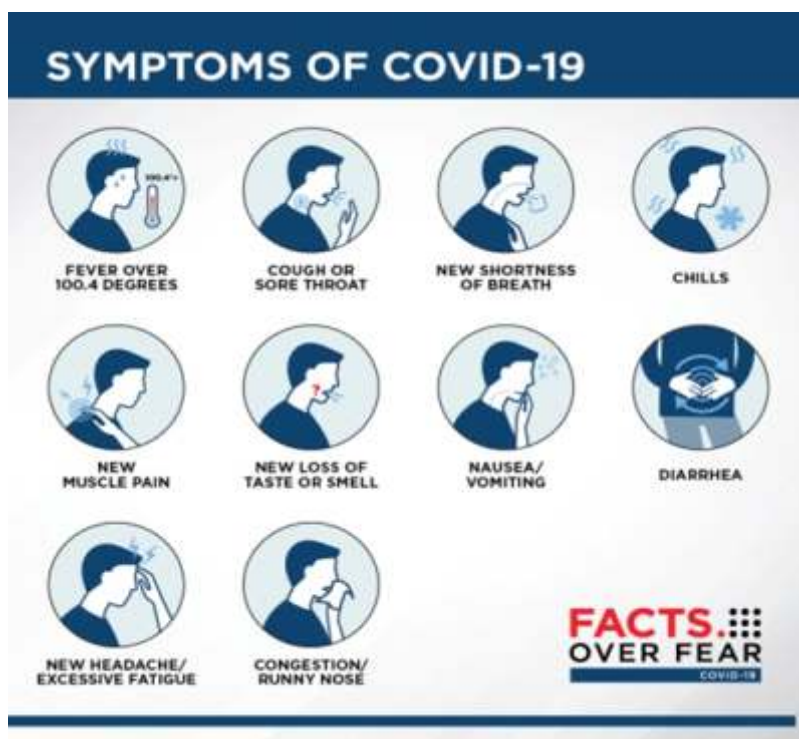
In hospitalised patients with respiratory failure, we offer steroids for select cases under medical supervision. Apart from this it is important to maintain good hydration and use blood thinners as COVID is a pro coagulant state meaning it has tendency to form blood clots everywhere.

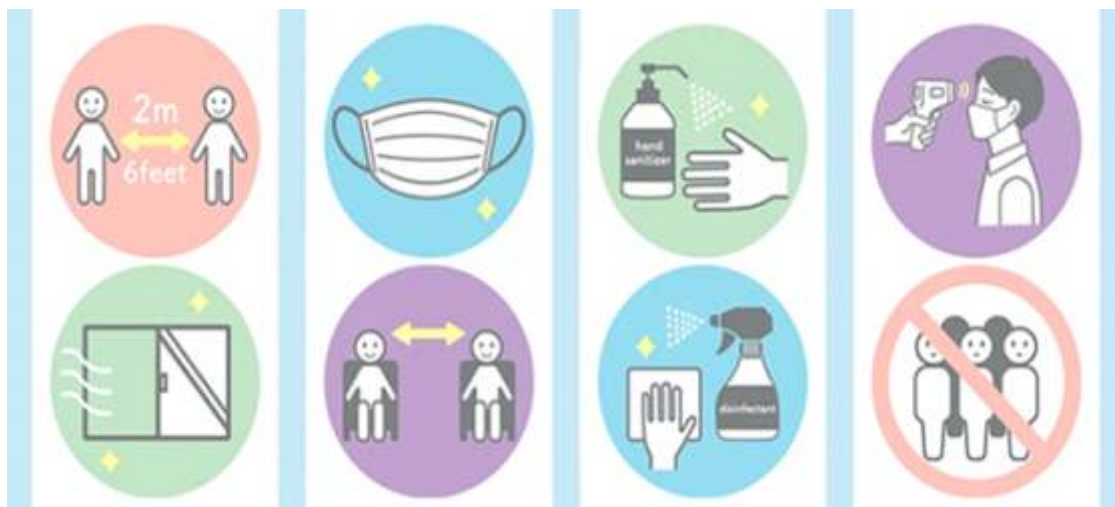
Are boosters required for prevention?

Covid booster vaccines are generally not recommended at the moment for general population. Previous vaccines should still prevent against severe disease and hospitalisation. There are

control.

3. Follow respiratory hygiene and etiquette which has been re-advocated many a times and means sneezing in tissue or bend of the elbow and avoiding open coughing.
4. Keeping your hands clean and safe.





no govt advisories for re vaccination or boosters at the moment in India. We never really had the need to use booster vaccination till now. The WHO is hence monitoring the variants how they are behaving and aligning the future development of vaccines.

What are various preventive strategies to keep oneself safe?

The present day armour is masking, balanced colourful diet, good exercise and a positive outlook.

Do healthy children need vaccination?

It has been seen every virus is new for children. A previous exposure to the virus would have given some memory to the lymphocyte cells that prepares body immunity but children are naive to every new infection which makes their immune system better adapted to change also. Children have handled the pandemic in a better matter and most of time don't face severe infections due to COVID 19 unless they have certain medical conditions which is why healthy children and pregnant women have been moved out of requirements of COVID 19 vaccine in CDC latest announcements. However a discussion with your paediatric doctor is recommended for any doubts and clarifications.

Which is the most vulnerable population to get COVID 19 infection?

The most vulnerable people more than 65 years of age, people living with diabetes, immunocompromised meaning having low immunity due to diabetes, chronic kidney disease, chronic lung disease, autoimmune conditions, taking immunity lowering medications for transplant or other diseases, those with heart disease or other chronic medical conditions.

Are booster shots available in India?

As of now we don't have any updated booster vaccines available in India. Influenza vaccinations on the other hand are updated every year based on data from all the countries and are available. COVID 19 vaccines have not been able to be developed on lines of influenza vaccinations as the virus is still evolving and we are still studying the behaviour and patterns of its presentations.

Who should seek early medical attention?

Those having breathlessness, low oxygen levels, symptoms beyond 7 days, comorbidities like diabetes, chronic kidney, lung, liver or heart diseases, those on immunity lowering drugs and those with previous history of severe COVID infection

*Author is MRCP (London),
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 Aruna Munshi



From Exile to Amnesia “A Cultural Reckoning”

We, the Kashmiri Pandits, are among India's oldest and most spiritually enriched communities. Our roots run deep in the tranquil Kashmir Valley, a land we nurtured for generations with our devotion to learning, philosophy, and Kashmir Shaivism. We have served as stewards of India's cultural and spiritual heritage for centuries.

Then came the early 1990s—a time that broke us in ways words can scarcely hold. Darkness fell swiftly, and in mere days, we were uprooted from the land our ancestors called home. It wasn't just an exodus—it was a soul-deep rupture, a tearing apart of generations from their roots. Families were scattered like autumn leaves, blown across unfamiliar cities and distant shores, clutching not just belongings, but memories, sacred traditions, and the silent ache of exile. And yet, from that sorrow, we rose. With resilience etched into our hearts, we rebuilt our lives—thriving in new homes across India and around the world.

But this resilience came at a cost.

The rhythm of community life grew faint. Sacred rituals lost their shared cadence. The tight-knit bonds of extended families frayed. Adapting to new realities often meant letting go of cherished customs—pieces of identity that once seemed immovable.

The Kashmiri-Pandit marriage, once a sacred tapestry woven with deep symbolism and spiritual grace, is now gently unravelling in the winds of change.

Modern weddings today often mirror

Bollywood spectacles—choreographed dances, designer outfits, lavish feasts. The understated elegance of traditional Kashmiri ceremonies, with their spiritual depth and sincerity, feels increasingly rare. The spectacle often overshadows these moments' sanctity, prompting quiet reflection: Could those resources better serve young couples starting a life together?

Vanvun is not just a musical tradition—it's the soul of Kashmiri weddings, echoing generations of love, wisdom, and emotion. These lyrical treasures, lovingly handed down over time, beautifully capture the essence of local culture—its values, humor, poetic grace, and heartfelt blessings. Through verses filled with joy, gentle teasing, advice, and bittersweet longing, families once found a powerful way to celebrate and cope with the emotional weight of marriage, especially the pain and pride of a bride's departure. But today, this profoundly moving tradition is fading. Our elders, perhaps unknowingly, have failed to pass it on—and the younger generation, unaware of its richness, remains disconnected. It is time our youngsters got pulled into the ethos of *vanvun* again.

Mehndi Raat is a joyful pre-wedding celebration in which mehndi (Meenz) on the bride's hands and feet is believed to invoke blessings from deities, especially Goddess Parvati, for a prosperous and harmonious married life. Once a soulful evening where women sang, blessed the bride, and celebrated love and tradition, it now feels more like a DJ party—distracted, rushed, and disconnected

from its roots. Songs like the Gindangor are becoming memories rather than living expressions.

The *Devgon* is essentially a **Sanskār**, or rite of passage, performed to spiritually prepare the bride and groom before they enter the Grihastha (householder) phase of life. It is a sacred rite invoking blessings from deities and ancestors and is now often hurried through. Once recited with reverence, its mantras pass almost unnoticed—lost in the noise of schedules and timelines.

Even the bridal attire speaks volumes. The Taranga, considered a *blessed headgear* interwoven with the Vedic and Shaivite ethos of Kashmiri Pandit customs, reflects the sanctity of a woman's transition into the *Grihastha ashram*—the householder stage of life. Covering the head during religious ceremonies symbolizes humility before God and adherence to dharma. The Taranga becomes a **living heirloom**, connecting the bride to her foremothers, and represents a quiet but profound emotional bond with lineage and ancestral blessings. It also identifies the bride as a Kashmiri Pandit, anchoring her in the community's unique aesthetic and spiritual world. It's a declaration of belonging.

Once woven with pride into the tapestry of our traditions, it now lies forgotten—folded away with memories that grow dimmer with each passing season. This cherished heritage, once resplendent beside *Banarasi* and *Kanjivaram* saris, now lingers in the shadows—dimmed by the dazzle of designer lehengas and the lure of Western gowns. While these modern ensembles shimmer with glamour, they often lack the sacred resonance, the ancestral grace that once gave our rituals their soul. For elders, this transformation is more than change—it is disorientation, a quiet ache of losing something soul-deep. As more revealing bridal wear takes the spotlight, our weddings' once-revered modesty and sanctity quietly slip away, leaving hearts heavy with the weight of what's being lost.

The heartfelt tradition of *Gar Atchun* held a deeper emotional purpose—it was a tender gesture of mutual acceptance, where

LET US NOT FEAR CHANGE. LET US WALK INTO THE FUTURE WITH GRACE—BUT NOT EMPTY-HANDED. LET US CARRY OUR ESSENCE, NOT JUST ITS DECORATIONS. LET OUR CHILDREN KNOW THE "WHY" BEHIND OUR CUSTOMS. LET THEM FEEL THE SOUL BEHIND THE CEREMONIES. LET THEM SING, NOT JUST PERFORM.

both families open their homes and hearts to each other. By sharing a meal under one roof, they didn't just celebrate a union—they embrace it, acknowledging that the bride or groom were now one of their own. This intimate gathering weaved a fabric of warmth and familiarity, allowing extended families and close friends to bond personally and meaningfully. It broke down walls, built trust, and nurtured lasting emotional connections. Sadly, this beautiful custom is gradually fading, often replaced by a common formal reception held for one and all. What was once a chance for two families to become one now risks becoming a missed opportunity, leaving them as polite strangers rather than connected kin.

Yes, we often speak of the pain of leaving Kashmir. But our history tells us that we have been displaced before. Yet we have always carried our culture, not just in symbols but in spirit. This time, somewhere, something is different. Have we—perhaps unknowingly—are allowing our heritage to slip through our fingers? This is not a judgment—it is a lament. A yearning. A spiritual mourning for what we are in danger of forgetting.

Let us not fear change. Let us walk into the future with grace—but not empty-handed. Let us carry our essence, not just its decorations. Let our children know the "why" behind our customs. Let them feel the soul behind the ceremonies. Let them sing, not just perform.

When we remember, we do not stay behind—we go forward rooted.

We owe it to our ancestors. And even more to our children.



 Kashyap Dhar



THE RISING IMPORTANCE OF ARTIFICIAL INTELLIGENCE



In recent years, Artificial Intelligence (AI) and Machine Learning (ML) have moved from being futuristic ideas to key parts of our daily lives. These technologies are changing many industries, making our lives, work, and interactions with the world better. AI and ML are changing industries by making them more efficient, accurate, and capable. Artificial Intelligence and Machine Learning are changing the game in many areas from manufacturing, healthcare to finance and retail. In India, the need for experts in these fields is soaring. This creates great career chances for students of AI & ML. Students can get ready for the future by learning about AI and ML deeply. Doing practical projects, keeping up with new trends, and understanding the tech behind them is key. This will help them succeed in this fast-changing field. The future looks bright for AI and ML, and with the right skills, students can lead this tech revolution.

AI & ML are Revolutionizing Industries Worldwide

Currently, 80% of new projects are involved in

AI integration, indicating widespread adoption. The global AI market is estimated to reach \$735 billion by 2027, with a CAGR of 42.2%. Companies that effectively deploy AI can increase their profitability by ~40% on average. AI is transforming industries like Manufacturing, Healthcare, Finance, Retail etc. AI and Data Project Managers play crucial roles in AI adoption and implementation (According to Gartner). Artificial Intelligence (AI) makes machines think, learn, and solve problems like humans. It comes in two types: **Narrow AI** for specific tasks and **General AI**, which can do any human task. Machine Learning (ML) is a part of Artificial Intelligence Definition. It trains algorithms to learn from data and make predictions or decisions on their own. There are three main types: Supervised Learning, Unsupervised Learning, and Reinforcement Learning. Narrow AI is for specific tasks while General AI is a dream AI that can do anything a human can. Together, AI and ML give companies More Data, Quicker Decisions, Better Efficiency, and Better Analytics.

Impact Across Industries

AI and ML are game-changers across different sectors. They are Driving Innovation, Boosting Productivity, and Bringing Real Benefits to both Businesses and Consumers.

- In Manufacturing, there are much the positive effects of AI and ML. Manufacturers, uses AI to predict when equipment might break down, cutting down on downtime and saving money. These technologies are helping Manufacturers work better, make better products, and run more efficiently.
- In Healthcare, AI and ML are making a big difference. This helps create custom treatment plans and better patient outcomes. AI is also making things run smoother by automating tasks and helping doctors make quicker decisions
- In Finance, World has quickly taken to AI and ML. UPIs uses AI to spot fraud in real-time, keeping millions safe every day. AI helps financial firms manage data better, predict market trends, and offer services tailored to each customer.
- In Retail, Companies use AI to manage stock, predict sales, and suggest products to shoppers. These tools are boosting sales, cutting costs, and making customers more loyal.

The Role of AI and Data Project Management

The importance of AI and Data Project Management is huge in today's economy. These managers are key in making plans for using AI and managing data in companies. They make sure Tech Projects match business goals. They also manage Resource Allocation Well, Using Talent, Tech, and Budget to get the best Return on Investment. Project managers check for risks and find ways to lessen them. They also help everyone work together, including Data Scientists, Engineers, Leaders, and Users. This teamwork is key for success. Recent stats show that 35% of projects finish well, which means many don't. But, using Technology in Project Management is set to change this. By 2030, AI, ML and other Tech will change Project Management a lot. Companies planning to use Project Management Technologies should start

getting ready now. They should gather and improve project data, prepare staff, and get the right resources. AI and Data Management will keep growing, making things more Efficient, cutting risks, and Improving Teamwork.

- 93% of Project Managers had good return from AI Tools/ Tech Investments last year,
- Only 8% of Companies have no plans to use AI in their work,
- 77% of Project Management Professionals are hopeful about AI in their work

AI, ML and Future

AI and ML are getting better all the time. They have endless possibilities. They will change industries, make life better, and change how we work and live. A report by Accenture says 84% of business leaders think AI is key to growing their businesses. But, 76% find it hard to scale AI across their business. It's crucial for businesses to learn how to scale AI. They need to define their goals, rethink their teams, and set rules for AI use. This way, they can gain huge benefits and stay ahead. AI is now essential for a business's success. The future of AI looks bright, with more companies using AI. The Global AI Market Growth is set to jump from \$100 billion to about \$2 trillion by 2030. The launch of Chat GPT 3.0 in 2022 has sparked more interest in AI that creates new content.

Companies that use 'AI ROI' well, will do great in the future. AI can change industries, improve customer experiences, and make things more efficient. As AI gets better, it will open up new chances to change our lives and work. AI is no longer simply a 'nice to have but is critical to a business future'. The Tech industry in India grew by 16% in the Past, reaching \$227 billion in revenue. India is also a top country for Tech and AI funding. It's expected to create 2 million new AI and ML jobs by 2025-26, with a 20% growth in its AI market over five years. India is also a major talent hub, producing 16% of the world's AI Experts. **This Makes India a Key Player in the Future of AI and its Benefits.**

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 Dr. Ravi K. Dhar



Shaiva Drishti – Series I

From Exile to Essence

REKINDLING THE KASHMIRI PANDIT SPIRIT THROUGH INNER AWAKENING

“Caitanyam ātmā”

Consciousness is the Self. (Śiva Sūtras, I.1)

“Yathā tatra tathānyatra”

*As it is in the sacred, so it can be elsewhere.
(Spanda Kārikā, III.3)*

A Community of Strength Held Back by Inner Barriers

There is no dearth of intelligence, creativity, or accomplishment in the Kashmiri Pandit community. We have excelled in the diaspora—in education, science, governance, and the arts. Ours is a community renowned for its intelligentsia and civilisational inheritance.

And yet, what holds us back from becoming a cohesive, forward-moving force—capable of reclaiming cultural space, of resettling with self-respect, of reviving our spiritual vision?

The answer lies within: individualism, ego-fragmentation, and an unwillingness to transcend the small self. The sages of Kashmir Shaivism taught that bondage is not in the world—it is in our perception.

“Jñānam bandhah” — Knowledge that limits is bondage. (Śiva Sūtras, I.2)

And the most deeply limiting perception is that of perpetual victimhood.

Tragedy as Awakener: The Alchemy of Agony

Let us take another view of the tragedy that befell us. In the light of Shaiva drishti, we begin to see that even our suffering was not without meaning. In the divine plan, nothing is accidental. Sometimes, adversity becomes the catalyst for inner awakening.

“Udyamo bhairavaḥ” — The sudden upsurge of consciousness is Bhairava. (Vijñāna Bhairava, 1)
There was a time when our community had grown

timid and resigned—dalya-batta, as it was mockingly described. But adversity has a strange power. When darkness becomes unbearable, it becomes the very fire that burns away inertia. Through the furnace of pain, we rediscover our quintessential selfhood.

This is the alchemy of change—transformation through the fire of agony. The phoenix does not rise despite the fire. It rises because of it.

Transcending Victimhood, Reclaiming Vision

There is no liberation in lingering animosity. No redemption in revenge. Kashmir Shaivism, in its universal and non-dual vision, leaves no room for hatred—no matter how justified it may appear.

“Ātmaiva viśvaṁ” — The Self alone is the universe.

All forms, all beings, are manifestations of the same divine consciousness. There is no "other" to be vanquished—only evolving expressions of Śiva-tattva in various stages of awakening.

This does not mean forgetting history. It means refusing to become defined by it. It means rising—not in bitterness but in inner clarity. Not by shouting at the world, but by becoming luminous within, and letting that light reorder the world outside.

Kashmir Shaivism: A Vision for Resettlement of the Soul

Kashmir Shaivism is not a religion of retreat. It offers a powerful vision of creative re-engagement with life. Its wisdom is not for the temple alone—it is for the street, the classroom, the parliament, the home.

Our sages never separated the sacred from the secular. The true sādhana is to transform life itself. Once we are no longer held captive by pain and instead empowered by Śakti, resettlement will

begin—not just geographically, but civilisationally. This means:

- Reviving spiritual disciplines, not just rituals
- Building cultural institutions, not just commemorations
- Cultivating youth leadership, not just nostalgia
- Creating Śiva-inspired spaces, wherever we live

“Chittam mantrah”

The awakened mind is the true mantra. (Śiva Sūtras, II.1)

The Real Return Begins Now

Let us not measure our strength by external favors, political assurances, or numerical strength. Let us measure it by how deeply we are rooted in our essence, and how courageously we manifest it in the world.

We need not wait to return to Kashmir. We must become Kashmir—not as a political geography, but as a state of consciousness: alert, awakened, and radiant.

Reflection Box

“Icchā śaktirumā kumārī”

The willpower within is ever-new, ever-virginal. (Vijñāna Bhairava, 20)

Ask Yourself: Am I nourishing grievance—or awakening my inner power?

Shaiva in Action

This article inaugurates the Shaiva Drishti series—a space for exploring how Kashmir Shaivism can help the Kashmiri Pandit community renew itself from within.

In the upcoming essays, we will explore:

- Ego and the fragmented self
- Activating icchā-śakti as creative will
- Youth awakening and cultural transmission
- Spiritualised leadership and community building
- Creating Śiva-inspired institutions in the world

Let this not be merely a series of essays. Let it become a collective sādhana—a journey from exile to essence.

Calendar of Month

Kumar Shashti	30th June 2025
Haar Ashtami (Shukla Paksha)	03rd July 2025
Haar Navami (Sharika Jayanti)	04th July 2025
Dev-Shayini Ekadashi (Shukla Paksha)	06th July 2025
Guru Poornima	10th July 2025
Sankat Nivaran Chaturthi	14th July 2025
Sankranti	16th July 2025
Ashtami (Krishna Paksha)	18th July 2025
Ekadashi (Krishna Paksha)	21th July 2025
Amavasya	24th July 2025

Note

Panchak starts on 13th July 2025 ends on 17th July 2025

Haar (Shukla Paksha) from 26th June to 10th July 2025

Shravan (Krishna Paksha) from 11th July to 24th July 2025



 - C L Kaloo



Meditative Liberating Activity

Union with spirit is possible only when the devotee casting aside the superficial method of ceremonial worship, begins to practice a scientific meditative technique of God-realization, as advised in the Bhagavad Gita. One cannot reach this goal just by mental meditation. Only deep concentration that disconnects the mind from breath, life force, senses and that unites the ego to the soul, is successful in producing the God-wisdom of self-realization.

In the Bhagavad Gita, the Lord Krishna tells Arjuna why is activity a necessary part of liberation? The Lord lays emphasis on “Karma yoga” as the path of spiritual action. Arjuna wanted to skillfully avoid the fighting and perform other paths, like intelligence (Buddhi Yoga) in spiritual advancement of knowledge, devotional service or philosophical speculation so that analytical study of the nature of spirit and matter is understood by experiment, knowledge and philosophy. Thus, Arjuna said to the Lord in Adhaya 3rd shloka 1 (3-1 B.G)

“Jyāsasi cet karmanas te – mate buddhir janardana

Tat kim karmani ghore – mam niyojayasi kesava”

Means: O Janardana, O Kesava, why do you want to engage me in this ghastly warfare, if you think that intelligence (Buddhi yoga) is better than fruitive work?

Arjuna here addresses Lord as Janardana- the attribute signifies the ideal guru who shows the devotee or disciple, the way to eradicate the causes of re-birth, and thereby achieve liberation. “Keshava”- signifies the ultimate state of spirit oneness- beyond vibratory conditions of creation, preservation and dissolution attained by destroying the demon of evil delusion which disunites the soul from spirit. This shloka depicts the mental conflict of Arjuna who thought “Buddhi-Yoga” or intelligence in spiritual advancement of

knowledge, as something like retirement from active life and practice penance and austerities at a secluded place, without fighting in the battle field. This was due to his despondency arisen out of attachment (Raga) as described in the Bhagavad Gita. We come across Lord's advice to the devotees that in order to destroy ones false identity with the body, one has to engage in necessary liberating outer activities. Employing action to attain in action is illustrated in the Hindu scriptures as “using a thorn to remove another thorn.” Just as a man may use a sharp thorn to eject from his finger, a painful thorn embedded there. So, once the devotee has rid himself of the delusion of body consciousness, he is automatically freed from the necessity for action (karmic duties). He now “throws away both thorns” (that is neither the body nor its activities have any further value, as they have already served the purpose, for which they were created), and the devotee is ripe for the manifestation of wisdom- The ultimate state transcending all activities.

The deeper intelligible implications of Arjuna's query in this shloka refers to meditation techniques in the larger sense, so much so that the Lord repeatedly exhorted that the devotee must engage in the wisdom procuring action of conquering sensual body consciousness by yoga meditation. This is to be followed in a disciplined manner with proper procedure as enumerated in eight (8) limbs of yoga- 1) “Yama”- means various forms of abstention from evil doing. 2)

“Niyamas”- the various observances. 3) “Asans”- posture 4) “Pranayam”- control of prana. 5) “Pratyahara”- withdrawal of mind from sense objects. 6) “Dharna”- concentration. 7) “Dhyana”- meditation. .) “Samadhi”

Adi shankaracharya has described “Nirvikalpa” Samadhi as quoted hereunder: “There is a continuous consciousness of the unity of Atman and Brahman. There is no longer any identification of the Atman with its coverings (body etc). All sense of duality is obliterated. This is pure, unified consciousness.” The man who is well established in this consciousness is said to be illumined. A man is said to be liberated or free even in this life when he is established in illumination, and his bliss is un-ending. Thus, through intense yoga meditation, under proper procedure, as enumerated above, “Samadhi” can be achieved by a “Sadaka” or an ardent devotee. It may be stated that Shri Ramakrishna, while in “Nirvikalpa”, experienced union with the impersonal Brahman, and it was possible for him to pass into and out of it repeatedly. Thus, all spiritual activities- deep meditation and “Pranayama” techniques require to be followed continuously in order to achieve liberating process, ultimately for God-communion. This meditative action makes a man eligible to remain in the vibrationless, non-active state within the cerebral thousand rayed lotus light of spirit (to centralize consciousness in the spinal deep centres). Thus, in simple language, we can say that subjugation of the mind is meditation and pure unified consciousness is “Samadhi.”

In the higher context, the paths of discrimination and spiritual action are really one “two-fold” highway of self realization by following a definite technique of active meditation, as ultimate knowledge of God, is the goal of human freedom. Sri Sri Paramahansa Yogananda has appropriately described it, as quoted here under: “As an apple blossom and the apple are inseparably linked, so are meditation and wisdom. No blossom, no apple no meditation, no wisdom. Wisdom is the house, meditation is the foundation.” The Bhagavad Gita emphasizes both wisdom and meditation because many devotees falsely imagine that theoretical knowledge of scriptures, without meditation will lead to ultimate freedom or salvation. But mere theoretical study of

scriptures is detrimental to real attainment of wisdom if it produces egotism and the false conviction that one knows when actually one doesnot know. Even the Jnana Yogi who achieves God's union through Vedanta or constant mental discrimination, has been in past lives, a yogi or a successful follower of the meditation technique for God- communion. It may be mentioned here that such an advanced being has been born in his present life with an already established wisdom, acquired from his past life- meditative efforts (past samaskaars). In this particular context, I am to quote a relevant “VAAK” from LALLESURI- a great ascetic poet of Kashmir:-

(In Kashmiri language)

*“kent'san dyut'thum oaray aa'lav,
Ken'tsav rait'hai naalai veth;
Ken'tsan muschaith a'chla'ji taa'lav,
Ken'tsan papi'th gai haa'lav kheth,*

Means- some get a sudden call for a spiritual bounty from above (God). Some enjoy His grace to their heart's content! Some get too drunk in the world and become blind to His favours. Some fall from His grace just as a ripe field of crop gets damaged by sudden attack of locusts. This is mainly to convey from this “vaak” that some devotees or “sadhakas” of the Lord come to this world with such a clean state of conscience and the deepest love for the Lord that they need no asking for His grace as they are already blessed (due to past life meditative efforts).

Thus, concludingly, it is stated that union with spirit is possible only when the devotee casting aside the superficial method of ceremonial worship, begins to practice a scientific meditative technique of God-realization, as advised in the Bhagavad Gita. One cannot reach this goal just by mental meditation. Only deep concentration that disconnects the mind from breath, life force, senses and that unites the ego to the soul, is successful in producing the God-wisdom of self-realization. All other methods are preliminary or supportive by paths.

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 - C L Kaul



Crusade on Our Temple Heritage

Gautama Nag Tirtha



GAUTAMA NAG TIRTHA , LOCATED AT A DISTANCE OF 2 KMS FROM ANANTNAG, IS POPULAR NOT ONLY AMONG KASHMIRI PANDITS BUT ALSO THE ENTIRE HINDU COMMUNITY. THE TIRTHA WITH AN ANCIENT ORIGIN IS DEDICATED TO GAUTAMA RISHI, ONE OF THE SEVEN (SAPTA) RISHIS, NAMELY, AGASTYA, ATRI, BHARADWAJA, GAUTAMA, JAMADAG NI, VASHISHTHA AND VISHVAMITRA. IT IS BELIEVED THAT GAUTAMA RISHI DID HIS PENANCE (TAPASYA) AT THIS TIRTHA. SO, THE TIRTHA IS KNOWN AS THE TAPOSTHAL OF GAUTAMA RISHI.

At a distance of about 50 kilometres from Srinagar on Srinagar-Jammu National Highway comes Anantnag, the third largest city of Jammu and Kashmir. The place derives its name from the Holy Nag 'Ananta Naga', which is attributed to Ananta – the other name of Bhagwan Vishnu. The Holy Nag originates in the southern part of the town. Ananta Naga is a Sanskrit word, a combination of two words, Ananta meaning 'limitless', 'endless', 'infinity' or 'eternal', which represents Bhagwan Vishnu and Naga meaning 'spring or Kund', referring to the Holy Nag attributed to Ananta. It is said that Lord Shiva, before narrating Amar Katha to Mata Parvati, left behind number of Nags at Anantnag and other belongings at various other places enroute to Shri Amarnath Guffa. It is also said that 360

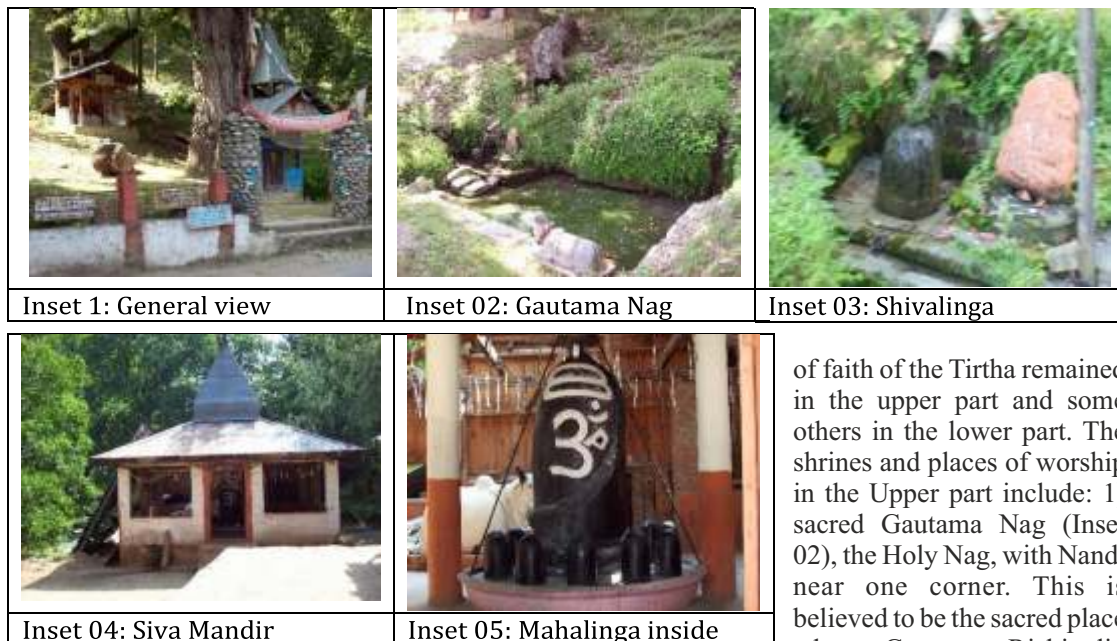
Nags reside in and around Anantnag, with Ananta Nag, also called Nagbal, as prominent. Other than these jewels, in the form of Nags, Anantnag is known for a number of landmarks which have attracted tourists from places far and wide. Anantnag has also attracted the attention of religious persons because of a number of shrines and temples which are not only popular but also historical and ancient. One such place is Gautama Nag Tirtha (Inset 01). The Tirtha, located at a distance of 2 kms from Anantnag, is popular not only among Kashmiri Pandits but also the entire Hindu community. The Tirtha with an ancient origin is dedicated to Gautama Rishi, one of the seven (Sapta) Rishis, namely, Agastya, Atri, Bharadwaja, Gautama, Jamadag ni, Vashishtha and Vishvamitra. It is believed that Gautama

Rishi did his penance (Tapasya) at this Tirtha. So, the Tirtha is known as the Taposthal of Gautama Rishi. There is a legend, which links this Tirtha to Gautama Rishi. According to the legend, when Gautama Rishi got the blame (Dosha) for cow slaughter (Gau Hatya), he came to this sacred place, did penance and Rudra Abhishek of Shivalinga and got rid of the Dosha. This Taposthal of Gautama Rishi, where he did penance and got Mukhti, finds mention in scriptures like Narada Purana, Yajurveda, Ramayana and Ganesha Purana. Besides its religious importance as a Tirtha, the shrine has historical importance as well. The Tirtha, since ancient times, has served as a camp for the Holy Chhari Mubarak (Holy Silver mace of Lord Shiva and Mata Parvati) on its way to the Holy Guffa of Shri Amarnath. Before proceeding to the Holy cave, the Chhari Mubarak is dipped in the Holy Nag and the Yatris have a bath (Snan) therein. Swami Mana Kak Goja, Swami Gwasha Kak Ji and Swami Sarwanand Ji are said to have either taken care of this Tirtha or stayed here and been blessed.

In the context of this article, there is one more religious place in Anantnag which is not only popular but also has attracted the attention of both the tourists and the religious persons alike. The place of importance is Martandeshwar Mandir or Martand Mandir. The Mandir is now in ruins but even in its ruinous state it stands tall and elegant. Tourists in general move around, take a few snaps with the ruins in the background and proceed to the next destination. But some tourists are awe struck by its huge size, spread, architecture and grandeur and at the same time are filled with sorrow, sadness and dejection. Seeing the ruins, one question echoes in their mind and that question is: how can such a majestic temple be in ruins and in such a state especially when the monumental structure is made of massive stones? Unfortunately, such visitors are not aware of the historical facts. History tells us that this Mandir was destroyed and brought to this state during Muslim rule. The name of Sikandar Butshikan (Sikandar the Iconoclast), the seventh Sultan of Kashmir, stands out in this act of destruction. He is believed to have destroyed most of the temples in the valley. However, the case for a religious person is different. Such a person, knowing its

importance, utters Mantras and pays obeisance to the deities that once resided in the Mandir. Such a person also feels pain and has a question and the question is: how can someone be so cruel and ruthless to deface and destroy such a beautiful piece of architecture? The answer lies in Sultan's zeal to establish his rule by any means. To this end, he used all cruel methods to establish his rule. There are references which talk of the grandeur of this Mandir and also about its destruction. About the massive size of this Mandir, historian Hassan quotes Mirza Hyder in Tareek-i-Rashidi, "Its buildings have used dressed stones below and above. None of these stones have been joined together. Without chuna and surkhi, the stones have been put one above the other in such a way that it is not possible to insert anything between the gaps. Each stone is from 3 to 8 yards long, thickness of 1 yard and width from 1 yard to 5 yards." This unique Mandir in stone is considered as a milestone in architectural evolution. It is sad to learn how Muslim rulers, basically invaders, in their religious frenzy, reduced this architecturally magnificent temple to ruins. There is evidence to show that the solid stone temple was devastated in many ways. Tools were used to damage and disfigure the artistically carved out images and sculptures. Large scale destruction and havoc was wrecked through use of gunpowder. When the pace of destruction did not match the expectations of the destroyers, its foundation was dug, stones in the structure were removed, the gaps filled with logs of wood and set on fire. Further, according to historian Hassan, it took Sultan Sikandar long time to deface it.

What has been re-capitulated above is just one example to highlight the atrocities faced by Kashmiri Pandits during the Muslim rule in the valley. It is seen that, with some exceptions, there was no respite to hapless people and the situation did not improve during the entire period of Muslim rule. The trend continued. Muslim rule in the valley came to an end in early part of 18th century. Optimistic people thought that there will be an end to the atrocities on the community and also an end to the attacks on their religious places. But, unfortunately, barring few decades of Sikh and Dogra rule, there was no respite. The ghost revisited the



valley during 1947 in the guise of Qabaili raid when many temples were attacked and destroyed. The happenings did not end there, they continued even after 1947. Kashmiri Pandits and their religious places were targeted time and again. This brings us to the attack on Gautama Nag Tirtha and its desecration and destruction.

Gautama Nag Tirtha was attacked during Anantnag riots in 1986. The attacks were targeted at Kashmiri Pandits and their places of worship. The Mandir was burnt to ashes and with it were lost the priceless manuscripts in Sanskrit and Sharda. But, when a few years later the Tirtha started functioning again, militancy struck the valley in 1989-90 CE. After the onset of militancy in the valley, this Tirtha, like hundreds of other shrines and temples, was again desecrated and damaged. Thousands of fruit bearing trees were cut by the militant mob, which attacked the Tirtha. Devotees were forced to leave the valley and the Tirtha was deserted for many years.

According to Babakalish Patiguru, who is taking care of the Tirtha, the Anantnag-Mattan road, which passes through the Parisar of the Tirtha, partitioned the Parisar into two parts with the upper part on the left of the road and the other part, the lower part, on the right side of the road. With this partition, some shrines and Icons

of faith of the Tirtha remained in the upper part and some others in the lower part. The shrines and places of worship in the Upper part include: 1) sacred Gautama Nag (Inset 02), the Holy Nag, with Nandi near one corner. This is believed to be the sacred place where Gautama Rishi did penance; 2) Another Holy Nag, the sulphur spring or Gandhak Nag; 3) Shivalinga (Inset 03) with a Jal Dhara falling on it; 4) Maha Kali Mandir, with Murti of Mata Kali inside, near the Holy Nag; 5) Ganesha Mandir, with Murti of Bhagwaan Ganesha in the sanctum; 6) Hanuman Mandir, with Murti of Hanuman Ji in the sanctum; 7) 2nd Hanuman Mandir at an elevation high above all these shrines. The shrines and places of worship in the lower part include: 1) Ram Durbar or Surya Vanshi Durbar, with Murtis of Rama, Lakshmana, Bharat and Shatrughana and their spouses Sita, Urmila, Madhavi and Shrutkriti respectively. It is said that, this Mandir is the only of its kind with Murtis of four brothers and their spouses; 2) Murtis of Gautama and Ahalya in the sanctum sanctorum. According to Hindu scriptures, Ahalya is held in high esteem; 3) Shiva and Parvati and Hanuman Ji in the sanctum sanctorum; 4) Shiva Mandir, with a small Shivalinga inside the hollow trunk of a chinara tree; 5) Shiva Mandir (Inset 04), Mahalinga (Inset 05) and small Shivalingas around the Mahalinga in the sanctum sanctorum; 5) Yagyashalla, Bandaar, Pathshalla and Bhojan Prasad Sthal under one roof further down on the left side of the main Ram Durbar; and 6) Ancient Vaishnava Mata Mandir, Ancient Kali Mandir and Samadhis further down on the same side. This author visited the Tirtha in 2006 and 2023.



 Inder K Koul



Exploring the Mysterious Aryaraj Guf



The valley of Kashmir is known as much a land of myths and mysteries as of its pristine charm and beauty. There are a number of geographic features that exist and geological phenomena which take place in various parts of the Valley that defy explanation on the basis of sheer logic or reason and point to some supernatural power having something to do with their existence or happening.

One such mysterious geographic feature is Aryaraj Gufa supposed to have existed or may be still existing in the sacred Harmukh range in north-eastern chain of mountains of Kashmir valley.

This mountain cave finds description only in its detail and definition but not in its location,

in various sources and scriptures. Haidar Malik Chadura known as a military commander as well as a chronicler during the time of Mughal Emperor Jahangir from 1605 CE till his death in 1627 CE, in his book “Taarikh-e-Kashmir” says that many people entered it but no one did ever reach its end, for it is very dark inside. Its width is 5 yards and height just more than 4 yards. He says once, by the orders of the king, he went inside this cave with a party of twelve persons with burning torches for investigation.

After traversing some distance, they came to a wide space overhung by a dome like formation whose circumference was about 50 yards and height 20 yards and they noticed four passages. One to the right was narrow; one to

the left went upwards; and one in the front sloped downwards. Haidar Malik says that they did not have the courage to follow any of these paths, but he rolled a stone along the sloping one, and for a while the sound of the rolling stone was heard. From the ceiling of the dome droplets of water trickled down.

Hassan Shah Khuihami historian, says that Aryaraj Sandhimat (69-23 BC) after having abdicated the throne and having dressed in a deer skin, went inside this cave, but since then he never returned. Kalhan Pandit while giving a detailed account of the last days of Aryaraj Sandhimat writes that after renouncing his throne, he along with a large number of his subjects proceeded to Bhuteshwar or modern Buthisher (74° 58' 37" long. & 34° 21' 12" lat) in Nandikshetra of Harmukh range of mountains. He motivated a number of people accompanying him to return.

Thereafter, going through the treacherous terrain he went ahead towards his destination with ash smeared all over his body and clad only in birch bark sheets. There is no mention of any particular cave he entered, but in case credence is given to Hassan's statement, then this cave must have or may still be existing somewhere in this region and it may be for this reason that it

was named as Aryaraj Gufa. S Maqbool & Raja Bano have in their book Historical Geography of Kashmir stated that as per Hassan Khuihami, Raja Ranaditya (414-474 AD) also later entered this cave along with his queen, but no trace of them too was found afterwards.

But an independent perusal of Hassan's history shows that King Ranaditya and his queen Ranrambha along with several other people had entered Bumzu cave (75° 12' 44" long. and 33° 46' 16" lat.) in Anantnag area never to return.

However, historical accounts of others including Kalhan Pandit indicate that Ranaditya along with his subjects had proceeded to a cave of some demon Namuchi via Nandishila which is present Nadihal village (74° 29' 36" long. and 34° 23' 45" lat) in Bandipora tehsil, after crossing Chandrabhaga. This Chandrabhaga has been identified with the stream that branches off from the Sindh River in Lar area and after flowing behind Tulamulla village joins Vitasta or Vyeth near Shadipur. The Queen who had earlier got married to Ranaditya through a Divine decree then returned to Shvet dvepa or "White Island". Taking clue from the available records, an extensive research as well as search at the ground level is required to be undertaken to explore the actual whereabouts of the mysterious Aryaraj cave.

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Tribute to Social Worker Dr. Roshan Lal Bali

A Symbol of Patriotism, Selfless Service, and Social Commitment



Dr. Roshan Lal Bali

Dr. Roshan Lal Bali's life was entirely dedicated to service of the nation, selfless social work, and deep love for Mother India. He was born on January 3, 1947, in Tulumulla, Kashmir J&K. He got his primary education in Baramulla and stayed at his home in Baramulla till 1965.

Early Life and Struggles: In year 1966, he suddenly left home with a purpose of doing something better for the nation without letting his family know that he was going away. From 1966 to 1968 he did some menial jobs that sustained him during that time. With a zeal and desire to serve the nation, Bharat Mata in true sense, he found the right organization, Raashtriya Swayamsevak Sangh.

He joined RSS in 1968 and with his great oratory skills and dedication, he was made Pracharak and took over formally the role of RSS Pracharak at Solan, Himachal Pradesh in 1970. He was first Sangh Pracharak from the valley of Kashmir. During 1971 to 1975, he travelled through length and breadth of our country as Pracharak and visited even Kanyakumari.

Role During the Emergency: During the Emergency declared in 1975, Dr. Bali remained underground and actively participated in organizing resistance against the suspension of democracy. He was imprisoned in 1976 and kept in various jails for almost 11 months, standing firm in his commitment to restore democratic values in the country. Dr. Bali was presented before the tribunal wearing handcuffs like a criminal and had to undergo physical torture, mental harassment and spend the dark days in jail that even lacked basic facilities.

Even as a state prisoner, he had to resort to satyagraha and started hunger strike in jail to get proper facilities for the inmates and svayam sewaks who were arrested during emergency. He had to be hospitalized and later on was force fed to break his resolve. Dr. Bali and many other svayam sewaks suffered atrocities even in independent India to save democracy....!

He remained unfazed even in these adverse circumstances and continued to study Homeopathic medicine in jail and also honed his talent of writing which eventually helped him to become a journalist.

After he was released from jail, he got married in 1977.

Political and Social Contributions: He was designated as the Himachal Pradesh Head of Bhartiya Yuva Morcha in 1981. By this time, he was not only a seasoned doctor of Homeopathy, he had gained immense knowledge of astrology too and used to treat his patients and clients for free. He played a vital role in active politics till 1987.

Literary and Social Endeavors : After 1987, he voluntarily withdrew from active politics but remained deeply involved in social service and writing. He was engaged in journalism, democratic activism and cultural initiatives that spread public awareness. Religion, education, social upliftment, and patriotism were the pillars of his life's work. Dr. Roshan Lal Bali's life is a shining example of a man who neither craved power nor fame, but devoted himself entirely to serving Bharat Mata. Dr. Roshan Lal Bali passed away on November 5, 2019, due to heart attack. He leaves behind a legacy that will continue to inspire future generations with his patriotism, integrity and dedication to public service.

Though Dr. Roshan Lal Bali is no longer with us, his unwavering dedication to the nation and selfless service will remain forever alive in our hearts.





Dr. Inder Krishen Kilam

LOAL - CONNECTING THREADS OF WISTFUL LONGING

Authors: Ashok Dulloo & Upasna Kakroo

Publishers: Gulshan Books, Kashmir

Review by Dr. Inder Krishen Kilam

Pages: 419, Price: Rs.2295/-, USD \$ 49

During Oct – Nov 2024, I got a good opportunity to read this lovely book titled 'LOAL'. The book has a beautiful title and entire contents are, as we say in Kashmiri, 'Lollibharith' (full of love). The word 'Loal' is in itself, full of the emotion of affection and the entire book conveys deep meaning of the same at each page / chapter. Reading about a couple of select verses each from 18 select renowned poets of Kashmir, with introductory background page or two on such select poets, followed by select 2 or 3 verses in Kashmiri bol (language), expressed in English, Hindi and Urdu texts with footnotes of meaning of difficult words, and a context and meaning in brief, at the end of each chapter makes it comprehensively easy for readers to understand well, all the poetic expressions, as covered in this book. I am sure that, reading about such select prominent poets and their poetic expressions from Kashmir will surely take readers through the memory lane back to Kashmir and its splendid poetry / literature. My warm greetings to the authors 'Ashok Dulloo' and 'Upasna Kakroo' for conceiving this idea and writing down this wonderful creative book related to Kashmiri music & poetry.

The book is dedicated to 'Harpap Jee' (Author Ashok Dulloo's paternal grandfather) and 'Gowri Showri (Bakshi) Kakroo' (author Upasna Kakroo's paternal grandmother). The excellently written Forewords by 'Neerja Mattoo' & 'Brij Nath Betab' give the book a wonderful kick start. Five-page Preface & 10-page Introduction after the two FOREWORDS absorbs the reader into further depths of all its contents that follow. It attracts further reading rather magnetically. Overall format of all the chapters is very superior & appealing.

I was personally delighted to read all the 18 chapters in sequence, covering leading esteemed poets from Kashmir, like Lal Ded, Sheikh Noor-ud-Din Wali, Habba Khatun, Arinimaal, Mahmood 'Gami', Soch Kral, Swami Parmanand, Rasul Mir, Faqir Nyam Saeb, Maqbool Shah Kralwari, Wahad Khar, Shamas Fakir, Krishnajojo Razdan, Ahad Zargar, Zinda Kaul, Ghulam Ahmad 'Mahjoor', Samad Mir and Shri Krishna Bhan. And all this in a nice sequence makes reading very easy, attractive & interesting.

The initial Introduction at pages XIX to XXVIII starts aptly with famous Lalvakh as under:

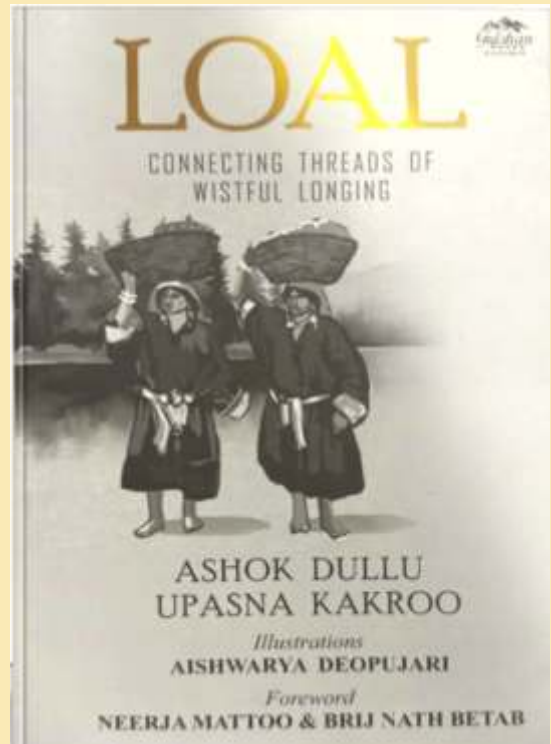
Aami Pana Sodaras Navi Chas Laman

Kati Bozi Dai Myon Meti Diyi Tar

Aamyaa Taekyan Pony Zan Shaman

Zuv Chum Braman Gara Gatsha Ha

Chapter 1 (pages 1 to 29) is on our famous poetess 'Lalleshwari' more commonly known as 'Lal Ded'. In the opening para at page 1, the authors rightly say: "One of the strongest features of her vaakhs remains the



simplicity with which they probe deeply profound life questions. Her sayings are a significant part of Kashmiri culture."

Chapter 2 (pages 31 to 61) is on yet another famous spiritual poet 'Nund Rishi' who said in one of his verses as:

*La Ilaha Illallah Sahib Korum
Wahi Korum Panun Paan
Wajood Traewith Mowjud Soorum
Harmokh Wuchehum Panun Paan*

And the authors explain at page 40:

"His emphasis on communal harmony reflected his observations of that time, helping define the universal brotherhood he practiced and preached as a Reshi."

Chapter 3 (pages 63 to 89) is on 'Habba Khatoon', famous romantic poetess from Kashmir. In the opening para of this chapter at page 65, the authors say as under:

"For a valley steeped in Sufi ethos and religious leanings, Habba Khatoon normalized and opened the route to articulate the vagaries of the heart and earthly apprehensions. Her romantic poetry has been compared to the lyric form of poetry and is described as the most seminal representation of 'Loal' in the Kashmiri language. She is credited with inventing the romantic lyric form of poetry in the language."

One of her very famous songs goes thus (page 73):

*Tse Kamiyu Sonne Myani Bram Dith Neu Nakho;
Tse Kyohotse Gayiya Myani Dui*

Chapter 4 (pages 93 to 122) is on the poetess Arinimaal. It starts with following opening on page 93:

"The lyrics of Arinimaal traverse the entire range of emotions including protests, love, sorrow and weariness. She has succeeded in transferring her personal trials and tribulations into universal ones"

The following verse at page 118 says:

*Arini Rang Gom Shravan Hiye
Kar Yiye Darshun Diye
Kand Naabad Arad-Motuy
Fand Karith Cholum Kotuy*

Chapter 5 (pages 123 to 155) is on 'Mahmood Gami'. One of his famous songs

"Chaanye Baratal Rayem Ratsei, Awaaz Waetsei No" as given at page 128 and *"Kar Sae Myon Nyay Andey, Maerey-Mande Madanwaro"* at page 140, are very impressive and nostalgic indeed.

I was tempted to quote a para / verse from each of the remaining 13 chapters as well, but I leave it further to the readers to read all the 18 chapters of the book themselves and enjoy the valuable contents, all the verses and full songs from such great masters of Kashmir poetry.

I am sure that a lot of research & hard effort must have been gone through in bringing out this book. It must not have been an easy journey for the author duo, particularly, when we are all out of Kashmir (perhaps for good?) for over 34 years now. The book is written very well, composed well, nice chapter sequencing & edited well with nice hard bound cover. Illustrations by Aishwarya Deopujari are excellently drawn. Three appendices I, II & III at pages 401 to 411 make a very good value addition to the overall text & main 18 chapters. All put together, makes it a lovely read and a total joy for the readers. The book will be an excellent read for all the Kashmir lovers, poets, writers and music lovers, literature enthusiasts & researchers on Kashmir art and culture. Apart from all the creative contents, the book gives good clue to some of the spiritual inputs so simply & beautifully. It will remain my personal possession for repeat reading & future references.

Both the authors deserve to be greeted & complimented for having made all the effort to bring out this valuable piece of Kashmir poetry / literature. I am sure, institutions like the J & K academy of art & culture, Sahitya Academy, New Delhi and other socio cultural and literary organizations will recognize their good efforts, with a suitable literary award in due course.

I am also sure that the Author duo must already be working on a new such academic & literary venture. Blessings and best wishes in advance.

OBITUARY



Dr. Susheela Bhan
(12-02-1933 to 02-06-2025)

With deep sorrow, we share the passing away of Dr. Susheela Bhan, daughter of Late Pt. J.N. Bhan (Advocate), a respected legal luminary, and Late Shrimati Kamlawati Bhan.

Dr. Bhan was a trailblazer in the field of education. After completing her post-graduation in Dehradun, she began her teaching career at Government Women's College, Srinagar. She later pursued higher studies in education from London, following which she taught at the Government College of Education (B.Ed.), Srinagar, and briefly served at Jawaharlal Nehru University (JNU), New Delhi.

She retired as Member Secretary of the Indian Council of Social Science and Research (ICSSR). Post-retirement, she devoted her time to empowering women and students across India by conducting workshops through the Institute of Peace Research and Action (IPRA), an organization founded by her. Her contribution in the fields of peace, education, and research will always be remembered and cherished.

We pay obeisance to our beloved sister and honour her for the life she lived with dignity, purpose, and service to society.

May her noble soul rest in eternal peace.

Grief Stricken:

Dr. Sumangla Bhan (Sister)
Anil Bhan (Senior Advocate, Brother)
Poonam Bhan (Sister-in-Law)

Nieces and Nephews:

Sudhir Matto, Sanjay Tikku, Anuj and Urvashi, Jyotika, Akshay and Komal
Mobile No. 9811229348, 9818000666, 9810595335



Kashmir News

AMEAK Engages with Key Authorities of Kashmir, on Employee Welfare

Under the leadership of President Sanjay Koul, The All-Minority Employees Association Kashmir (AMEAK) has actively engaged with key authorities to address pressing concerns affecting minority employees in the region.

Meeting with Director of School Education, Kashmir Divisional Commissioner Kashmir and Lieutenant Governor, in a constructive meeting, Team AMEAK discussed several critical issues with the Director of School Education, Kashmir. The concerns raised included:

- SRO 43 / Rehabilitation Assistance Scheme cases: Addressing pending cases under the Rehabilitation Assistance Scheme.
- SO 194 pending arrears: Resolving pending arrears related to SO 194.
- Inter-district and Intra-district Transfers: Discussing the transfer policies and their impact on employees.
- Parallel Seniority Lists as per 34 DMRRR: Implementing parallel seniority lists for career progression of PM Package Employees in the Education Department, including Teachers, Lab Assistants, and Lab Bearers.
- Security-related concerns: Ensuring the safety and well-being of minority employees at their respective postings.

The Director responded positively, assuring full cooperation and necessary actions to resolve these concerns in a time-bound manner. Regarding security, the Director affirmed that existing measures would continue to be implemented to ensure a safe working environment for minority employees.

Engagement with Lieutenant Governor and Divisional Commissioner Kashmir

President Sanjay Koul, along with Team AMEAK, also met with the Lieutenant Governor Shri Manoj Sinha and Divisional Commissioner Shri Vijay Bidhuri to discuss key issues

concerning minority employees and the upcoming Kheer Bhawani Yatra 2025. The discussion focused on land issues in Baramulla, Ganderbal, and Vessu, long-pending SRO cases, and the need for fair and transparent MTS promotions. The Lieutenant Governor gave a patient hearing to the concerns raised and assured appropriate action to address these issues at the earliest.

Bike Rally from Kerala Reaches Sharda Temple, Pays Tribute to Pahalagam Martyrs

In a remarkable display of devotion and national spirit, a group of 50 bikers from Kalady, Kerala—the birthplace of Adi Shankaracharya—undertook the Chalo LoC Bike



Rally to the sacred Sharda Temple at Teetwal, on the Line of Control (LoC) in Kashmir.

The rally, which commenced on June 1, 2025, covered over 3,600 km across seven states and reached the Sharda Temple on June 12, coinciding with the annual Varshik Abhishek. This marked the first such rally to reach the LoC post-Operation Sindoor.

Led by Dr. Ramanand, the group included six women riders and rode on 26 Bullet motorcycles—symbolizing the 26 victims of the recent Pahalgam terror attack. At the temple, they performed puja and tarpan for the departed souls, carrying a powerful message of “Bullets with Bullets”.

The bikers were welcomed with patriotic chants by locals, Sringeri pujaris, and Ravinder Pandita, Chairman of Save Sharda Committee Kashmir (Regd). Later, the group also met the Hon'ble Lieutenant Governor in Srinagar.

Addressing the gathering, Pandita urged the government to start religious and border tourism at the site and reopen the Sharda Peeth in Pakistan-occupied Kashmir on the lines of the Kartarpur Corridor. “If not, we will be forced to march to the LoC,” he said.

The event marked a unique blend of spiritual revival, national solidarity, and a call for peaceful access to ancient heritage sites.

Jammu News

The Kheer Bhawani Mela was Celebrated with all the Gaiety

On June 3, 2025, the “Jyeshtha Ashtami” was celebrated with full gaiety in Tulmulla (Kheer Bhawani), Kashmir, under tight security. A large number of devotees participated in the “Mela”.

A large number of political leaders joined the devotees at Tulmulla in Kashmir, which included National Conference (NC) president Farooq Abdullah, Jammu and Kashmir Congress president Tariq Hameed Karra, and Mehbooba Mufti of the People's Democratic Party (PDP). Interacting with the devotees in the Tulmulla premises, all the leaders advocated for the dignified return of Kashmiri Pandits to the valley.

Asserting that the Kashmiri Pandits need to be integrated naturally, Karra said, “We have to give them political empowerment by reserving seats for them so that they can contest elections together with the people here. That is a natural way to get integrated, Mehbooba Mufti of the People's Democratic Party (PDP) said. The mela was held at five Ragniya Bhagwati

shrines: Tulmulla in Ganderbal, Manzgam and Devsar in Kulgam, Logripora in Anantnag, and Tikkar in Kupwara.

LG Manoj Sinha Offers Prayers at Mata Kheer Bhawani in Tulmulla

Terming the large number of devotees attending Mela Kheer Bhawani, in Kashmir, an “encouraging sign”, Lieutenant Governor Manoj Sinha said that it was for the first time since the April 22 Pahalgam attack that so many people have gathered at one place in Kashmir.

After paying obeisance at the Kheer Bhawani temple, Sinha told reporters that devotees have come in large numbers, which is an “encouraging sign”

Welcoming the devotees, the LG assured them that the administration has made all necessary arrangements for the mela “The work on Yatri Niwas is going on”, he added.

The LG also interacted with the devotees and members of the Kashmiri Pandit Community and assured them of due consideration and appropriate redressal of the issues highlighted by them.

Earlier, on the auspicious occasion of Jyeshtha Ashtami, Sinha paid obeisance to Mata Kheer Bhawani and prayed for the peace and prosperity of Jammu and Kashmir UT and the well-being of one and all.

In Jammu, Kashmiri Pandits paid Obeisance to Mata Kheer Bhawani in Bhawani Nagar

A large number of devotees paid obeisance to Goddess Ragniya at Mata Kheer Bhawani in Bhawani Nagar, near Janipur, Jammu, on Jyeshtha Ashtami. The replica of Tulmulla was constructed in exile for the Kashmiri Pandits.

The entire shrine premises were decorated and filled with bhajans. Devotees were provided with flowers and puja materials by the management of the Peeth on a no-profit, no-loss basis.

Ardh Ratri Maha Ragniya Sewa Sanstha Trust, which manages the temple's affairs, performed the Hawan on this occasion. The Sanstha set up several stalls for the convenience of the devotees. The Samuhik Arti was performed at 7.15 PM, in which thousands of devotees participated.

KP Sabha Jammu and KSS Trikuta Nagar Jammu Celebrated Jyeshtha Ashtami

At the Kashmiri Pandit Sabha, Amphalla premises, a Puja Archana was performed, with large numbers of devotees in attendance. Later, Prasad was distributed among the devotees. The puja was

performed in a traditional manner in which the devotees prayed for the well-being of the people of J&K and, in particular, the Kashmiri Pandits.

The prominent members present on the occasion were K. K. Khosa, President; Deepak Dhar, Senior Vice-President; Ashwani Koul, Vice-President; Subhash Dhar; Dr Usha Tickoo; Dr Sujata Sathoo; V. K. Bakshi; V. K. Mukhi; Bharat Bushan Gosani; A. K. Braroo; and Nimi Braroo.

Meanwhile, Kashmiri Sahayak Samiti (KSS) Jammu celebrated Jyeshtha Ashtami with traditional religious fervour and high enthusiasm at Mata Sharika Bhawan, Trikuta Nagar, Jammu.

Thousands of devotees chanting mantras and Vedic hymns thronged the sanctum sanctorum of Mata Ragniya. On this occasion, a ritual Hawan pooja was conducted by the learned scholar, B. N. Sadhu Kusum Koul, and Veena Jee invoked the blessings of Mata Kheer Bhawani by singing traditional Kashmiri bhajans.

At Mata Kheer Bhawani Temple in Nagrota, Jammu, several Jammu leaders paid obeisance to Goddess Ragniya Devi. The leaders included Ajay Kumar Sadhotra, Additional General Secretary of the National Conference, Advocate Rattan Lal Gupta, Provincial President of NC, along with senior party colleagues. Both the senior leaders offered prayers at the holy shrine and prayed for lasting peace, prosperity, and communal harmony in the Union Territory of Jammu and Kashmir. They extended heartfelt greetings to the Kashmiri Pandit community on this sacred occasion and appreciated their unwavering faith and resilience.

Abhay Rustum Sopori Pays Tribute to Pt. Bhajan Sopori

On June 3, Pandit Bhajan Sopori Day was held at Jhankar Hall, New Delhi, to commemorate the Nirvana Divas of the legendary music saint, Pandit Bhajan Sopori. Sopori is also revered as the "Saint of Santoor" and the "King of Strings".

In the event there were performances and offerings by musicians of all age groups like Pandit Ramkumar Mishra, Ustad Akram Khan, Ustad Rafiuddin Sabri, Anand Mishra, Zargam Khan, Rudraksh Srivastav (Tabla Solo), Pt Chetan Joshi, Anjanaye Joshi, Krishna Prasanna, Raag Yaman (Flute), Vidushi Sudha Raghuraman (Carnatic Vocal), Ustad Murad Ali, Gauri Banerjee (Sarangi), Rajkumar Majumdar (Santoor), Prabhat Kumar (Sarod), S Shridhar, Shubham Sarkar (Violin), Avinash Kumar, Rindhana Rahasya, Ghulam Hasan, Swati Tiwari, Nitin Sharma, Tanushree Kashyap (Vocal), Vignesh Jairaman (Mridangam),

Pandit Shubh Maharaj, Pandit Pradip Sarkar, Sachin Sharma, Sagar Gujrati, Saptak Sharma, Manoj Shrivastav, Chanchal Singh, Ujith Uday, Balram Sisodia (Tabla accompaniment), Zakir Dholpuri, Ujjwal Kumar (Harmonium accompaniment), Shambhu Sisodia (Sarangi accompaniment) and many others.

Esteemed artists from across generations and genres participated in this soulful tribute.

Maestro Pandit Abhay Rustum Sopori, the son and musical successor of Pt. Bhajan Sopori expressed his heartfelt gratitude, saying that the day had become truly memorable because of every musician and thanked everyone for their presence, music, and love.

Kashmiri Pandit Sabha Jammu Honours Meritorious Students

The Kashmiri Pandit Sabha Jammu held its 15th consecutive function on May 31, 2025, at the Sabha premises to honour meritorious students from the Kashmiri Pandit community for their outstanding performance in the Class 12 examinations conducted by the CBSE and JKBOSE.

Twenty-Eight students who scored 90% and above were awarded certificates, mementoes, and cash prizes. The Chief Guest, Dr. Ashok Bhan, former DGP of J&K, and K. K. Khosa, President of KP Sabha, presented the awards to the toppers. The awardees included Hetal Koul, Shirrin Labroo, Manik Pandita, Swanman Koul, Lavanya Pandit, Sunanda Pandit, Isha Langoo, Karan Koul, Eishta Bhan, Saksham Raina, Dhruv Raina, Kritika Pandit, Sidhant Raina, Jivika Koul, Tejasvi Pandita, Deepshika Pandit, Shriya Bhat, Sheen Raina, Rouvin Koul, Aditi Bhat, Ojasvee Tickoo, Chitrakshi Pandita, Kamakshi Kichloo, Shreeya Labroo, Menika Baghni Bhat, Janvi Raina, Renisha Bhat and Apurv Pandita.

Source: Agencies
Editing: Vijay Kashkari

Affiliate News

Literary program on Kashmir Shaivism and on the life and teachings of Acharya Abhinavagupta

Kashmiri Sewak Samaj Faridabad in conjunction with Kakini Foundation and Ishwar Ashram Trust Delhi organised a literary program on the Kashmir Shaivism and on the life and teachings of Mahamaheshwaracharya Abhinavagupta in J N



Kaul auditorium of Sharika Bhawan Faridabad today on 22nd of June 2025.

The event began with the traditional lamp lighting ceremony.

Shri Kashi Akhoon Vice- President of Kashmiri Sewak Samaj gave a brief introduction of the program in his welcome address and greeted the Chief Guest and other dignitaries. He thanked the Faridabad community for their continuous support for KSS. He announced that KSS will be holding many events on the teachings and life of Mahamaheshwaracharya Abhinavagupta and Kashmir Shaivism in near future at Sharika Bhawan.

Padmashri Prof. Sudhir Kumar Sopory, President KSS, shared his thoughts through a video message, as he is currently abroad. In his address, he spoke about the profound significance of Kashmir Shaivism as a timeless spiritual philosophy and emphasized the need to preserve and promote this ancient wisdom for future generations. He also congratulated and thanked the team of KSS for their dedicated efforts in organising such a meaningful literary program

and in keeping the legacy of Mahamaheshwara Acharya Abhinavagupta.

Mr Sunil Raina Rajanaka in his speech gave an account of the universities which has started courses on Kashmir Shaivism and the account of the learned people who contributed during last few years in Kashmir Shaivism. He also referred to various virtual sessions which were held during last years of the life and teachings of the great Shaivite scholar of Kashmir.

Major General Ramesh Kumar Raina was the Chief guest of the function. In his speech he thanked KSS Faridabad, Kakini foundation and Ishwar Ashram Trust, Delhi for arranging the Literary program at Sharika Bhawan. He requested the community to get connected with our roots in Kashmir and stressed to visit our shrines to keep our culture and heritage alive.

Dr Raj Nehru, Former Vice Chancellor, OSD to Chief Minister of Haryana delivered a guest lecture on the Kashmir Shaivism. The hall thundered with clapping all the time of his speech. He gave various scientific explanations on the concepts of Kashmir Shaivism.





Dr Rajnish Mishra Prof JNU and authority on Kashmiri Shaivism gave an insight of the teachings of Mahamaheshwaracharya Abhinavagupta. He volunteered to have much more function in the Faridabad for the benefit of the community. He also briefed the audience about the role of various literary people who are instrumental in getting the treasure of knowledge in public domain.

Dr Anusheel Munshi of Ishwar Ashram trust in his presentation elaborated the role of many philosophers who have an impact of Kashmir Shaivism and on the life and teachings and writings of Acharya Abhinavagupta and Swami

LakshmanJoo and role of Swami ji for reviving the Kashmir Shaivism in 20th century.

Shri. C L Kaul in his presentation on the life history of Acharya Abhinavagupta and his works for on Kashmir Shaivism. He elaborated the concepts of Kashmir Shaivism and the teachings of Abhinavagupta.

A significant moment of the event was the felicitation of Dr. Shashi Shekhar Toshkhani, who was honoured with the Mahamaheshwaracharya Abhinavagupta Samman, comprising a cash prize of ₹51,000 and a trophy. The award recognised his valuable contributions to Kashmir Shaivism and



his strong advocacy for the Kashmiri Pandit cause following their forced exodus from Kashmir.

On the occasion of World Santoor Day, Pt. Prabhat Mukherjee, a renowned santoor artist, enthralled the audience with a captivating performance that added a musical and devotional charm to the evening.

Special issue of Sharda Tarangini, dedicated to Mahamaheshwaracharya Abhinavagupta was released by the honourable dignitaries on this day. Thanks to Mr Umakant Kachroo Ji Chief Editor for designing and bringing out this master piece in a short span of time.

The word of thanks was delivered by Commodore Sanjay Kaul and concluding remarks by Shri Vinod Dhar. The hall was jam packed and the audience were deeply involved in this spiritual program till the end at 9.45 Pm. Ms. Jyoti Kaul ably compered the event, ensuring a smooth and graceful conduct of the entire program.

Report By

Sh. Kashi Akhoon

Vice president - KSS Faridabad

Skill and National Skills Qualifications Framework (NSQF)

The Government of India launched the National Skills Qualifications Framework (NSQF) in December 2013, and it was rationalized and notified in June 2023. NSQF is an outcome and competency-based framework which organizes qualifications according to a series of levels of knowledge, skills, aptitude, and responsibility levels defined in terms of learning outcomes which the learner must acquire through formal, non-formal or informal learning which may comprise of academics, vocational education, training & skilling and experiential learning including relevant experience and proficiency/professional levels acquired, subject to assessment. The NSQF is divided into several levels, each representing a different level of skills, complexity, knowledge, responsibility, and autonomy. The National Skills Qualifications Framework (NSQF) in India is a competency-based framework that organizes qualifications into 10 levels, defined by learning outcomes and encompassing various learning paths, including vocational education, technical training, and other related fields. It was launched in December 2013 to integrate and creditize different types of learning, facilitating career progression and skill upgrades.

Under the Government of India's Skill India Mission (SIM), the Ministry of Skill Development and Entrepreneurship (MSDE) delivers skill, re-skill, and up-skill training through an extensive network of skill development centres, colleges, and institutes, among others, under various schemes, such as Pradhan Mantri Kaushal Vikas Yojana (PMKVY), Jan Shikshan Sansthan (JSS), National Apprenticeship Promotion Scheme (NAPS) and Craftsman Training Scheme

(CTS) through Industrial Training Institutes (ITIs), to all the sections of the society, including youth, across the country. The brief of these schemes is as follows:

Pradhan Mantri Kaushal Vikas Yojana (PMKVY):

Pradhan Mantri Kaushal Vikas Yojana (PMKVY) is the flagship outcome-based skill training scheme of the Ministry of Skill Development & Entrepreneurship (MSDE). The objective of this skill certification and reward scheme is to enable and mobilize a large number of Indian youths to undertake outcome-based skill training, become employable, and earn a livelihood. PMKVY Scheme is for imparting skill development training through Short-Term Training (STT) and up-skilling and re-skilling through Recognition of Prior Learning (RPL) to youth across the country, including rural areas.

The Scheme was launched on July 16 2015. Previously, it was known as the Pradhan Mantri Yuva Yojana. This is a flagship program of the Ministry of Skill Development and Entrepreneurship (MSDE) in India. Its primary goal is to empower Indian youth by providing them with industry-relevant skills and certifications, making them employable and enabling them to earn a livelihood.

Jan Shikshan Sansthan (JSS)

Scheme:

The Jan Shikshan Sansthan (JSS) Scheme, formerly known as Shramik Vidyapeeth, is a non-formal education program in India that aims to provide skill training to empower individuals, particularly those from disadvantaged groups, and improve their livelihoods. It's implemented through registered NGOs with 100% funding from the

Government of India.

The primary objective of the JSS is to impart vocational skills to non-literates, neo-literates, individuals with a rudimentary level of education, and school dropouts up to the 12th standard in the 15-45 age group, with due age relaxation in cases of "Divyangjan" and other deserving individuals. Priority is given to Women in the rural areas and urban low-income areas.

The training is conducted in a non-formal mode, often at the doorsteps of beneficiaries, making it easily accessible. The Government of India fully funds the Scheme. Registered NGOs implement the Scheme. The Scheme was initially launched as Shramik Vidyapeeth in 1967.

National Apprenticeship Promotion Scheme (NAPS):

The National Apprenticeship Promotion Scheme (NAPS) is a program launched by the Indian government to encourage and support apprenticeship training in the country. It provides financial incentives to establishments that engage apprentices under the Apprentices Act, 1961, and aims to promote skill development and employability. This Scheme is designed to promote apprenticeship training and increase the engagement of apprentices by providing financial support for the payment of a stipend to apprentices. Training consists of Basic Training and On-the-Job Training / Practical Training at the workplace in the industry.

NAPS provides financial support to establishments by reimbursing a portion of the stipend paid to apprentices. The government offers partial stipend support, limited to 25% of the stipend paid, up to a maximum of Rs. 1,500 per month per apprentice. The government also shares the cost of basic training with Basic Training Providers (BTPs). The Scheme targets youth between 16 and 24 years old, as well as those seeking employment opportunities.

Establishments with 30 or more employees are legally required to engage a certain percentage of apprentices. NAPS aims to fill skill gaps in various industries by coordinating training with industry requirements.

NAPS offers training in both Designated Trades (DTs) and Optional Trades (OTs). NAPS promotes skill development and employability by providing structured and rigorous training programs. NAPS is a sub-component of the Skill India Programme. Employers receive financial support from the government. NAPS helps create a pool of industry-ready skilled workforce. Employers can design and run customized apprenticeships. NAPS helps address the skill gaps within specific industries.

Craftsmen Training Scheme (CTS):

This Scheme provides long-term training through Industrial Training Institutes (ITIs) across the country. The ITIs offer a range of vocational and skills training courses covering a large number of economic sectors, providing a skilled workforce to the industry and promoting self-employment among youth.

The Craftsman Training Scheme (CTS), initiated by the Government of India in 1950, focuses on providing vocational training to skilled workers in various trades to meet the demands of the domestic industry. ITIs (Industrial Training Institutes) are the leading institutions where CTS is implemented, offering training in both engineering and non-engineering trades. The Scheme aims to enhance industrial production, reduce youth unemployment, and equip individuals with employable skills.

The objective of the Scheme is to ensure a steady supply of skilled workers for domestic industries, increase industrial production, and address unemployment among educated young people. The Scheme is conducted through Government and Private ITIs under State/UT administrations. CTS training leads to National Trade Certificates in various trades, including

engineering and non-engineering. Training courses range from 1 to 2 years in duration. CTS covers a wide range of trades to provide a skilled workforce to industries. A network of over 14,000 ITIs across India implements the Scheme, including government-run and private ITIs. The Scheme aims to provide vocational training to a large number of youths, with millions of trainees enrolled in ITIs nationwide. Upon successful completion of a training course, trainees receive a National Trade Certificate (NTC) or an equivalent qualification, depending on the affiliation of the ITI.

State/UT governments typically manage the administration and funding of ITIs under the Centralised Training System (CTS). The Scheme has evolved, with ongoing efforts to improve training methodologies and align with industry needs. CTS is part of the broader Ministry of Skill Development and Entrepreneurship's initiatives to enhance skills and vocational training in India.

References: Ministry of Education, Ministry of Skill Development. CBSE and AI

Delhi Schools Introduce Over 257 Vocational Courses Under the SII Education Scheme

The Directorate of Education has permitted the introduction of Skill and National Skills Qualifications Framework (NSQF) subjects in 257 additional government schools across Delhi, commencing this academic year. This step forms part of a broader effort to strengthen skill-based education in the capital.

According to a circular issued on May 23, these courses fall under the Samagra Shiksha scheme and are designed to provide students with practical training in conjunction with their academic studies. Students from Classes 9 and 11 can now select from a range of vocational subjects. Each school is expected to enrol around 50 students per subject.

Officials stated that the inclusion of these courses aims to improve employability by offering hands-on training in areas such as Information Technology, Retail, Healthcare, and Beauty and Wellness. These subjects are meant to help students gain career-oriented skills from an early stage.

The circular also mentioned that students joining Class 11 can opt for a skill subject even if they did not study it in earlier classes. Schools have been asked to conduct counselling sessions to inform students about the available options and the kind of job opportunities they offer.

Under the flexible structure of the Scheme, students can enter or exit the vocational stream at different stages. However, taking a skill subject is not compulsory, and schools are only required to offer it as a choice.

In line with guidelines issued by the Central Board of Secondary Education (CBSE), schools do not need separate permission to start offering these subjects. Instead, they must update the CBSE portal with relevant course information.

Feedback: vijaykashkari@gmail.com



**"Sit idle no more.
Go get education."**

Savitribai Phule



AIKS Matrimonial Service



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, +919840345098 kamalzutshi60@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 - Jasola Vihar, 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) from MDU Rohtak. Job Discription:- Marketing Director VaYu (Vivekanadaya yoga university), Work from home/ anywhere. Previously worked as Marketing Manager, Sewa International (USA) Delhi. Permanent address (Valley) Proper Budgam-Town. Present Address:- D u r g a n a g a r J a m m u , E m a i l :- Chandkishankoul@gmail.com, Mobile No:- 8899511408, Whatsapp:-8717071706



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



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

KASHMIRI PANDIT MARTYRS

List for June 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. Ramesh Kumar	Anantnag	01.06.1990
2	Sh. Badri Nath	Gosanigund, Anantnag	02.06.1990
3	Sh. Damodhar Raina	Kulgam, Anantnag	02.06.1990
4	Sh. Bushan Lal Koul	...	02.06.1990
5	Sh. Satish Lal Kalla	...	03.06.1990
6	Sh. Shibban Krishen Kallu	Bagi Mehtab, Srinagar	03.06.1990
7	Smt. Girja Tickoo	Bandipore	04.06.1990
8	Sh. Shibban Krishen Koul	Baramulla	04.06.1990
9	Sh. Aftab Ram	Rainawari, Srinagar	04.06.1990
10	Sh. Gokal Nath	Bagi Mehtab, Srinagar	04.06.1990
11	Sh. Jawahir Lal Bhat	...	06.06.1990
12	Sh. Radha Krishan Patwari	Turoo, Anantnag	06.06.1990
13	Sh. Raj Kr. Jaiikhani	Zero Bridge, Srinagar	07.06.1990
14	Sh. Sham Lal	Lal Mandi, Srinagar	07.06.1990
15	Sh. Ramesh Kr. Raina	...	07.06.1990
16	Sh. Chhota Lal	Maisuma, Srinagar	07.06.1990
17	Sh. Inder Kumar	Natipora, Srinagar	11.06.1990
18	Sh. Kanaya Lal	Mahraj Gunj, Srinagar	11.06.1990
19	Sh. Pushkar Nath	Danwachi	11.06.1990
20	Sh. Omkar Nath Raina	Devi Angan, Srinagar	11.06.1990
21	Sh. Ashok Kr. Pandita	...	12.06.1990
22	Sh. Triloki Nath	Mahraj Gunj, Srinagar	12.06.1990
23	Sh. Chuni Lal	...	13.06.1990
24	Sh. Chaman Lal	Kawoosa	NOT KNOWN
25	Sh. Rugh Nath	...	14.06.1990
26	Sh. A.K. Safaya	Habakadal, Srinagar	15.06.1990
27	Sh. Dayaram Koul	Srinagar	15.06.1990
28	Sh. Ashok Kumar	Sopore	15.06.1990
29	Sh. Saroop Nath	...	16.06.1990
30	Sh. Desh Raj	Hari Singh, Srinagar	16.06.1990
31	Sh. Gopi Chand	Kupwara	17.06.1990
32	Sh. Badri Nath Koul	...	18.06.1990

S No.	Martyr's Name	Location Killing	Date
33	Sh. Jawahir Lal Ganjoo	Bana Mohalla, Srinagar	18.06.1990
34	Sh. Smt. Parana Ganjoo		18.06.1990
35	Smt. Durga Koul	Bana Mohalla, Srinagar	18.06.1990
36	Sh. Tej Krishan Pandit		19.06.1990
37	Sh. Rajinder Kr. Tickoo	Pulwama, Shopian	20.06.1990
38	Sh. Sanjay Thusoo	Nowgam, Srinagar	22.06.1990
39	Smt Jigri Ji	...	22.06.1990
40	Sh. Bal Krishen Tatoo	Habbakadal, Srinagar	22.06.1990
41	Sh. Baljee	...	22.06.1990
42	Sh. Makhan Lal Raina		22.06.1990
43	Smt. Rohini	...	22.06.1991
44	Sh. M.L.Bhat	...	22/23.06.1990
45	Sh. Ashok Kumar	Khanka Sukhta, Srinagar	23.06.1990
46	Sh. Prathavi Nath Tickoo	Khanka Sukhta, Srinagar	23.06.1990
47	Sh. Ashwani Kumar	Srinagar	23.06.1990
48	Sh. Gopi Nath Raina	Khanka Sukhta, Srinagar	23.06.1990
49	Sh. Ashok Kr. Kotha	...	24.06.1990
50	Sh. Som Nath	Chhattabal, Srinagar	24.06.1990
51	Sh. Chaman Lal Tickoo	...	24.06.1990
52	Sh. Badri Nath Wattal	...	25.06.1990
53	Sh. Satish Kr Raina	Ganderbal, Srinagar	26.06.1990
54	Sh. Brij Lal Raina	Dambi, Dola	26.06.1990
55	Sh. Satish Kumar	Ganderbal, Srinagar	26.06.1990
56	Sh. Gopal Nath	...	26.06.1990
57	Sh. Ramesh Razdan	...	26.06.1990
58	Sh. T.N. Raina	Srinagar	26.06.1990
59	Sh. Yogesh Kumar	Rambagh, Srinagar	26.06.1990
60	Sh. Gopi Nath Raina	...	26.06.1990
61	Sh. Ram Chand	Behama	26.06.1990
62	Sh. Vivek Labroo @Shabajee	...	29.06.1990
63	Sh. Rajinder	...	30.06.1990
64	Sh. Omkar Nath Mattoo		30.06.1990
65	Prof. Neel Kant. Raina	Khan Sokhta, Srinagar	30.06.1990
66	Sh. Tej Dhar Budgami	Ali Kadal	30.06.1990
67	Sh. Shamboo Nath	Behama	30.06.1990
68	Sh. Madan Mohan	...	11.06.1991
69	Sh. Kashi Nath Koul	...	13.06.1991
70	Sh. Nanajee	...	13.06.1991
71	Smt. Rohini	...	22.06.1991
72	Sh. Dura Nath Rafiz	...	03.06.1992
73	Sh. Prem Nath Bhat	...	06.06.1993
74	Sh. Raj Nath	...	05.06.1996



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