



नवरेह पेशते Navreh Poshte

Sapt Rishi Samvat 5101 | भृषुटधि भंवउ ५००० | निर्वासन संवत ३६



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Editor's
Note — P 04

President's
Desk — P 05

General Secretary's
Column — P 06

Minority status for KP Hindus in Jammu & Kashmir

- Sunil Kaul — P 08

Politics of Holidays

Protests in JKUT Assembly

- Col Tej K Tikoo, Ph.D. — P 10

February 20, 1986 Anti

Hindu Carnage in Anantnag

- Ashok Raina — P 14



Pandit Amarnath Vaishnavi's Battle Cry Jaikara

Har Har Mahadev and the 1967 KP Agitation - Rohini Vaishnavi — P 18



Navreh : A Tapestry of
Hope and Renewal

- Upender Ambardar — P 30



Naya Bharat : Economic
Powerhouse to Vishwaguru

- Krishan Kemmu — P 23

Nominate Members to the

Legislative Assembly - Honor the law

- B L Saraf — P 32

Navreh in Exile : A Journey of Pain, Resilience, and Hope

- Ravinder Gurtoo — P 34

Auto-Rikshaw Night in Exile :

A Family's Unlikely Bedroom

- Lenin K Bhat — P 37



Kashmir's Path to Healing : Embracing the Wisdom of

Lal Ded and the State of Shiva Consciousness

- Dr Ravi Dhar — P 39

POEMS

The Garden

- Ashima Kaul — P 36

Exile's Lament

- Sanjay Pandita — P 43

A Historic Triumph : Kashmiri Hindu Visthapit

Samaj Shivir at Maha-Kumbh 2025

- Naad Correspondent — P 41

My Love-My Pride-My Village-Nunar

- Robin Koul — P 44

Sharika Foundation : Sharing Joy Where

Compassion Meets Action

- Ankita Koul — P 46

The Last Keeper of Koshur Kalam

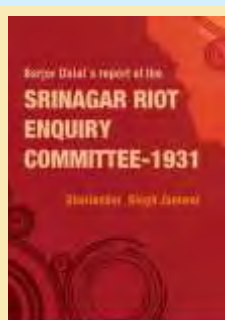
- Deepak Raj — P 49

The Everyday Goodness of Kashmiri Food

- Rohini Kaul — P 52

Obstructive Sleep Apnoea

- Dr. Viny Kantroo — P 54



13th July, 1931 - A Black
Day in the History of
Jammu and Kashmir

- Dr. Mahesh Kaul P 57

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THIS MONTH'S COVER

Depicts the Badamwari of Srinagar which was the place of Celebration of Navreh

- Photo Credit to Sunil Manhori

REGULAR

Martyr's of Jihad in Kashmir	09
News Folio	59
JK Diary	60
Naad Education Folio	62
AIKS Matrimonial Service	66



Editor's Note

*Dear Readers,
Navreh Poshte!*

At the outset I wish the readers a very Happy Navreh and Sapt Rishi Samvat 5101. The yearly Navreh celebration observed by Kashmiri Hindus signify the cultural and religious continuity of an event which occurred five thousand years back. These celebrations reaffirm, the resolve of the community that wherever they are and whatever be the conditions, they shall always be connected to their moorings, the foundation of which was laid by their worthy ancestors. This year we shall again pursue the festivities filled with fun and frolic.

Flogging of Dead Horse

The recent developments in Kashmir are matter of concern as the valley-based politicians have again started to raise the dead issues especially that of 13th July, 1931. This holiday was previously cancelled by the LG administration for the simple reason that there is no place in secular polity to eulogise Islamists and arsonists. The Kashmir centric politicians exploited these sentiments and made the Islamists as martyrs to suit their political agenda. By demanding the reinstatement of the holiday these Kashmir centric politicians have exposed themselves for not working for upliftment of masses but flogging the emotional issues which have no relevance in modern society. The readers must know that the hoary events of 13th July are in fact the black chapter in the history of Kashmir, where innocent people were killed and tranquillity of valley destroyed. These politicians should focus more on the economic

issues and agenda which next generation feels are important. Such issues only sow the seeds of communal politics in valley, which culminated in the systematic genocide of Hindus in 1990 and destroying the syncretic culture of Kashmir.

The other issue which is cause of concern is the religious absolutism and issuing of dictates by Islamist clergy. The recent diktat against the private fashion show held at the picturesque tourist destination at Gulmarg shows how much the religious supremacists yield the space in valley and how political class is submissive to these clerical authorities. This nexus between Islamists and political class in valley overrides the constitutional freedom within the territorial boundaries of Bharat. This incident clearly illustrates that ideological institutions which are responsible for Kashmir Hindu genocide are intact and unopposed. Union government must act fast to dismantle this cabal who are directly responsible for the cycle of violence, which lasted for more than three decades, and which has yet to see the return of Kashmiri Hindus. Government must also ensure that the institutions run by Islamist ideologies are duly monitored and violation of constitutional charter must be penalized. Enabling secular teachings and encouraging the youth development should be the primary objective for nation building. Any lackadaisical approach shall be detrimental for the peace and prosperity of the state and to its peace-loving citizens.

In the words of Farooqi Hasrat,

*Dil Ke Gulmarg Mei Girti Hei Teri Yaad Ki Barf,
Hum Tere Hijra Mei Kashmir Ban Baeithein Hei*

मनील गैत गणक



From the President's Desk

Respected All, Namaskar to whole Community

At the outset I hope everyone celebrated Maha Shivratri with religious fervor throughout the globe. Out of many things AIKS has set up a camp office at Samavar Club, Pamposh Enclave New Delhi, thanks largely to Pamposh KHBS Ltd. It was necessitated owing to grave condition of record files, magazines, portraits at the previous office in Faridabad, the basement of which had lot of seepage. The records were dumped like a garbage and we have lost lot of files and portraits of our past stalwarts and Presidents, which we are trying to build up again. We are still looking out for a permanent accommodation that we are trying a follow up meeting shortly with Urban Development minister GOI Sh. M. L Khattar.

AIKS delegation had called on Vivek Tankha MP Rajya Sabha in January and asked him to raise KP rehabilitation issue in current session of Parliament. He raised his voice for us during zero hour at Q. No: 15 in Rajya Sabha on 12 March along with the issue of reopening of Sharda Peeth. This was again our efforts to raise our rehabilitation issue.

पाकिस्तान से चर्चा कर शारदा पीठ कॉरीडोर बनाया जाए: तन्खा

कांग्रेस के राज्यसभा सदस्य विवेक तन्खा ने केंद्र सरकार से अपील की है कि पाकिस्तान से चर्चा कर शारदा पीठ कॉरीडोर



बनाया जाए, जैसे कराचपुर कॉरीडोर का निर्माण किया गया है। तन्खा तन्खा ने बुधवार को सदन में सरकार सहित सभी संसदे से अपील की कि काश्मीरी पंडितों की समस्याओं को सुनवाने के लिए प्रयास करें। उन्होंने कहा कि काश्मीरी पंडितों का यह पुनर्वास प्रश्न है जो बुरा नहीं हो पा रहा है। काश्मीरी पंडितों के लगभग 80 परिवार पंजाब जमी तक जम्बू काश्मीर से बाहर हो चुके हैं। उन्होंने कहा कि काश्मीरी पंडित परिवार को वापस जम्बू काश्मीर में परंतु उनके पुनर्वास एवं सुरक्षा की व्यवस्था नहीं हो पा रही है।

Press Release and Media Gallery at page no. 59

In the meantime I personally held a press conference in Prayagraj (nee Allahab) wherefrom AIKS is born in 1981. I emphasized once again

rehabilitation and resettlement of our community back in valley and raised voice for creation of a Temples & Shrines board. The story went viral through PTI and was carried in many national newspapers and channels. Besides, I met a couple of century old Kashmiri Pandit families and have tried to build a consensus and am looking out for an event in Allahabad in near future. Yuvraj Shangloo with family had a absorbing discussion on the issue. Since I am more popular in media as 'Sharda Mission' man, hence the headlines went viral regarding reopening of Sharda Peeth that lies in PoK on the pattern of Kartarpur. The plight of Kashmiri Pandits was well explained to media.

In the near future we are looking forward to garner more memberships and some more meetings with new cabinet ministers of newly formed Delhi Govt. Naad and Vaakh is back on the minds of lot of readers and in this connection we have made a combo of both magazines available to our esteemed readers at a meager annual subscription of 1500 rupees.

We may bring a few constitutional changes as well and are looking forward to next AGM. I personally invite valuable suggestions from old as well as new team of AIKS. The issue of AMR as well as NAFSA forms has already been taken up in writing by AIKS to the concerned quarters.

At this time I feel our court case pending adjudication and AIKS Trust case, as well be speeded up. All affiliates of AIKS also need to rise to the occasion with regard to community activities and raise voice t their headquarters.

We did participate in Maha Shivratri celebrations in Delhi and around that was organized by various KP socio religious organizations. A preliminary meet was also held with PM package employees on the sidelines of one of such events.

Navreh festival is around the corner and I am celebrating it with great fervor at Sharda temple LoC Teetwal and invite whole community to be a part of it. On this occasion, let's resolve that we all celebrate the same in 2026 back in valley well rehabilitated.

A Happy Navreh to All!

Er. RAVINDER PANDITA
Tel : 9811143024



Sunil Kaul



General Secretary's Column

I extend my heartfelt greetings to the entire community on the auspicious occasion of Maha Shivratri.

Herath in Kashmir holds profound significance for Kashmiri Pandits, being one of the most revered and cherished festivals, celebrated with deep devotion and cultural vibrancy. This sacred occasion not only strengthens spiritual connections but also reinforces social bonds within the community. Time-honoured rituals, such as the offering of walnuts, symbolizing the four Vedas, add both spiritual and cultural depth to the festival. Families come together in prayer, share festive meals, and immerse themselves in communal celebrations, fostering unity and tradition.

This month, we also observed **International Mother Language Day** with a grand community gathering that brought together individuals from diverse backgrounds. Under the guidance of **Dr.**



Roop Krishen Bhat, President of the Centre for Kashmiri Language, Literature, and Culture (CKLLC), the **Cultural and Literary Wing of All India Kashmiri Samaj (AIKS)**, in collaboration with **Indira Gandhi National Centre for the Arts (IGNCA)**, Ministry of Culture, Government of India, the event was held at **Umang Auditorium, IGNCA, New Delhi**. The occasion was graced by esteemed guests, including **Dr. Rashmi Singh**, Principal Resident Commissioner, J&K, **Shri Sachchidanand**, Member Secretary, IGNCA, etc. **Dr. Roop Krishen Bhat** introduced the programme, while **Shri Ravinder Pandita**, President of AIKS, delivered the welcome address.

During the day-long event, many speakers paid rich tributes to **Koshur (Kashmiri) language**, highlighting its literary and artistic heritage. The event featured distinguished poets, writers, and singers, including **Dr. Gauri Shankar**, **Fayaz Dilbar**, **Shahi Shahbaz**, **Veer Ji Veer**, **Narendra Safaya**, **Subash Razdan**, **Sofi Shauqat**, **Meem Hai Zafar**, **Ashok Salam**, **Roshan**, and





Aman. The audience was particularly enthralled by the musical performances of **Dhananjay, Vanishka, and Upasna**, while **Akshay**, the **tabla virtuoso**, was widely appreciated for his exceptional skill.

The programme also featured virtual addresses by **Dr. R.L. Shant, Arvind Shah, and Opinder Ambardhar**, along with a live-streamed message from **Khawaja Abdul Ghani of PoK**.

A special moment of the evening was the felicitation of **Shri T.N. Kundan**, a distinguished writer, who was honored with a **plaque and a shawl** in recognition of his literary contributions. The **ZEASHTA DEVI PRABANDHAK COMMITTEE**, Kashmir, was also honoured for its remarkable efforts in preserving Kashmiri culture and heritage.



On this occasion, a special edition of **"Vaakh"**, the literary magazine published by AIKS, was released, while the latest issue of **"Naad"**, AIKS's monthly publication, was also prominently displayed.

Speakers at the event voiced their deep concerns about the preservation of the Kashmiri language, spoken by the majority in **Jammu & Kashmir**, and expressed apprehensions about its gradual decline. They earnestly appealed to the government to take proactive measures to safeguard and



promote the language for future generations.

The event concluded with a vote of thanks by **Shri Vijay Kashkari**, while the proceedings were efficiently anchored by **Ms. Vaniksha Bhat**.

Vaniksha Bhat



Sunil Kaul



Minority status for KP Hindus in Jammu & Kashmir

In sociology, a minority is a group that is different in culture, ethnicity, or race from the larger, dominant group. Kashmiri Pandit (KP) Hindus became victims of majoritarian politics in Kashmir of India. In 1990, they became targets of violence due to poor governance and an insensitive administration, leading to the forced migration of the entire KP Hindu community from the Valley.

The exodus of KP Hindus from Kashmir goes against the idea of a united India as it was meant to be in 1947. The return and rehabilitation of KP Hindus in the Valley would challenge those forces that want to make Kashmir a Muslim-majority region.

For these reasons, KP Hindus have been demanding "reverse minority status." This demand comes from their unique historical and demographic situation. In India, minority status is given to communities with smaller populations to protect their rights. While KP Hindus are recognized as a minority by India's Minority Commission, they are not given legal recognition in Jammu and Kashmir, leaving them without constitutional safeguards. Kashmiri Hindus face a paradox---they are not recognised as a minority in Jammu and Kashmir, where they have faced the most persecution and displacement there. This has led to calls for "reverse minority status," which would acknowledge the suffering of communities that have been reduced to an extreme minority due to forced migration, violence, or persecution.

The exodus of Kashmiri Pandits in the 1990s reduced them to a tiny fraction of the population in their ancestral homeland. Unlike other minorities who still live in their traditional areas, KP Hindus have been almost entirely displaced from Kashmir. Under "reverse minority status," the government should officially recognize them as a minority in

Jammu and Kashmir. This recognition would guarantee specific welfare measures, security, and political representation. It would also facilitate their safe return to the Valley by prioritizing rehabilitation, providing job reservations, and establishing protections for their cultural identity.

The government must ensure that KP Hindus receive the same educational and financial benefits as other minorities. Their security concerns must also be addressed. Additionally, providing reserved seats in the Jammu and Kashmir Assembly or creating special constituencies would help restore their political voice in the region.

The Central government must protect the Hindus of Jammu and Kashmir through laws and policies, including changes to existing minority laws and extending constitutional protections under Article 29 and Article 30 of the Indian Constitution.

Granting "reverse minority status" to Kashmiri Pandits is not just a label—it's about justice, restitution, and ensuring their rights as a historically persecuted community. It would demonstrate India's commitment to diversity and inclusive democracy by addressing the challenges faced by displaced communities. The time has come for the government to institutionalize this status and take concrete actions to undo the decades of marginalization faced by Kashmiri Pandits.

Currently, Muslims, Sikhs, Christians, Buddhists, Jains, and Zoroastrians (Parsis) are recognized as minority communities under the National Commission for Minorities Act, 1992. However, Sikhs, Christians, and Buddhists are not recognized as minorities in Jammu and Kashmir because the region lacks a State Minority Commission. This issue can be corrected through legal changes. Adding the ethnic, linguistic Hindu minority of Kashmir to the list would restore the region's pluralistic character.

MARTYR'S OF JIHAD IN KASHMIR

List for March

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.	Smt. Prabhavati		14-03-1989
2.	Sh. P N Handoo	Balgarden, Srinagar	01-03-1990
3.	Sh. Tej Krishen	Budgam	01-03-1990
4.	Sh. Joginder Singh	----	03-03-1990
5.	Sh. Jagar Nath	Yer Khushipora, Anantnag	03-03-1990
6.	Smt. Nirmala Raina	----	06-03-1990
7.	Sh. Kashi Nath	Kathidarwaza, Srinagar	06-03-1990
8.	Sh. T K Razdan	----	15-03-1990
9.	Sh. R N Handoo	Narsinghgarh, Srinagar	18-03-1990
10.	Sh. Dinesh Lal	Karan Nagar, Srinagar	19-03-1990
11.	Sh. A K Raina	Srinagar	19-03-1990
12.	Sh. Gulshan Lal Raina	----	19-03-1990
13.	Sh. Om Prakash	Shopian	19-03-1990
14.	Sh. Gulshan Lal Lamba	----	21-03-1990
15.	Sh. P N Koul	Bijebhara, Anantnag	22-03-1990
16.	Sh. Avtar Krishan	----	21/22-03-1997
17.	Sh. Bhushan Lal Bhat	----	21/22-03-1997
18.	Sh. Sanjay Bhat	----	21/22-03-1997
19.	Sh. Deeleep Bhat	----	21/22-03-1997
20.	Sh. Pairay Lal Pandit	----	21/22-03-1997
21.	Sh. Sanjay Bhat	----	21/22-03-1997
22.	Sh. Triloki Nath	----	21/22-03-1997
23.	Sh. Vijay Bhat	----	21/22-03-1997
24.	Sh. Brij Nath Bhat	----	04-03-2000



 Col Tej K Tikoo, Ph.D.



POLITICS OF HOLIDAYS

PROTESTS IN JKUT ASSEMBLY

Under the Negotiable Instrument Act, the union and all state/ union territories can declare holidays as the government thinks fit. On most occasions, these holidays have been declared to commemorate the birth/ death anniversary of a prominent/ distinguished person whose contribution to the society has been well-recognized. Sometimes, the holidays have been declared to appease a specific vote bank too.

For decades, the State of Jammu and Kashmir enjoyed holidays on 13 July (Martyr's Day) and 5 December (Sheikh Mohammad Abdullah's birth anniversary) every year. However, after the abrogation of Article 370 and 35 A on August 5, 2019, both holidays were abolished by the Lt Governor, who was ruling the union territory, being

under President's rule. After the recent elections in JKUT, with the popular government in place, this issue was raked up by the ruling National Conference, who protested against the abolition of these holidays in the legislature. This protest was supported by Congress and some other parties also.

It may be noted that both the days, commemorated as public holidays, are deeply associated with the history of National Conference, and its founder, Sheikh Mohammad Abdullah. As far as July 13 is concerned, Sheikh Abdullah was largely responsible for the events of that day which resulted in the death of 21 protestors and subsequent loot, rampant destruction of the business establishments belonging to the Hindu community and killing of a large number of Kashmiri Pandits. As a matter of

fact, the events of July 13, 1931, orchestrated by Sheikh Abdullah, with the British connivance, were a turning point in the history of Kashmir in the last century. The events of that day and their fall out in the years to come hastened the end of Dogra rule in the state, but more importantly, also laid the foundations of the dominance of the majoritarian Muslim communal politics in the state.

The objective of Muslim Reading Room Party, formed in 1930, and headed by Sheikh Mohammad Abdullah, was to oppose the Dogra rule in general and Maharaja Hari Singh in particular. Sheikh Abdullah realized early enough that he could get common masses involved in it only by appealing to their religious sentiment. He, therefore, turned to Ahmad Ullah, the Mirwaiz of Kashmir, to help him in the process. The latter was not in favor of opposing the Maharaja, and hence did not approve of his activities. However, in March 1931, at the demise of Ahmad Ullah, Maulvi Yousuf Shah, who now became Mirwaiz, and who had received his religious education at the theological College at Deoband, became a willing supporter of the Reading Room Party and helped it organize large gatherings in various mosques of Kashmir. Sheikh Mohammad Abdullah emerged as a star campaigner as he could arouse religious frenzy among his audience.

Wakefield, a British officer, who had been retained by Maharaja Hari Singh as the head of Political and Police Department of the state, found in Sheikh Abdullah a promising candidate who could be used to undermine the Dogra King and consequently, strengthen the British leverage to achieve their own strategic aims.

Soon after the Maharaja's return from Cannes, where he had gone to welcome the birth of his son on March 9, 1931, rumors of blasphemy were published by the Urdu press, owned by Muslim communalists, vitiating the atmosphere. Projecting himself as the messiah of Muslims, Sheikh Abdullah used this so-called act of blasphemy to spew venom against the Maharaja at the Makhdum Sahib's fair. A Muslim was also caught attempting to break

the idol in Shankar Acharya Temple.

However, the immediate cause for the violence let loose on 31 July 1931, was the rabble-rousing speech delivered in a meeting (attended by two Mir Waizes), by Abdul Qadir, a cook of a European visitor. He said, "We should end Hindu Raj and the time has come when we should meet force by greater force to put an end to the tyranny and brutalities to which you are subjected. You must rely on your strength and wage a relentless war against the opposition. You must use lathis and other weapons, if the need arises. Pointing his finger towards the Palace, he thundered, "Raze it to the ground." Subsequently, he was apprehended in Khanqa-e-Maula Mosque on June 25, 1931, and charged with offences under relevant sections.

Adding fuel to the fire, Sheikh Abdullah delivered a fiery speech in a meeting organized by the Reading Room Party at Jama Masjid on 11 July 1931, in which he exhorted the people to be ready to make any sacrifice for Islam. Consequently, thousands of people thronged the Session Court of Pandit Kishan Lal Kitchlu, whenever Abdul Qadir was brought to the court. The tempers ran high on these occasions as Wakefield, the Political and Police Minister, did everything to fan the trouble further. Despite the Maharaja issuing an appeal for peace on July 9, 1931, Sheikh Abdullah delivered a fiery speech at a mosque in Gawkadal on July 12, 1931, aggravating the situation further.

As the situation continued to get worse, the Chief Justice of the High Court ordered that the trial of Abdul Qadir will be held inside the Central Jail premises. When Wakefield received this confidential order for compliance, he leaked it to the leaders of the Reading Room Party. They, in turn, sent messages all across the valley, asking people to assemble at the Central Jail the next day, i.e., 13 July 1931, when the trial inside the jail was to begin. On July 13, 1931, when the Sessions Judge entered the Jail premises, he found a mammoth crowd trying to force an entry into the jail premises. The defense

counsels of the accused (Muslims) too appealed to the crowd to calm down and disperse, but to no avail. The Superintendent of Police, who arrived on the scene on the orders of the Judge, found the restive crowd turning aggressive. Realizing that there was no possibility of ingress into the jail premises, the violent crowd rushed to the outer gate and overpowered the guard. The Police arrested four people, but the crowds started pelting stones and brickbats on the officials and succeeded in freeing these four arrested persons. They, then, cut the telephone lines and set the quarters of the jail guard on fire, while attempts were also made to snatch the rifles from the armed police, some of whom had been seriously injured. A lathi charge ordered as a consequence, proved ineffective. Thereafter, the District Magistrate's announcement that the police will have to use force to disperse the crowd, too had no effect. Consequently, to control the situation, the police first fired in the air as a warning, but when this too had no effect on the violent mob, the police fired for effect, which claimed 21 lives, with 42 people sustaining injuries.

The violent mobs then proceeded towards Maharajanjan, the business hub, and looted the shops and business establishments of the Hindus. In an extensive area from Bohri Kadal to Alikadal and Safakadal, all Hindu shops were looted and burnt and Hindu women molested. Similarly, an orgy of violence, loot and mayhem was let loose on Pandits of Vicharnag and Chhatabal, turning them into paupers, while their women suffered the worst. The rioters also cut the telephone lines at Banihal and burnt the Sangam Bridge, approximately 23 miles from Srinagar. Nine members of a Pandit family in Kanikoot, in Budgam district, which had a sizeable Kashmiri Pandit population, were

axed to death by Muslims of a neighboring village. The lone survivor was a young boy who was not sleeping in the house during the night when it was attacked.

The report submitted by a Commission of Enquiry instituted to inquire into these happenings on 14 July 1931, revealed that the violence and large-scale destruction of property was a result of a conspiracy hatched by the British Political Department, headed by Wakefield, and the Muslim Reading Room Party, headed by Sheikh Mohammad Abdullah, to discredit Maharaja's government.

All through his career Sheikh Mohammed Abdullah remained a bundle of contradictions. His relationship with the Muslim League were characterized by lack of trust, bordering on hostility. In fact, Sheikh Abdullah

perceived the growing influence of Muslim League among the Muslims of Jammu region as a threat to his NC. Though the communal content of his rhetoric could scarcely be hidden, Congress saw him as a revolutionary leader of the anti-feudal forces, persistently fighting the Maharaja.

At a more personal level, Sheikh Abdullah was dictatorial and brooked no dissent. Many of his contemporaries felt that he looked at

himself as some kind of a Sheikh leading a Sheikhdom, much in vogue in the Arab world of that period. Besides, having opposed the state's accession to Islamic Pakistan, Sheikh Abdullah tried his best, both by deed and word, to prove that he was more Islamic than Pakistan itself. In the process, he laid the foundations for Muslim communalism becoming a state policy under the garb of 'secularism'.

His shifting stands all through his life left everyone, particularly the Kashmiris, in a state of limbo. While addressing a huge gathering of people at Hazratbal on October 5, 1945, he gave expression to his desire to accede to India, by stating, "...We cannot desire to join those (in Pakistan) who say that the people must have no

Wakefield, a British officer, who had been retained by Maharaja Hari Singh as the head of Political and Police Department of the state, found in Sheikh Abdullah a promising candidate who could be used to undermine the Dogra King and consequently, strengthen the British leverage to achieve their own strategic aims.

voice in the matter (referring to Jinnah's opposition to let people of princely states decide their future). We shall be cut to pieces before we allow our alliance between this state and the people of this type..."

Later, when Pakistan was insisting on replacing him as a pre-condition for holding an impartial plebiscite, Sheikh Abdullah, who was member of the Indian delegation, said, rather undiplomatically, "There is no power on earth which can displace me from the position which I have there. As long as people are behind me, I will be there. The dispute arises when it is suggested that, in order to have free vote, the administration must be changed. To that suggestion, we say – No."

No wonder, one of India's most renowned and respected journalists of that era, Frank Moraes had, as early as 1951, noted, "Power had gone to Sheikh Abdullah's head. He struck me as a highly egocentric individual... He talked disdainfully of New Delhi... I have a feeling that even at that time, his mind was moving towards independence for the Valley of Kashmir, with himself as the Kashmiri equivalent of the Grand Moghul."

In 1948, the same Sheikh Abdullah, with Nehru by his side, had recited the following Persian verse, in front of thousands of Kashmiris in the heart of Srinagar at Lal Chowk: "*Man Tu Shudi, Tu Man Shudi; Ta Kas Na Goyad, Man Dekram Tu Degri*" (I became you and you became I; so, none can say we are separate). He reiterated the same in May 1949, while addressing himself to Nehru in Srinagar. He said, "I want you to believe that Kashmir is yours. No power in the world can separate us. Every Kashmiri feels that he is an Indian and that India is his homeland."

One day he would assert that the relationship established between Kashmir and India was irreversible by categorically stating that "no force on earth can render us asunder." The next day, his ambivalence would be all too apparent. Sheikh Abdullah, on whose assurance and support Nehru agreed to accept the accession, turned hostile even before the ink had dried on the Instrument of Accession. He reneged on almost all issues on which he

had assured Nehru and Sardar Patel, personally. His shifting and alarming stance can be gauged from what he said in March 1952, "...neither the Indian Parliament nor any other Parliament outside the State has any jurisdiction over our State..." A few days later, he came out with another astounding proposition, suggesting that "India and Pakistan could again get re-united and becoming one country," with Kashmir serving as a bridge between the two. In fact, he shoulders the greatest responsibility for preventing the state's full integration with the rest of the country. Unfortunately, he chose prevarication and ambivalence, with grave consequences for all concerned.

He soon fell victim to the manipulations of international power-play. Sheikh Abdullah's inconsistent stand, which resulted from his political opportunism, got him entangled into a web of contradictions. These contradictions created grave political instability in Kashmir and mistrust between India and Pakistan. In due course, this trust deficit prevented rapprochement between the two countries. The Kashmir imbroglio existing till date has a lot to do with Sheikh Mohammad Abdullah's attitude during those crucial days. It can safely be said that the story of Sheikh Abdullah is that of a "patriot, once passionately devoted to his people's welfare, but one whose patriotism was too shallow to reject the temptations of power. Once a fighter, he turned into an opportunist and, worse, a dictator who at the end found himself entangled in the web of his own methods and policy". It is conceded even by his admirers, that he died a bitter man.

Till 2014, India's Kashmir policy was marked with duplicity, Vacillation, confusion and appeasement. Many Indian leaders went out of the way to pour heartfelt tributes to the 'martyrs' of July 13 and its architect Sheikh Mohammad Abdullah. Situation has changed now and both days are seen for what they truly represent; separatism and communalism fostered by Sheikh Mohammad Abdullah. Hence the undoing of the holidays.



Ashok Raina



FEBRUARY 20, 1986

Anti Hindu Carnage in Anantnag

Kashmiri Pandit community had been on the receiving end from times immemorial facing humiliation, trauma, torture of every nature but they continued to face all this just to keep connected to the roots in their homeland. May it be Pandit Kriparam Dutt of Martand who more than 400 years back had approached the Guru Tegh Bahadur at Anandpur Sahib, where the great Guru Tegh Bahadur in return sacrificed himself for this microscopic minority, or may it be in 1931 popularly known among community as Bhatta Loot day where the community faced the wrath from Islamists which later resulted in communal riots again after 55 years when on February 20, 1986 Kashmiri Pandits became the victims of political fury once again. It was Amanullah Khan, founder of JKLF, in an interview to a Pakistani Journalist Zahid Hussain of Karachi in February 1990 confessed that they did



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I am pained again to remember every moment of February 20, 1986 when there was a massacre in Anantnag district amid an organised vandalism and attack on this microscopic minority community dozens of temples were desecrated and burnt, idols were broken and smashed and Kashmiri Pandit localities were burnt.

mobilisation for uprising as it was a long-term plan and it had to be well prepared so they actively started political planning in 1986.

I am reeling forty years back scratching my old wounds which had packed up but now again started oozing. I am pained again to remember every moment of February 20, 1986 when there was a massacre in Anantnag district amid an organised vandalism and attack on this microscopic minority community dozens of temples were desecrated and burnt, idols were broken and smashed and Kashmiri Pandit localities were burnt. This all happened in a place where Mahatma Gandhi had found a 'Ray of hope of

Secularism'. Gandhi Ji was absolutely correct because a micro microscopic minority, Kashmiri Pandits, had a quality of Universal acceptance and tolerance, inherent quality of Universal Brotherhood, loving and embracing people with open arms and no question of retaliation so 'Ray of Secularism' was glittering from Kashmir.

Kashmiri Pandit was victim of fury on any issue, be it a result of cricket match, issue of satanic verses and any global issue.

It was a political tussle to retain the power by G.M.Shah the then Chief Minister supported by Congress Party or to grab it by Mufti Mohd Sayeed who then was Pradesh Congress Committee Chief of Jammu and Kashmir which resulted in mob frenzy. It was Thursday February 20, 1986 at 9.30 in the morning when a slogan shouting procession came from the Rishi Bazar side of the Anantnag town and moved towards Lal Chowk of Anantnag.

The trouble started when G.M. Shah desired to construct a mosque in the campus of Jammu Secretariat and the local people from Jammu resented the move and in Kashmir there was resentment against the Jammu people. G.M. Shah whispered in Kashmir that Islam was in danger. The people in politics caught hold of the thread in Anantnag and sharpest tool of attacking Kashmiri Pandit community started only to see G.M. Shah government is dislodged.

The mob reached Lal Chowk in Anantnag town and bifurcated into two groups for this planned carnage and massacre of innocent Kashmiri Pandit Community. My two landline numbers one of my office and another of my residence started ringing for news and help both.

I was the only accredited journalist in Anantnag district which was comprising of present Anantnag, Pulwama, Kulgam, Tral and Shopian districts and represented National News Agency UNI, The Tribune, Kashmir Times, Daily Excelsior, All India Radio, National Herald, Qaumi Awaz and other dailies. I had covered widely the massacre of February 20, 1986 as a true journalist without

any bias or fear. I had adhered to 'Dharma' of a journalist and filed the true stories exposing the planned political conspiracy.

The first telephonic call I received was at 10.30 am from Wanpoo 5 Kms from Anantnag located on Srinagar - Jammu national Highway where the hooligans had desecrated a Shiva temple which was located on the bank of Nandi Canal. I was told that a group of hundred hooligans and perpetrators, which included some political activists too had desecrated the temple of the Lord Shiva took out the Lingam of Lord Shiva desecrated that and threw into the Nandi Canal and the mob pelted stones on the residences of the Kashmiri Pandits.

Urdu Couplet said 'Sarfaroshi kee Tamana hai tao sar paidaha kar - Teer sehnay kee Hawas hai tao Jiggar paida kar". Panic gripped up in Anantnag town, I in a state of madness, took out my scooter and rushed for Wanpoo to cover the incident feeling this will be the only ugly incident in the district. At Wanpoo when I reached found the desecrated temple and Shiv Lingam in the Nandi Canal and local Kashmiri Pandits in a state of shock, harassment and humiliation. I was told that the mob has moved towards the Kulgam road.

I reached back Anantnag and found the town tense, shops closed and a few police personals seen on the road. I reached home back safely and the phones were ringing. I was told that another Shiva temple at Hera Mohalla was attacked and desecrated. This temple was located adjacent to the house of Radha Krishen Kaul and Omkar Nath Kaul was attacked by the mob. Meanwhile a mob attacked a temple in Nai Basti area in the outskirts of the town around 11.30 am and the same mob moved towards Khanabal - Pahalgam road and attacked 'Hotel Good Eve' outside the general bus stand the only hotel in the town owned by a Kashmiri Pandit family. This hotel was owned by my family.

Meanwhile a report was received from Danow Bogund, a silent hamlet 500 meters away from Anantnag - Kulgam Road where furious mob had turn amuck and set 18

houses of Kashmiri Pandits and equal number of cowsheds and grain stores on fire. The mob frenzy continued unabated with no police or security agencies anywhere in sight and the mob desecrated 'Surag Ashram' temple in the village idols were stolen. It was free for all that the village was in flames and victim community members had been crying for help. The mob set on fire a big 'Bran' tree of Ganesh temple. It was miraculous support from 'Lord Shiva' that an Ambulance was called by a village resident, who was serving in Health Department, for help, and an ambulance with defective silencer arrived near the village and the hooligans and the perpetrators felt that security force have arrived and they fled from burning village. When the authorities came to know about the Danow massacre later rushed to the village.

It was noon that mike fitted police vehicles moved on the streets of Anantnag town announcing that curfew has been clamped in the town. The massacre and onslaught of the Kashmiri Pandit community, however, continued in the villages of Anantnag district and the information was trickling into my office continuously.

My both landline numbers continued to ring and I received another horrifying message which was from Akura village located on the bank of Trooth Nallah an off shoot of Lidder river which passes through Pahalgam. Akura village was comprising of equal number of Hindu and Muslim families. A group of perpetrators mostly from other nearby villages attacked and desecrated Shiv Shakti temple of Akura village and they took out the Shiv Lingam out of the temple after desecrating it and broke the Shiv Lingam on the Road and threw that in to the 'Trooth Nallah' in which the water from the Holi 'Sheshnag' is flowing. An eye witness said that an artist Mr. R.K.Sadhu from Vessu had made an idol of Lord Shiva and donated that to the temple committee, that was broken to pieces. The Kashmiri Pandits had found a beautiful Shiv Lingam in the water coming from Sheshnag and was installed in Devi Bal in 1980.

Another message was received from Siligam on Pahalgam Road where Shiva temple was desecrated and the Lingam of Lord Shiva was damaged by the frenzy mob.

The next target of the perpetrators was a temple at Mohripora village near Akingam where mob was violent attacked a Shiva temple and desecrated it and Shiv Lingam was damaged. Mob set ablaze five shops of Kashmiri Pandits in the market at Akingam. The Kashmiri Pandit youths losing hope in the civil administration adopted a forest route and approached senior officers of 21 FAD military station at Kundroo. BSF was deployed to protect the main Shiva Bhagwati temple at Akingam and was saved from getting attacked.

Another painful information trickled in from Lok Bhawan, a village on Anantnag - Verinag Road two temples Siddh Laxmi and Durga temple were desecrated and set on fire besides a Dharamshala and a residential house of a local Pandit ji Dina Nath too were set ablaze. Temple and Dharamshala were also attacked at Gautam Nag in between Anantnag and Mattan.

I had been continuously filing the stories and UNI was releasing the stories and world was coming to know about the harassment, humiliation and trauma Kashmiri Pandits had undergone without their fault. The curfew remained imposed for six days and in the meantime the authorities managed to control the situation.

Mr. M.M. Khajuria, Director General of Police visited Danow and Akura next day and I accompanied him to cover. Kashmiri Pandits of Akura held protest and so much so even had an altercation with the then PCC Chief Mufti Mohd Sayeed on his visit to the Akura village.

It was next day Friday that I received a telephonic call from Mr. Makhan Lal Fotedar, who was political advisor to then Prime Minister Rajiv Gandhi, and asked about the ground report. He asked that whatever UNI news agency and other news papers are carrying was that true which I confirmed.

After six days of curfew the authorities called a meeting of members of both Hindus and Muslims communities in Dak Bangalow at

Khanabal. Mr. M.M Khajuria, DGP presided over the meeting and I also attended the meeting for the news coverage. The meeting was attended by Syeed Abdul Wahid, Deputy Commissioner and M.A. Mir Senior Superintendent of Police of Anantnag.

Unfortunately, in the meeting NC activist Nazir Ahmad told Mr. M.M. Khajuria that nothing had happened it was through allegedly false and fabricated reports of Ashok Raina a misinformation was carried in the country. Deputy Commissioner Mr. Wahid whispered in my ear that you are yourself in the news today. However, the Director General of Police told Nazir Ahmad to submit the press clippings of false, fabricated and baseless stories filed by Ashok Raina and legal action will be initiated against him. However, they failed to produce even a single such clipping to substantiate their claim.

Curfew was relaxed and Deputy Commissioner and SSP Anantnag were placed under suspension allegedly for the dereliction of their duty. Meanwhile Vinod Sharma a Journalist representing 'The Week' visited my house and covered my story "Lone Crusader - Hunted Ashok Raina".

After the curfew was revoked there was hartal in Anantnag and Pulwama districts and the traffic was off the roads demanding revocation of suspension of both the officers and demanded my arrest for allegedly false reporting.

Meanwhile I received a telephonic call from PMO late in the night and inquired about February 20, 1986 details. On March 7, 1986 G. M. Shah government was sacked after Congress party withdrew the support. Mufti Mohd Sayeed was removed as PCC Chief and was pushed out of Congress too. Governor Rule was imposed in the state. Jagmohan was the Governor of the state. Following my fearless and without bias reporting of the

February 20, 1986 carnage I figured on the hit list of Pakistan ISI and was attacked thrice. I was again attacked with grenades couple of times however, I survived both the times. During last week of March 1987, I was attacked in Naibasti area of Anantnag when I was on way to Khanabal to cover the counting of votes of the assembly elections in which Muslim United Front and National Conference were contesting hard. I was rushed to Anantnag Hospital where from I was rushed to SKIMS, Soura and remained there for nearly a month with head injury under the treatment of Dr. Susheel Razdan.

It was following the insistence of the then Chief Secretary Ashok Kumar, DGP Mr. Saxena, and SSP Anantnag Mr. Ilingo and above all on the request of a senior Muslim IPS officer I left the valley for good on wee hours of December 30, 1989 when the Muslim IPS officer told me to leave the valley because my death would be a personal loss to him.

Never knew anything about life and future however the Kashmiri

Pandits jumped into the ocean and swam across.

I would reassure myself with these words to keep myself motivated when I left valley. "Mai Darya Hoon Mujay apna hunar maloom hai - mai jahan say be chaloon wooh Rasta hoojayagaa."

After these 40 years we feel that we are still at the cross roads. Dhushant has rightly said,

"Hoo Gayhee hai peer parvat see pigalni chayee - Iss Himala say koo Ganga Nikalni Chiyeh,

Aaj yeh Deewar pardon ke Tarah Hilne lagi, Sharat lekin thi ki yeh Bunyad hilni chiyeh,

Mera Maqsad koyee Hangama Karna nahee - Meri koshish hai ki Aab Surat badalni chiyeh,

Meray Seenay mai nahee taoo terray seenay mai sahee - Hoo kahian Bhi Aag laikin aag jalnee chiyeh."

During last week of March 1987 I was attacked in Naibasti area of Anantnag when I was on way to Khanabal to cover the counting of votes of the assembly elections in which Muslim United Front and National Conference were contesting hard.



 Rohini Vaishnavi



PANDIT AMARNATH VAISHNAVI'S **BATTLE CRY**

Jaikara Har Har Mahadev and the 1967 KP Agitation"

Amarnath Vaishnavi Foundation commemorates the birth anniversary of the legend Pandit Amarnath Vaishnavi, presenting anecdotes from his life as an inspiration for youth.

In June 1967, Srinagar witnessed a historic agitation by the Kashmiri Pandit community. Parmeshwari, a 17-year-old Kashmiri Pandit girl working as a cashier in the Government Co-operative Department, was ensnared in a sinister conspiracy. The detailed account is documented in “*The Chronicles of Kashmir*,” biography of Sh. Amarnath Vaishnavi, by Kashmiri poet and author Balkrishan Sanyasi. The incidents extracted from the personal diary of Pandit Amarnath Vaishnavi, who led the agitation.

Orphaned at a young age, Parmeshwari lived with her widowed mother. She often found cash shortages at work, which a Muslim colleague discreetly covered, manipulating her trust. Eventually, he abducted her, hiding for days before secretly marrying her. When her mother filed a police complaint, authorities refused to act, prompting the Kashmiri Pandit community to launch a full-scale agitation.

The All-State Kashmiri Pandit Conference Yuvak Sabha at Sheetal Nath led



the movement, with Pandit Shiv Narayan Fotedar and the Hindu Action Committee, under Pandit Amarnath Vaishnavi, spearheading the protests. Leaders like Shri

Pandit Vaishnavi, moved by the suffering, soaked his turban in water from nearby houses to wipe the tear-gas-induced tears of the protesters.

Amarnath Ganjoo, Shri Tika Lal Taploo, and RSS Swayamsevak actively participated. For two months, daily Satyagrahas took place, led by Pandit S. N. Kachroo, Pandit Gopi Krishan Koul, Pandit Prem Nath Ghasi, and Pandit Jagan Nath Khaibri. Large public gatherings at Sheetal Nath resonated with Pandit Vaishnavi's rallying cry: "*JAI KARA HAR HAR MAHADEV*."

The movement faced brutal repression—protesters were lathi-charged, arrested, and many lost their lives, including Sarva Shri Maharaj Krishen Razdan, A. K. Khushoo, Hriday Nath Mattoo, Lassa Koul Badami, and Gopi Nath Handoo. Shri Pushkarnath Vakil's self-immolation attempt was foiled, and hundreds were injured. Journalist Pandit Jagan Nath Khaibri ensured national newspapers covered these human rights violations. The agitation was not just about Parmeshwari but a broader fight for Kashmiri Pandit rights.

Amid the turmoil, an iconic moment unfolded—Pandit Vaishnavi, moved by the suffering, soaked his turban in water from nearby houses to wipe the tear-gas-induced tears of the protesters.

National and Political Reactions

The agitation drew responses from national leaders. Prof. Balraj Madhok, President of the Bharatiya Jan Sangh, visited Srinagar and warned anti-India elements to leave Kashmir if they did not wish to live under the Indian flag. His visit was soon followed by C. Rajeshwar Rao, a Polit Bureau member of the CPI (M), who met the Action Committee at Hotel Taj in Maisuma Bazar, facilitated by local Marxist

leader Pandit Moti Lal Misri. However, the meeting ended in discord—Rajeshwar Rao dismissed the movement as communal, prompting an enraged Pandit Vaishnavi to challenge him, demanding he listen to the community's grievances or leave.

Amid mounting pressure, Y. B. Chavan, India's Home Minister, arrived in Kashmir, initiating talks with Kashmiri Pandit leaders, alongside Chief Minister Ghulam Mohammad Sadiq and D. P. Dhar. However, political manoeuvring led to a forced compromise, and under pressure, the Action Committee had no choice but to call off the agitation.

Sabotage That Spoiled the Show

Pandit Amarnath Vaishnavi detailed how the State Government misled the Centre while anti-Indian elements exploited the unrest, aided by the government itself.

On August 31, 1967, Chief Minister G.M. Sadiq addressed the State Assembly, downplaying the crisis yet admitting criticism from the majority community for alleged leniency. He acknowledged protests by the majority community on August 24 but issued veiled warnings against those “creating tension”—a clear reference to the Kashmiri Pandits.

Regarding the abducted girl, Sadiq dismissed concerns, citing ongoing court proceedings. However, the legal process was deliberately stalled, with even basic matters—such as whether the grieving mother could present her complaint in the abductor's presence—still under debate.

Political infighting within the ruling party and factions of the so-called Congress Party further eroded the rule of law. Amid this chaos, Union Home Minister Y.B. Chavan arrived in Srinagar on September 2, 1967. The Kashmir Hindu Action Committee submitted a memorandum outlining government negligence in the Parmeshwari case and presented six key demands:

1. Return of the abducted girl to her widowed mother.
2. A judicial probe into police misconduct

- and abduction cover-ups, with suspension of implicated officers.
3. Release of all detainees from the agitation and withdrawal of punitive actions against government employees.
 4. Compensation for victims of police brutality, arson, and looting.
 5. Restoration of law and order to ensure minority safety.
 6. A tribunal led by a High Court judge to investigate minority grievances.

Amarnath Vaishnavi reflected on the events of September 2 as follows:

“Throughout the day and late into the night, discussions took place. Later, a deputation from the Hindu Action Committee held a second round of talks with Shri Chavan. However, behind the scenes, a different narrative was being crafted by government loyalists.

Disguised as ‘Peace Loving Citizens,’ members of the government’s ‘Control Room’ presented another memorandum, also dated September 2, 1967, to Shri Chavan. They lavished praise on him for his recent statements in New Delhi regarding the tragic Ranchi incidents. Notably, their memorandum was compiled and printed within two days—a clear indication of government involvement. It contained statistical data about the representation of different communities in government services and admissions, particularly at the Regional Engineering College in Srinagar. Unsurprisingly, these figures were readily available, further proving the government’s role in orchestrating this counter-narrative.

Most shockingly, the memorandum trivialized the abduction of the Hindu orphan girl, stating: *“The conversion to Islam and the marriage of a Kashmiri Pandit girl with a Muslim is a very trivial matter in our normal life and could not and should not have caused a sizeable conflagration.”* This statement starkly highlighted the indifference towards the plight of the Kashmiri Pandit community, as their legitimate grievances were dismissed in favour of political manoeuvring and appeasement.

Unintentionally revealing their bias, these self-proclaimed “Peace Loving Citizens” detailed every atrocity committed by the majority community, but with a calculated reversal—portraying Kashmiri Pandits as the perpetrators instead. In their fervent attempt to sway Shri Y.B. Chavan’s perspective, they included the following statement in their Memorandum:

“The actual truth is that they (Kashmiri Pandits) have spared no efforts to wipe out the Muslim population by resorting to violence. Unfortunately, the State Government has also suppressed many of the glaring activities of incendiarism, in which the Kashmiri Pandit community has engaged itself during the last two or three weeks or so. Huge stocks of arms and ammunition have been recovered from temples, houses, and large truckloads of armaments have been seized, but neither Kashmir Radio nor the information department has had to say a word about the disclosures, although there is hardly any person in the State who is not aware of the matter.”

However, these so-called “Peace Loving Citizens” conveniently failed to address a crucial question: how exactly had the State Government disposed of these alleged truckloads of arms and ammunition? Their silence on this matter only deepened suspicions about the true intent behind their claims.

On 2nd September 1967, a printed appeal was issued by Khawaja Ali Shah, Chairman of Idara Auqafe-Islamia, Jammu and Kashmir, former President of the Plebiscite Front, and an ex-Minister of Revenue during Sheikh Abdullah’s tenure. Addressed to the Prime Minister, the appeal described the seduction case as follows:

“Recently, an event has taken place which, from whatever point of view it is looked upon, was a common occurrence but has been exploited in a way that has shaken the country’s peace to its foundation and deeply and rudely shaken the confidence of the majority community. A Kashmiri Pandit girl has married a Muslim after fulfilling legal formalities. There have been well-known inter-

communal marriage cases in Kashmir that caused no tension or excitement. Why the present case was treated as an exception passes our comprehension, particularly when it was sub judice and when judicial findings would have revealed the true position. It appears that the know-how in this particular case must have been determined by some ulterior motive, which was used as a camouflage.”

While making similarly flagrant statements in his appeal, Khawaja Ali Shah also advocated for the release of Sheikh Abdullah.

The above extracts from the Memorandum of the “Peace Loving Citizens” and Khawaja Ali Shah's appeal revealed the prevailing mentality of the majority community regarding the minority. The State Government, through its Department of Information, issued the following joint communiqué on 3rd September 1967:

On the conclusion of the visit of the Union Home Minister, Shri Y.B. Chavan, to Srinagar, the following agreed statement was issued:

The representatives of the Hindu Action Committee met the Union Home Minister in Srinagar on 2nd and 3rd September 1967 and presented various matters concerning their recently launched movement. The Union Home Minister urged them to strive for an atmosphere of peace and order, facilitating a calm and impartial assessment of all issues. He earnestly advised them to withdraw the agitation.

The State Government reiterated that in a democracy, every citizen has the right to voice grievances, and it is the duty of the Government to ensure redressal where necessary. The Chief Minister reaffirmed this commitment multiple times, both within and outside the State Legislature.

The Action Committee also expressed concerns regarding various hardships and difficulties faced by their community in areas such as economic development, employment, and educational opportunities. The Chief Minister had already announced his decision to form a committee to examine these and related

matters. Soon after receiving a Memorandum on the subject from the Action Committee, the State Government assured that an impartial committee would be established, one that would command universal confidence.

The government issued the following statement:

The Action Committee agreed to suspend the agitation in response to the Union Home Minister's appeal. In return, the Chief Minister promised to release all detainees and withdraw punitive actions against those involved.

In a joint statement, the Union Home Minister and the Chief Minister urged the people of Jammu & Kashmir to maintain communal harmony and reaffirmed their commitment to ensuring equal rights and security for all, including minority communities.

Following this, Shri Y.B. Chavan held a press conference in Srinagar after meeting the United Muslim Front, which effectively became the new “Control Room.” It was agreed that by September 13th, the abducted girl would be removed from her abductor's custody and placed with her mother or a third party while the court handled the case.

However, this was never implemented. Instead, the “Control Room” mobilized the majority community to sabotage the agreement. Chavan did not return to Srinagar as planned, citing tensions at Nathula as an excuse. This episode exposed the State and Central Governments' collusion in deceiving the Kashmiri Hindus.

Dodged Arrests of Pt. Vaishnavi – Interesting Episodes

During the agitation, police in plain clothes surrounded Sheetalnath, determined to arrest Vaishnavi Ji. His supporters, always vigilant, disguised him by swapping his red turban with a black cap, while Shri Prem Nath Ji Ghasi wore the turban. After the speech, they further altered his appearance with a muffler and a lit cigarette, helping him blend into the

crowd alongside Shri Pushkar Nath Karnail. He was not a smoker. As they slipped into a lane, the police, mistaking Shri Ghasi for Vaishnavi Ji, followed him instead.

Sensing police presence ahead, Vaishnavi Ji quickly entered a nearby house, where the family welcomed him. Their daughter-in-law had just given birth and was resting under a mosquito net. When the water delivery man arrived, the elderly woman, fearing he might inform the police, had her daughter-in-law get up and instructed Vaishnavi Ji to lie down on the bed, covering him with a quilt. Once the man left, they resumed their places, and after tea, Vaishnavi Ji left, staying overnight at a friend's house.

A day earlier, as he addressed a gathering at Sheetalnath, a jeep pulled up, and five men stepped out. One called for him, and as he descended the stairs, two small children ran to

him, clinging to his legs and crying. Though too young to explain properly, they begged him not to go outside, warning that the men were police planning to arrest him. Witnessing their distress, the men hesitated and drove away. Later, the children revealed they had overheard the officers' plan: one would lure Vaishnavi Ji past a marked spot, where the others would seize him. Their innocent yet timely warning saved him from arrest.

Though the movement was suppressed, the 1967 Kashmiri Pandit agitation remains a landmark struggle—a testament to a community's unwavering fight against injustice, a moment in history that must not be forgotten.

Vaishnavi's battle cry, "Jaikara Har Har Mahadev," continues to echo through history as a symbol of resilience and defiance against oppression.

Cartoon by- Anil Nakhasi





 Krishan K Kemmu



NAYA BHARAT

ECONOMIC POWERHOUSE TO VISHWAGURU

India has played a crucial role in the global economy for centuries. It has been a major centre of trade, production, innovation, philosophy, religion and science. In this article we shall review the economic and cultural influence of India across different historical periods. How India was the centre of trade, commerce and cultural exchanges in the ancient times, The gradual decline with the Islamic invasions, their rule, the collapse during the colonial periods and the reemergence in the last 10-15 years.

Ancient & Classical Periods (Before 1st Century CE)

Early Trade Networks: India was a key player in global trade from the time of the Indus Valley Civilization (c. 2600–1900 BCE). Harappans traded with Mesopotamia and Egypt, exporting cotton, beads, and precious stones.

Spice trade: India was a major hub for spice trade, exporting spices like cinnamon, cardamom, and pepper to the Middle East, Mediterranean, and China.

Textile trade: Indian textiles, such as cotton and silk, were highly prized in ancient Rome, Egypt, and China.

Vedic and Maurya Period: The Maurya Empire (321–185 BCE) established extensive trade networks, connecting India with Central Asia, Greece, and China. Emperor Ashoka's reign promoted economic and cultural exchanges not to forget, Buddhism.

Indian Ocean trade network: India was a

key player in the Indian Ocean trade network, which connected the East and West. India had maritime trade links with Rome, Persia, China, and Southeast Asia.

Golden Age (1st Century CE – 13th Century)

As per the Angus Maddison's widely used estimates, India accounted for around 33 per cent of the world economy in 1 AD. To avoid the vagaries of exchange rates and relative prices, these estimates were done on a purchasing power parity (PPP) basis. Purchasing power parity (PPP) is a popular macroeconomic analysis metric used to compare economic productivity and standards of living between countries. PPP involves an economic theory that compares different countries' currencies through a "basket of goods" approach. That is, PPP is the exchange rate at which one nation's currency would be converted into another to purchase the same and same amounts of a large group of products. PPP is an important metric because it provides a way to compare levels of growth and standards of living in various nations, each of which has its own currency.

At that time China's share at 26 per cent was the second largest while Western Europe (mostly under Roman rule) accounted for almost 11 per cent.

Gupta Empire (4th–6th Century CE): Marked by economic prosperity, India became a hub for science, art, and trade.

Indian textiles, spices, and gems were highly sought after by Roman and Chinese merchants.

Pallava Dynasty (275-897CE) and the Chola Dynasty (9th–13th Century CE): They dominated maritime trade in the Indian Ocean, establishing trade links with Southeast Asia and China. Ports like Mamallapuram and Kaveripattinam thrived.

Spread of Indian Culture & Economy: Indian numerical systems, religious philosophies, Buddhism, Hinduism, Ramayana, Mahabharata, Astrology, astronomy, Sanskrit and textiles trade spread across Asia and the Middle East.

From about 250BCE to 1200 CE, India was a confident exporter of its own diverse civilisation, creating around it an empire of ideas, which developed into a tangible 'Indosphere' where its cultural influence was predominant. During this period, the rest of Asia was the willing and even an eager recipient of a startlingly comprehensive mass transfer of Indian soft power, in religion, art, music, dance, textiles, technology, astronomy, mathematics, medicine, mythology, language and literature.

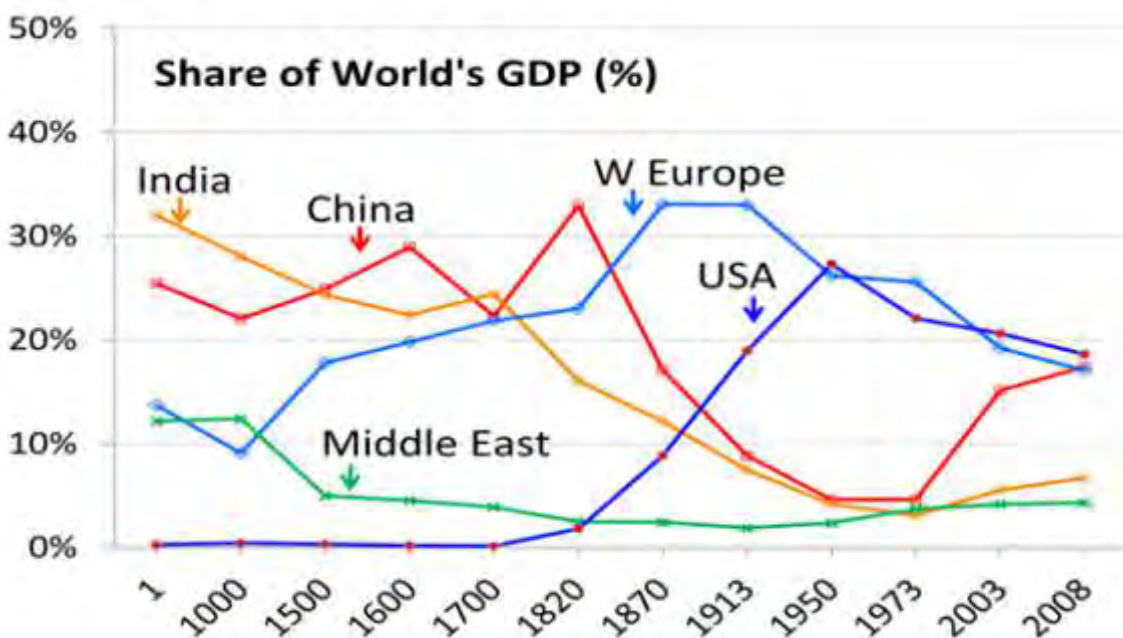
(William Dalrymple_ The Golden Road)

The global contribution to world's GDP by major economies from 1 AD to 2008 AD according to Angus Maddison's estimates. The % GDP of Western Europe in the chart is the region in Europe that includes the following modern countries - the UK, France, Germany, Italy, Belgium, Switzerland, Denmark, Finland, Sweden, Norway, Netherlands, Portugal, Spain and other smaller states in the Western part of Europe. The % GDP of Middle East in the chart is the region in West Asia and Northeast Africa that includes the following modern countries - Egypt, Israel, the Palestinian Territories, Lebanon, Syria, Turkey, Jordan, Saudi Arabia, Qatar, Bahrain, Kuwait, UAE, Oman, Yemen, Iran, Iraq and others in the Arabian region.

In 1000 AD, India was still the world's largest economy with a share of 29 per cent. China's share too had declined a tad to 23 per cent but was still the second-largest economy. Europe's share had fallen below 9 per cent after the decline of the Roman empire.

Medieval Period (13th – 17th Century)

Islamic trade: With the advent of Islamic rule in India, trade with the Middle East and Central Asia increased, with India exporting textiles, spices, and precious stones.



The Turk and the Mongol invasions in the 13th/14th century damaged the existing economic nodes for trade and commerce.

Vijayanagara Empire: The Vijayanagara Empire (1336-1646 CE) was a major centre of trade and commerce, with merchants from all over the world visiting its ports.

Delhi Sultanate & Mughal Empire: India's economy continued to flourish under the Mughals (16th–18th century). It was one of the richest regions in the world, producing high-quality textiles, spices, and precious metals. During the Islamic Sultanates, Persian became the language of the government across most of India.

By 1500, China had recovered under the

Ming Empire to become the world's largest economy with a share of 25 per cent. India's share had by now declined to 24.5 per cent but, with the Vijayanagar empire at its height, it was still the second largest.

India as a Global Exporter: India contributed an estimated 23% of the world's GDP in the 17th century. The cities of Surat, Machlipatnam, and Bengal (Tamralipti port) were key trade centres.

European Arrival (15th Century Onwards): The Portuguese, Dutch, French, and British began establishing trade posts, eager to access India's lucrative goods.

INDIA'S SHARE OF THE WORLD GDP (Angus Maddison's estimate on PPP basis)

TIME PERIOD	INDIA	CHINA	EUROPE	
1 AD	33 %	26 %	11 %	Western EU/Roman Empire
1000 AD	29 % (Pallavas/Cholas)	23 %	9 %	Fallen Roman Empire
1500 AD	24.5 % (Vijayanagar empire at peak)	25 % (Ming Empire)		Africas / Egypt@12%
1600 AD	22.6 % (Fall of Vijaynagar Empire)	29 %	20%	Mostly France + Italy (Renaissance & Overseas maritime discoveries)
1820 AD	16 % (East India Co. Colonial Exploitation)	33 %	23.6%	European Colonisation & Industrial Revolution. Britian: 5.2%; France: 5.5%
1870 AD	12%	17 %		
1913 AD	8 % (Colonial Exploitation; W.W-I)	9 % (Opium wars, Internal Rebellions)	33.5%	Britain: 9.1%; Germany: 8.8% USA: 19%
1950 AD	4.2 %	4.5 %	After effects of WW-II	Britian 6.5%; Japan 3%; USA: 27% USSR: 9.6%
1980 AD	3 % (Nehruvian Socialism)	2.3%		USA: 21%; Japan: 7.7%

By 1600, however, China's share jumped to 29 per cent. In contrast, India's share dropped further to 22.6 per cent as the economic shock of the sacking of Vijayanagar, then the world's largest city, was not compensated by the establishment of the Mughal empire. The Mughals nurtured some economic hubs but disrupted others as a part of their conquests.

Colonial Period (18th–20th Century):

British Economic Drain/ Colonial Exploitation: The British East India Company and later British colonial rule (1757–1947) exploited India's wealth, leading to de-industrialization and economic stagnation. India's resources were used to fuel British industrialization.

Opium Trade & Globalization: India was forced to produce opium, which was then exported to China. India became a major supplier of opium to China under British rule, fuelling the Opium Wars. Indian cotton also played a role in the global textile trade.

Railways & Infrastructure: While the British built railways, roads, and ports, these mainly served colonial extraction rather than India's economic development.

During the rise of the East India company and the Victorian Raj, English gradually replace Persian and India became part of the Anglosphere and the Indians who wished to get ahead had to abandon or at least sublimate much of their own culture and become English-speaking 'Brown Sahibs'. English was now the route to advancement.

The subsequent centuries saw the expansion of European colonisation and, from the late eighteenth century, the Industrial Revolution. However, China remained the world's economic superpower. In 1820, China accounted for 33 per cent of global GDP while India's share had dropped to 16 per cent. Colonial exploitation by the East India Company and the incessant wars with Marathas (and others) had taken their toll.

The nineteenth century was a time of very radical shifts. China's share dropped to

17 per cent by 1870 and then to 9 per cent by 1913. India's share similarly dropped to 12 per cent and then to below 8 per cent on the eve of the First World War. India's place in the world clearly suffered from the colonial occupation but notice that China's decline was even more dramatic. The Opium Wars, the various internal rebellions and technological stagnation took their toll.

In contrast, the share of Western Europe rose to peak at 33.5 per cent of the world economy between 1870 and 1913. The relative trajectories of individual countries, however, are interesting. Britain's share rose to a peak of 9.1 per cent in 1870 and then declined to 8.3 per cent (this excludes its colonies). That of Germany rose from 6.5 per cent to 8.8 per cent in the same period. Thus, Germany had a larger economy on the eve of the First World War but Britain had an empire.

Meanwhile, the United States had grown very rapidly over the previous century to become the world's single-largest economy with a share of 19 per cent in 1913. Following the Second World War, its share rose to over 27 per cent by 1950. The USSR with a share of 9.6 per cent was a distant second (this would be its peak and it would gradually decline over the next four decades till it finally collapsed).

Exhausted by the two wars and the steady loss of its colonies, Britain's share had declined to 6.5 per cent by 1950 and the number has continued to decline ever since. The shares of newly independent India and China were similar at 4.2 per cent and 4.5 per cent respectively. This was a drastic loss for the two civilisations that had dominated the world economy for millennia, but the Chinese perhaps felt the humiliation more keenly as the decline had happened more recently and sharply.

Post-Independence & Modern Era (1947–Present)

Early Economic Policies: India adopted a socialist economic model with state-led industrialization, but growth was slow. India adopted a policy of import substitution, focusing on domestic production and reducing dependence on foreign goods.

Green Revolution: India's agricultural sector experienced a significant transformation with the introduction of high-yielding crop varieties, irrigation, and fertilizers.

Liberalization (1991): Economic reforms in 1991 opened up the Indian economy to global markets, foreign investment, trade, and competition, leading to rapid GDP growth.

IT and software exports: India emerged as a major player in the global IT and software industry, with companies like Infosys, Wipro, and Tata Consultancy Services (TCS) leading the way.

**SHARE OF WORLD GDP (IMF estimates)
PPP basis**

TIME PERIOD	India	China	West
1980 AD	3%	2.3%	USA: 21%
2000 AD	4.3%	7.2 % (Reforms)	
2017 AD		16 %	USA: 16%
2024 AD	8%	19.4 %	USA: 15.5%
2030: IMF FORECAST	9.3%	19.5%	USA:14.7%; Japan:3.3%; Britian: 2%

steadily. It rose from 4.3 per cent in 2000 to almost 8 per cent in 2024. In other words, it is already the world's third-largest economy in PPP terms. Recall that this was India's share on the eve of the First World War, and still far below its pre-colonial share.

The IMF predicts that by the end of this decade, China's share of the world economy in PPP terms will level off at 19.5 per cent while that of the US will decline further to 14.7 per cent. Japan's share will come down to 3.2 per cent while that of Britain will be at 2 per cent. In contrast, India's share is expected to rise to 9.2 per cent of the world economy by 2030. This is no small reversal in the fortune

INDIA INFRASTRUCTURE DEVELOPMENTS (2014-2024):

	FY 2014	FY 2024
HIGHWAY COMPLETION	12,000 Kms	34,000 Kms
ENERGY CAPACITY (Thermal+ Hydel+ Nuclear+.....)	268 GW	442 GW
CARGO AT MAJOR PORTS	555 Mn Tonnes	819 Mn Tonnes
METRO TRACTS (OPERATIONAL)	248 Kms	902 KMs
ELECTRIFIED RAILWAY	21,801 Kms	66,000 Kms
AIRPORTS	74	148

Emerging Global Power: India is now a major player in global technology, pharmaceuticals, and services. It is one of the fastest-growing economies, contributing to global trade, manufacturing, and digital transformation.

The US is still the world's largest economy in nominal dollar terms but in PPP terms its share is now down to 15.5 per cent. Meanwhile, India's share has been rising

for an economy that has suffered such a long cycle of relative decline.

Today, India is the world's:

1. 5th- largest economy (nominal GDP)
2. 3rd- largest economy (PPP)
3. 1st- largest population
4. Major player in global trade, with a significant presence in industries like IT, pharmaceuticals, textiles, and automotive.

5. Aims to be \$30 Trillion economy and developed nation (Viksit Bharat) by 2047

India's nominal GDP is set to hit USD 4 trillion in 2024-25. With Japan's economy now valued at USD 4.1 trillion — reflecting a sharply weaker JPY — India is now tantalisingly close to becoming the world's fourth-largest economy in dollar terms within a year. Germany's nominal GDP is valued at USD 4.6 trillion and is growing relatively slowly. So, it is now reasonable to expect India to replace Germany as the world's third-largest economy by 2026-27. What is important to note is that while it took India 67 Years for her to reach the first trillion, the second trillion took only eight years and the third trillion just 5 years. India was at the 9th rank in 2015 in the order of the GDP size of

the countries and by 2024, it jumped four places to move to the 5th rank.

AMRITKAL 2023-2047:

The Hon. Prime Minister has declared the period 2023-2047 as the Amritkal and planned to take the country to a developed state by 2047. India's Amritkal 2047 vision aims for Technological leadership, Maritime expansion and social safety nets. Global Offshoring, Digitisation and Energy transition will be the mega trends in India's favour as per Morgan Stanley. India's manufacturing and Export is expected to increase 16 times by 2047 and consumption by 9 times. India aims to become the Factory to the world (Manufacturing), Office to the world (services), Digital bus for the world (Technology) and Global influencer and Knowledge Guru.

	LAST 23 YEARS	DURING AMRITKAL 2047
HIGHWAY NETWORK	1,00,000 Kms	2,00,000 Kms
AIRPORTS	100	250 +
PORT CAPACITY	2400 mtpa	7400 mtpa
SEWAGE TREATMENT PLANTS	1500	4500
METRO RAIL	11 cities	100+ cities

ROAD TO \$ 30 Trillion Economy (Forecast)

Indicator	Unit	2030	2040	2047
GDP at current Prices	\$ Trillion	6.7	16.1	29
Per capita GDP at current prices	\$	44,18	10,021	17,590
Exports	\$ Trillion	1.6	4.6	8.7
Imports	\$ Trillion	1.9	5.9	12.1
Investments	Rupee Trillion	195.5	591.1	1,373.4
Savings	Rupee Trillion	207.8	649.4	1,339.7

While we rightfully celebrate the recent turn of fortune, it is also important to remember that we have a long way to go before India recovers its historical place in the world.

Indeed, the importance of India's current rise can only be properly understood on a civilisational timescale. While we rightfully celebrate the recent turn of fortune, it is also important to remember that we have a long way to go before India recovers its historical place in the world.

Over half the world's population today lives in areas where Indian ideas of religion and culture are, or once were, dominant and where Indian gods ruled the imaginations and the aspirations of men and women. Indian influence has always been there in the Buddhism of Sri Lanka, Tibet, China, Korea and Japan, in the place names of Burma and Thailand, in the murals and sculptures of the Ramayana and Mahabharat in Laos and Cambodia, in the Hindu Gods, rituals and temples of Bali.

(William Dalrymple in The Golden Road)

India has historically been a central force in global trade and commerce. From the wealth of ancient empires to the struggles under colonial rule and its modern resurgence as a global economic powerhouse, India's role in the global economy continues to evolve.

While The Indian economy is on its path to regain its past glory, there is another kind of awakening which can be noticed across the country. India was a crucial fulcrum and a civilisational engine at the heart of the ancient and early medieval worlds and one of the main motors of global trade and cultural transmission. Indian culture and civilisation transformed everything they touched, and this was achieved not by the sword but by the power of its ideas. The Grand Ram temple at Ayodhya, revival of the oldest city and spiritual centre of India, Varanasi; reawakening of the traditional corridors of Sanatan Dharma across the country, BAPS Hindu Mandir at Abu Dhabi, Discovery of ancient statues of Indian Gods not only in India but many other countries, The Maha Kumbh gatherings at the Prayagraj where more than 65 crore people are reported to have taken the holy dip etc. have led to a great awakening in the philosophies of Sanatan Dharma not only in India but across the world. This awakening also marks the change in the outlook of a typical Bhartiya. They are no longer apologetic but

proud of their religion and civilisation. It also marks the end of the 'Slave mentality' that had made deep roots in the psyche of an Indian owing to the foreign rule and subjugation of 700 years. At the same time, there is a change in the mindset from incremental changes to Exponential changes. It is incredible that in spite of more than 700 years for foreign rule, India kept its culture, ancient traditions and spirit of enterprise alive.

Has India's moment come again? Is India returning to its traditional place at the centre of the world affairs? Is India most suited to be the bridge between the eastern and the western civilisations as it represents a co-habitation and not a clash of the civilisations? With this rise of the Sanatan Civilisation, its spiritual quotient and the economic power; Is Naya Bharat well and truly poised to be the Vishwa Guru once again?

With Inputs from:

*The Angus Maddison's The World Economy;
'Indian and the world economy' by Sanjeev Sanyal;
'The Golden Road' by William Dalrymple*



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Upender Ambardar



NAVREH

A Tapestry of Hope and Renewal



Navreh, with its intricate rituals and deep symbolism, is a testament to the enduring spirit and cultural richness of the Kashmiri Pandit community.

Navreh, the Kashmiri Pandit New Year, is more than just a date on a calendar; it's a vibrant window into a rich culture, a surge of fresh energy that sustains throughout the year. The very mention of Navreh evokes cherished memories, a day brimming with joy and anticipation.

Marking the first day of the Sapt Rishi Samvat lunar year, Navreh also coincides with the commencement of Basant Navratra's, heralding the arrival of spring, or "Sonth," in the Kashmir Valley. Prior to Navreh, the family priest, the Kul Brahman, delivers the new year's almanac, the "Jantari" or "Nachi Pater," to each household.

The eve of Navreh is dedicated to the ritual of "Thaal Baroun." An elder female member of the family carefully arranges a large thali filled with rice. Upon this bed of rice, she places auspicious items like an odd number of walnuts, a piece of baked bread, a mound of cooked rice, a bowl of curd, the sacred herb "Vai," a pen and inkpot, vibrant "Yaemberzal" flowers, and a coin or currency note. The new year's Jantari occupies a place of honor within this symbolic arrangement. Before sunrise on Navreh morning, the ritual of "Bouth Vuchun" takes place. A young female family member, often the daughter, guides each person to have a glimpse the prepared thali. This first sight of the new year is believed to usher in prosperity,

health, wealth, wisdom, and good fortune. After the "Darshan," elders contribute money to the thali, which is then gifted to the young girl. The rice from the thali is used to prepare "Taher," a fragrant yellow rice, which, after a pooja, is distributed as "Prasad" among the family.

In Srinagar, the morning of Navreh traditionally saw devotees journeying to Hari Parbat to offer prayers to Goddess Sharika. On Navreh Mavas, Chaitra Krishna Paksha Amavasya, the day prior to Navreh, people would make a pilgrimage to the sacred springs of the Vicharnag Shrine in downtown Srinagar for a holy dip. Navreh, with its intricate rituals and deep symbolism, is a testament to the enduring spirit and cultural richness of the Kashmiri Pandit community. It's a celebration of hope, renewal, and the promise of a prosperous new year.

Navreh, the Kashmiri Pandit New Year, is a vibrant festival that beautifully intertwines with the larger Hindu celebrations of Navratri and Ram Navami. It's a time of renewal, tradition, and community togetherness, marked by unique customs and heartfelt observances. The connection to Durga Puja is significant. Navreh heralds the beginning of the nine-day Navratri festival, culminating in Ram Navami. In Srinagar, this culmination was particularly special. In the pre-dawn hours of Ram Navami, devotees would make their way to Hari Parbat, a sacred hill overlooking the city, to offer prayers. Throughout the day, the temples dedicated to Shri Ramchander Jee, especially those within the Raghunath Mandir locality and the Ramchandroun temple at Sathu Barbarshah, would be filled with the sounds of yagnas and the fervent prayers of throngs of worshippers.

A distinctive Kashmiri Pandit tradition during Navratri is "Zangtrai," observed on the third day. This day is a heartwarming reunion, as all Kashmiri Pandit women folk, regardless of age, visit their parental homes for a special meal. This homecoming, a "shagoon" (auspicious ritual), is a cherished opportunity to reconnect with family. As they depart, they are gifted with "Ateghat," a packet of salt and

some money, symbolizing good fortune and prosperity.

Navreh itself is a day of joy and anticipation. Dressed in their finest new clothes, families would venture to Badam Vari, the almond orchard at the foot of Hari Parbat. This visit was a celebration of spring's arrival, as the orchard burst into a breathtaking display of almond blossoms. The sight and fragrance of "Badaam" (almond flowers) create a magical atmosphere, a perfect start to the new year. These traditions, from the spiritual ascent of Hari Parbat to the family warmth of Zangtrai and the natural beauty of Badam Vari, paint a vivid picture of Navreh in Kashmir. They reflect a community deeply rooted in its culture, celebrating the new year with piety, love, and the promise of spring.

"Badaam Phulai blossomed into a sensory feast. The air, crisp with early spring, carried the delicate fragrance of almond blossoms, a cloud of pink and white transforming the landscape into a fairyland. Beneath the flowering trees, families gathered, their laughter mingling with the gentle gurgle of a Samavaar. Warm, fragrant Kehwa tea, steeped with saffron and spices, filled delicate cups, a comforting counterpoint to the cool breeze. Roasted water chestnuts offered a nutty sweetness, while golden Luchie, puffed and crisp, and the deep-fried, lotus-stem Nader mounje pakoras, provided a savory delight. Children, their faces alight with joy, chased after brightly colored water balls and gas-filled balloons and tik waviz, their playful shouts echoing through the air. The vibrant violet or green of Vosta Hakh, cooked with the earthy sweetness of Nadru, filled the air with its distinctive aroma, a culinary highlight of the season. And on Navreh, the creamy richness of cheese simmered with the wild, tangy Chokalader, created a dish that spoke of ancient traditions and the bounty of the land. The sight of Badaam Vari, a sea of almond blossoms, was a natural spectacle, a reminder of spring's gentle arrival and the promise of renewal."



 B L Saraf



Nominate Members to the Legislative Assembly - Honor the law

More than five months on, the legislative Assembly (LA for short) is without the component of five nominated members. In the house of 95 members absence of half a dozen members means a lot. In the first place it would affect the strength and quorum – required for making legislation: secondly, it will defeat the very sense and principle which are the bedrock of such a reservation.

The budget session of the Jammu and Kashmir Legislative Assembly will shortly be underway to conduct the legislative business. Therefore, it is time to remind the powers that be of their constitutional obligation of nominating members from amongst the disempowered sections of the society; for which an appropriate law has been put on the statute book. Purpose of the law is, as Home Minister Amit Shah put it succinctly in 'Statement of Objects and Aims' while moving The Jammu and Kashmir Reorganization (Amendment) Bill, 2023 to give a Statutory recognition to what was recommended by the Delimitation Commission - that two seats in the Assembly should be filled up by nominating two persons from the Kashmiri Migrant community (one being female) and one from the displaced persons of POJK. The Home Minister said that the nomination of these persons is meant “to preserve their political rights as well as social and economic development.” Apart from what the H M has said, this move will provide a voice to these

sections in making legislations which may have a material bearing on their lives.

It is important to note here what the Delimitation Commission said while making these recommendations: “During the public hearing, the commission received number of representations from the Kashmiri Migrants the displaced persons from Pakistan occupied Jammu and Kashmir. The delegations of Kashmiri Migrants represented before the commission that they

were persecuted and forced to live in exile as refugees in their own country for the last three decades. It was urged that in order to preserve their political rights, seats may be reserved for them in the Jammu and Kashmir Assembly and Parliament” It is significant that a Constitutional body like this Commission did

grant official recognition of what the KP's have been saying for the last 35 years – that they have been subjected to the persecution and need political and economic rehabilitation. It is equally true of the displaced persons of POJK.

The law about the nominations to the House from amongst the persons belonging to

The Home Minister said that the nomination of these persons is meant “to preserve their political rights as well as social and economic development.” Apart from what the H M has said, this move will provide a voice to these sections in making legislations which may have a material bearing on their lives.

the displaced communities of Kashmiri Hindus and POJK has come at a great effort and after a persistent struggle. Therefore, it is incumbent on the authorities to respect it and don't allow inaction to defeat the purpose. If the situation goes this way, one may ask: what is the purpose of the law if it is not rolled out in a desired manner and, by passiveness, remains a dead letter on the Statute BOOK?

Generally, in the political realm permutations and combinations are always at work. Given the governance architecture and diverse political atmosphere that prevails presently in J & K, this formula is constantly in contemplation. But then we have a hope!

Since both the political combinations working in the UT are agreed that the deprived communities need political and economic empowerment it should not be difficult for them to act in unison, at least, in this matter and grant the communities what has become due to them. Prime Minister Narendra Modi is working on a principle of SAB KAA SATH SAB KAA VIKAS / VJSHVASS and the National Conference has a ruling creed of inclusivity and a firm belief in KASHMIRIAT. Circumstances have placed both of them in a position where they can, true to their belief, do justice to the disempowered and displaced communities and live up to the slogans.

The act of reserving seats for the displaced communities was, in fact, a recognition of a well-meaning intent. It is for the Central and Local governments to put the intent in practice. This will provide a big Confidence Building Measure (CBM). It will indeed be a travesty if the benefits accruing to the communities - as a consequence of the recommendations- are denied to them by the afflux of time. CM Omar Abdullah is reported to have told a KP delegation, which met him in Delhi, that his government is committed to ensure safe and honorable return and rehabilitation of the displaced persons. Here is an opportunity for him to display an inclination of redeeming the pledge.

Referring to the Budget Session of the Assembly, it was an opportune time for the members of the displaced communities to

project welfare schemes and programs for the communities and seeks budgetary allocation for their implementation. Absence of community representatives from the scene is a clear 'case of lost opportunity.' Let us hope that another 'opportunity is not lost' for the community when Assembly meets again in summer. In a legislative business, every moment is a momentous and, therefore, should not go unveiled of.

The reservation of seats in the Assembly has a lesson for the displaced Pandits that a certain demand – a genuine one- can be addressed by the authorities provided, in the first place, it is delineated - considered achievable - and, secondly, projected in unison with a vigor. Squabbling and taking up self-contradictory positions in public will carry them nowhere. While state authorities have a lot to do, in this regard, the community may also have to think positively about its responsibility.

Author is Former Principal District & Sessions Judge



**“कयाह करु पांचन दहन तु काहन
वोखशुन यथ ल्येजि यिम करिथ गयि
सारी समहान अक्यसुय रजि लमहान
अदु कयाजि राविहे काहन गाव”**



 Ravinder Gurtoo



NAVREH IN EXILE

A JOURNEY OF PAIN, RESILIENCE, AND HOPE

As the first rays of the sun touch the horizon on this auspicious day of Navreh, my heart carries the weight of thirty-six years in exile. It is a day meant for renewal, for welcoming the new year with hope, yet each passing year is also a reminder of an unhealed wounds, the forced exodus that uprooted me and my people from the land where our ancestors worshipped, learned, and thrived.

Navreh, the Kashmiri Pandit New Year, is a deeply spiritual occasion. It is a time when we place the Navreh Thaal filled with rice, coins, a pen, a mirror, curd, and the sacred almanac before the divine. These symbols represent prosperity, learning, self-reflection, and continuity. But in exile, even as I meticulously follow this ritual, I cannot ignore the glaring absence of my homeland. The mirror no longer reflects the familiar sights of our snow-clad mountains, our temples, our neighbourhood's bustling with warmth and laughter. Instead, it shows a face weathered by longing and loss, etched with the memories of a place that now exists only in my heart and dreams.

Thirty-six years is a lifetime. Those who were children during our exodus have now raised their own children in lands unfamiliar to our forefathers. They hear tales of the Valley, but for many, it is a mere concept, an inherited nostalgia rather than a lived reality. What is Navreh to them if not a festival of fragmented memories? I find myself



narrating stories of our grand temples, the sacred springs, the blossoming almond trees, the fragrance of kangri-warmed phrans, and the celestial chants that once echoed in the Valley. Yet, these stories feel like relics, disconnected from the world they now inhabit.

With each Navreh, I revisit that fateful winter of 1990, the night when fear replaced festivity, when our sacred shrines could not shield us from the brutality of an ethnic cleansing that history barely acknowledges. Our exodus was not just physical, it was an erasure of an entire civilization's presence in its own homeland. The weight of that loss is one



that words cannot fully convey. The streets we once walked with devotion and familiarity are now aliens to us. The temples where we once offered prayers in unison have been abandoned or repurposed. Our homes, which bore witness to generations of joy and sorrow, stand as mute spectators to our absence.

As I turn the pages of the Jantari (Kashmiri Hindu Almanac) each Navreh, I wonder, does time heal such wounds, or does it only deepen the ache? How do you celebrate renewal when the essence of your past remains unresolved? How do you build anew when the foundations have been uprooted? These are questions I grapple with every year, knowing there are no easy answers.

Navreh is about beginnings, but how do you begin anew when your roots have been severed? The philosopher in me seeks meaning in suffering, in exile, in forced displacement. The Bhagavad Gita speaks of detachment, of rising above material loss, but can one truly detach from the soil that cradled their ancestors? Is our pain a test, a karmic journey, or simply history's cruelty? Even as I seek solace in philosophy, I cannot shake the deep yearning for home, for a sense of belonging that exile has denied us.

Yet, resilience is an inseparable part of the Kashmiri Pandit ethos. Despite the despair of displacement, our community has rebuilt itself through education, perseverance, and an undying connection to our identity. We have carried the saffron of Pampore in our hearts, the scripts of Sharda in our minds, and the blessings of Sharika Devi in our souls. No exile, however prolonged, can strip us of who we are. Our language, our traditions, our customs..... they live on, passed down from generation to generation like an eternal flame refusing to be extinguished.

Each Navreh, I light a diya, not just for the prosperity of my family but for the return of justice, for the rekindling of our presence in our motherland. Will the Valley ever hear the sound of shankh and bells from our temples again? Will the aroma of traditional Kashmiri Pandit kitchens once more blend with the air of the Dal Lake? Will the laughter of our children ever echo through the courtyards that once belonged to us? Time alone can answer.

But hope, like faith, is resilient. I tell my daughter, named Vitasta after the river Jhelum, that one day she will walk on the soil of our ancestors, not as a guest, but as a

Our exodus was not just physical, it was an erasure of an entire civilization's presence in its own homeland. The weight of that loss is one that words cannot fully convey. The streets we once walked with devotion and familiarity are now aliens to us.

rightful inheritor of her cultural legacy. Perhaps that is the essence of Navreh, to believe that renewal is always possible, that darkness is always followed by dawn.

As I close my eyes in prayer this Navreh, I whisper to the winds that once carried the chants of my forefathers: "We have not forgotten. We have not given up. We will return."

The exile of a people is not merely about lost homes, it is about lost identities, lost histories, and an unceasing struggle to reclaim what was unjustly taken. Our temples, our customs, our festivals are our last ties to the land we were torn away from. They remind us that we are more than just displaced individuals, we are the bearers of a heritage that refuses to fade.

In exile, Navreh is more than just a ritual, it is an act of defiance, an assertion of existence, a vow to keep our traditions alive despite the distances that separate us from our roots. It is in the lighting of the diya, in the turning of the Jantari, in the prayers whispered into the void, that we find our strength. And so, year after year, we mark this day not just as a festival, but as a testament to



our endurance, our faith, and our hope.

Even as the world moves on, even as history tries to bury our narrative under the weight of indifference, we stand firm. Because Navreh is not just about looking forward, it is about remembering, about honouring, about holding onto the belief that one day, our lost homeland will welcome us home again.

And until that day comes, we will continue to whisper to the winds: "We have not forgotten. We have not given up. We will return."

The Garden

I opened my heart
to the firestorm
And it readily swept me up
and sprinkled my ashes
on the very ground
where I'd sown the seeds
of my hopes
when I was just a child
And now that I have been refined
into smoke
upon the pyre of life
those seeds have finally blossomed
into this garden
that'll carry the scent of my prayers
till the end of time ●



- Ashima Kaul





Lenin K Bhat



AUTO-RIKSHAW NIGHTS IN EXILE

A Family's Unlikely Bedroom



Sh. Daya Krishan Koul's voice trembles as he recounts the heart-wrenching tale of his family's exile from their ancestral home in the village 'Sirru' Dangerpora Pattan, Kashmir.

"Life was serene in 1989. Our family of 10 lived in a grand house, surrounded by more than 3 Acres of lush agricultural land and 3 Acres of thriving apple orchards. We owned a paddy mill, a band saw machine, and a timber sales outlet. Our house was a two-story building, with a crystal-clear stream flowing

behind it, its gentle gurgling soothing to the soul. We had an outhouse too. From our paddy fields, the snow-capped peaks of Afarwat presented a breath-taking view. We had employed some workers to manage our land and apple orchards, and to operate the machines. But little did we know, our tranquillity was short-lived.

Terrorism cast its dark shadow over Kashmir. On December 21, 1989, gunmen stormed our neighbour's house, seeking a Kashmiri Pandit CID officer. He narrowly

On December 21, 1989, gunmen stormed our neighbour's house, seeking a Kashmiri Pandit CID officer. He narrowly escaped by jumping from the third floor and hid himself in a cowshed. They fired some shots also.

escaped by jumping from the third floor and hid himself in a cowshed. They fired some shots also.

The incident shook us to our core. Fear gripped our hearts, but we mustered courage to stay. However, the relentless target killings of Kashmiri Pandits forced us to

reconsider. After January 19, 1990, the Exodus of Pandits had gained momentum.

One April evening, 1990 at 9:30 PM, our Muslim neighbour sent his son to our house. Initially, we were frightened by the knock on the door, but we mustered courage to open it. He conveyed his father's message: 'Leave for Jammu for a few days, as I've heard rumours of threats to your lives.' We fled to Srinagar on April 23, 1990 leaving behind our empire."

"In Srinagar, we temporarily stayed for few days before joining the throngs fleeing to Jammu. We reached Jammu on May 11, 1990. The city was swollen with refugees. We

managed to find a cramped 12x12 room at Rajpora, Jammu, with no bathroom.

The Harsh Reality Hit Hard:

From a two-story spacious house to a small, windowless room. We set up a kitchen in one corner. Our two children studied in another corner, while women fashioned a makeshift bathroom outside the house. We shared a neighbour's toilet.

Sleeping was a major challenge due to the cramped room. We decided women would sleep inside, while men took to the roof. However, during the rainy season, night-time showers forced us three brothers to abandon the roof and spend the nights huddled in the courtyard's auto-rickshaw, belonging to the landlord's son-in-law. We would sit through the night, occasionally dozing off. Long sleepless nights became the norm."

Sh. Daya Krishan's eyes well up: "Those rainy nights, huddled in the auto, haunt me still. Today, whenever I hire a three-wheeler, memories come flooding back."

His voice cracks:

"We lost our home, our livelihood, and our sense of security. But we cling to the memories of our ancestral land, hoping that one day we'll return."

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Dr Ravi Dhar



KASHMIR'S PATH TO HEALING

Embracing the Wisdom of Lal Ded and the State of Shiva Consciousness

For centuries, the Kashmiri Pandit community has carried the weight of its tragic history—waves of persecution, forced exodus, and the longing for a lost homeland. The pain is real, and so is the sense of displacement. Yet, if Kashmir is to be home again, the path cannot be one of perpetual grievance. It must be one of spiritual and cultural renewal, a movement forward that draws from the profound wisdom of Kashmir itself.

This is not a call to forget the past, but to transcend it—not through erasure, but through transformation. The Jewish model, which relies on collective memory and historical wounds as fuel for identity, has ensured resilience but also a permanent sense of siege. The Kashmiri Pandits must seek a different way—a path not of survival through separation, but of return through integration.

Lal Ded : A Bridge between Divides

Kashmir's history is not only one of conflict but also of spiritual unity. At the heart of this unity stands Lal Ded (Lalleshwari)—the 14th-century Kashmiri mystic who is revered equally by Hindus and Muslims. For Kashmiri Hindus, she is a saint of Shaiva wisdom, and for Kashmiri Muslims, she is Lal Arifa, a Sufi mystic who transcended religious boundaries.

Her vakhs (poetic verses) did not speak of sectarianism, but of a direct experience of the divine—one that dissolves all separations:

*“Shiv chuy thali thali rozan,
Mo zan Hindu mo zan Musalman.”*

(Shiva is everywhere, in everything, Do not think in terms of Hindu and Muslim.)

Lal Ded's wisdom reminds us that the essence of Kashmiri identity is not in religious conflict but in spiritual realization. She offers a template for reconciliation—not through political agreements, but through the rediscovery of a shared cultural consciousness.

If Kashmiri Pandits truly wish to return, it cannot be as an isolated minority seeking refuge in protected enclaves. It must be as part of a larger spiritual resurgence, one that acknowledges both the pain of the past and the need to build a different future.

The State of Shiva Consciousness: Returning Through Transcendence

Kashmiri Shaivism speaks of Shiva consciousness—a state beyond division, beyond duality, beyond even the constructs of memory and trauma. At its highest level, this is zero consciousness—where zero is not a void, but the infinite potential of existence itself.

This idea is not abstract mysticism; it is a call to action. If the Kashmiri Pandits are to reclaim their space in Kashmir, they must move beyond identity rooted in suffering and embrace identity rooted in transcendence.

They must return not just to a land, but to a state of being—one that does not see the Muslim Kashmiri as an “other” but as a fellow traveler, equally shaped by the soil and spirit of the valley.

A Call for a Different Return

A physical return without a psychological and spiritual transformation will only lead to renewed conflict. The Kashmiri Pandit community must:

1. Reclaim its role as the torchbearer of Kashmiri Shaiva wisdom, not in opposition to Islam but in dialogue with it.
2. Recognize the bridges of commonality—figures like Lal Ded, traditions like Sufism, and cultural elements that unite rather than divide.

3. Foster a new narrative—one that is not about victimhood but about being architects of a renewed Kashmir.

The choice is clear: continue holding the carcass of past suffering, or step into the infinite potential of zero consciousness, where return is not just about reclaiming land but about reclaiming the very soul of Kashmir.

Kashmir will not be won back through politics alone. It will be restored through the power of consciousness itself—the same consciousness that once made it the seat of the highest wisdom. The past is real, but the future is yet to be created.

The only question is: will the Kashmiri Pandits cling to the pain, or will they lead the way forward?

JKVM CELEBRATES “SAMOOHIK SHIVRATRI MAHOTSAVA” IN NEW DELHI

Jammu Kashmir Vichar Manch (JKVM) celebrated its flagship event, Samoohik Shivratri Mahotsava, on March 2, 2025, at Hindi Bhawan Auditorium, New Delhi. Organized by the JKVM youth team, the event emphasized community unity, cultural heritage, and universal peace.

The program included felicitations for exceptional contributions in literature, social work, and community service. Key awardees included:

- Pt. Tika Lal Taploo Memorial Award: All Minorities Employees Association, Kashmir for advocating employees' welfare.
- Pt. Krishen Joo Razdan Saraswati Puraskar: – Sh. Vijay Wali Ji for his contributions to literature.
- Yashaskar Samman: – Smt. Girja Tickoo Ji (spiritual education), Mata Bhadrakali Asthapan Trust (temple restoration), and Shri Vijay Kumar Raina Ji (social service).
- Shriya Bhat Kirti Puraskar: – Late Professor Bharat B.Dhar for his contributions to education and community revival.

JKVM also organized a virtual global competition for Kashmiri speaking – "Late Smt. Lalita Kaul Sahib & Late Sh. A.N. Kaul Sahib

Memorial Award" in February 2025. Sponsored by Sh. Vinod Razdan Ji in memory of his mother, winners received trophies, certificates, and cash prizes. Sh. Arvind Shah Ji and Sh. Narender Safaya Ji judged the competition.

Winners:

Junior Category :

Winner	-	Amaya Dhar
1 st Runner-up	-	Tanishka
2 nd Runner-up	-	Shivam Pandita

Senior Category:

Winner	-	Shivin Bhat
1 st Runner-up	-	Mishika Moza
2 nd Runner-up	-	Aakanksha

Additionally, the "Posh Kuj Kaul" painting competition on Maha Shivratri theme was judged by Sh. Neeraj Raina Ji, with winners across junior and senior categories. The Dress Competition was judged by Sh. Dilip Langoo Ji. All competition judges were felicitated for their efforts.

Chief Guest Shri K.G. Suresh Ji, Vice-Chancellor of MCN University of Journalism, applauded JKVM's initiatives in preserving Kashmiri culture.

The event concluded with Shankh Naad, invoking deep emotions, followed by Abhinav Gupta Stotra and a vote of thanks by Treasurer Sh. Kuldeep Pandita Ji.

President, JKVM



A HISTORIC TRIUMPH

Kashmiri Hindu Visthapit Samaj Shivr at MahaKumbh 2025
A Moment of Pride, A Testament to Resilience



The MahaKumbh 2025 at Prayagraj was not just another grand congregation of faith; it became the stage for a historic milestone, the first-ever Kashmiri Hindu Visthapit Samaj Shivr, a remarkable initiative by Team Kashmiri Hindu Visthapit Samaj

Sangathan under the leadership of Ashwani Sadhu.

For the first time in many years, a dedicated Kashmiri Pandit Shivr was established, not just as a resting place for pilgrims but as a spiritual home, a cultural

revival, and a beacon of Kashmiri Hindu resilience. It was more than a camp; it was a statement that a community forced into exile decades ago refuses to be forgotten, refuses to lose its identity, and refuses to let its traditions fade.

A Home Away from Home : The Heart of the Kumbh

From January 25th to February 25th 2025, the Shivar became the beating heart of the Maha Kumbh, welcoming over thousands of yatis, many of whom had never before witnessed a Kumbh Mela. The camp was for Kashmiri Hindus pilgrims from Kanyakumari, Hyderabad, Bangalore, Jammu, and across Bharat. Even foreign visitors stayed for days, eager to immerse themselves in the rich traditions and warm hospitality of Kashmiri Pandits.

At the core of this Shivar was Seva and satvik Kashmiri Hindu hospitality: The routine activities included daily prayers and serving of traditional cuisine such as:

- ❖ Daily yagyas, bhajan-kirtans, and Kashmiri rituals, reviving a cultural heritage that has long yearned for a home.
- ❖ A shelter for yatis, with over 100 pilgrims staying overnight daily.
- ❖ Unlimited traditional meals, including Dum Aloo, Monj Haak, Tsok Muj, Nadru Churma, Zamut Doudh Chutney, Kashur Kheer and more.
- ❖ Round-the-clock free langar serving Kehwa, milk tea, and Kashmiri Kulcha.

The soul of the shivar was its atmosphere of belonging a place where displaced Kashmiri Hindus could, even if briefly, feel the warmth of their lost homeland.

Emotional Reunions: After 35 Years, a Family Reunites

Beyond the spiritual experience, the shivar witnessed deeply emotional reunions, Kashmiri Pandits who had been separated for 35 years due to their forced exodus, meeting again under one roof.

Hugs, tears, and nostalgia filled the air as long-lost friends, neighbours, and relatives

found each other after decades. Many had no idea of each other's whereabouts, until Maha Kumbh 2025 brought them together at the shivar. These were not just reunions; they were reminders that exile can take people away from their land, but it can never erase the bond of community, culture, and shared history.

Success of Shivar:

The success of the Shivar was driven by the tireless efforts and humility of Ashwani Sadhu and his dedicated team. From serving food to welcoming every yatri with respect, his presence made every pilgrim feel at home. But his leadership was tested in fire literally.

A devastating fire broke out in a neighbouring camp, threatening the Kashmiri Shivar. At that moment, all yatis were away for their holy snan, leaving behind their belongings. Without hesitation, shivar team rushed towards dousing the flames, using limited resources to control the fire, and ensuring that no one lost their valuables. By the time the fire brigade and police arrived, the crisis had already been managed by the fearless leadership and presence of mind of team. This act of bravery became one of the most talked-about moments of Maha Kumbh 2025, earning the respect of all.

A Beacon of Seva : Reuniting a Lost Pilgrim

Beyond hosting thousands of yatis, the Shivar's mission of service extended beyond its own community. A lost Dogra man Hans Raj from Reasi, Jammu had been missing for over seven days in the vast Kumbh Mela. It was team that identified him, comforted him, and reunited him with his family. This act of selfless service reinforced the true spirit of the Kashmiri Hindu community, one of compassion, unity, and unwavering humanity.

A Movement, Not Just an Event

The overwhelming success of the Kashmiri Hindu Visthapit Samaj Shivar has laid the foundation for a larger movement. This was not a one-time initiative; it is a new beginning for Kashmiri Pandits to reclaim their spiritual space in Bharat's sacred geography.

Inspired by Maha Kumbh 2025, Team Kashmiri Hindu Visthapit Samaj Sangathan has now committed to setting up similar Kashmiri Hindu Shivirs at:

- ❖ Amarnath Yatra, J&K
- ❖ Future Maha Kumbh Melas at Prayagraj
- ❖ Kashi Vishwanath in Varanasi
- ❖ Prayagraj Shadipora, Ganderbal (Kashmir)
- ❖ Other major pilgrimage sites across Bharat

The message is clear, Kashmiri Pandits are not just reclaiming their sacred places, they are becoming custodians of India's spiritual heritage.

A Proud Moment for Kashmiri Pandits, Jammu & Kashmir and Bharat.

This historic achievement is not just about one camp at one Kumbh it is about the resilience of an exiled community, the unbreakable spirit of

Kashmiri Pandits, and their rightful place in Bharat's spiritual landscape.

- ❖ It is a message to the youth to never forget their roots, culture, and history.
- ❖ It is a moment of pride for Jammu & Kashmir that despite displacement, its people remain torchbearers of Hindu civilization.
- ❖ It is a glorious chapter in Bharat's cultural revival—where those who were forced away from their land are now reclaiming their place in the spiritual heart of the nation.

As Maha Kumbh 2025 fades into history, one truth remains, the Kashmiri Hindu Visthapit Samaj Shivar has set a new benchmark for faith, community, and seva.

This is not just a success story. This is the beginning of a legacy that will inspire generations to come.

Har Har Mahadev!

Exile's Lament...



- Sanjay Pandita

I am the ash of a fire long spent
A whisper of smoke in a wind that forgets
The soil that once cradled my name's soft weight
Now crumbles to silence, a fractured fate.

My roots, severed, bleed through cracks in stone
Each vein unthreaded, each fiber disowned
I am the ghost of a tree not grown
A shadow of forests I'll never call home.

The rivers wail like mothers betrayed
Their tides of grief leave my soul unmade
I drink their salt, a bitter refrain
And drown in the ache of love's lost chain.

The stars are daggers that carve through my soul
Cold and sharp, they swallow me whole
They do not know me; their light is a lie
A stranger's stare in a desolate sky.

I walk on embers that blister my feet
Each step a wound, each breath defeat
This land of refuge wears no face
A cage of safety, a hollowed space.

Oh, the winds—they mock in cruel refrain
Carrying whispers of my buried name
A name forgotten by kin and clay
A thread unraveling, frayed and grey.

I am the song of a bird with no wings
A melody caged as sorrow clings
What is a soul, unmoored, unknown?
A river that wanders, forever alone.

Yet even in exile, a root may bloom
Drinking the sorrow of endless gloom
Will I rise, or am I a seedless breath—
A fleeting hope in the shadow of death?



Robin Koul



MY LOVE - MY PRIDE - MY VILLAGE – NUNAR

LEGENDS OF NUNAR- DEVRAZ BHAIRAV JI

KASHT KASSTAM ASHT BHAIRAVA!

Preamble: *Bhairava* in the *Bhairava Tantra* of Kashmiri *Shaivism* holds an important tradition in the aboriginal *Hindu* community. *Bhairavas* are mainly manifested as “Eight *Bhairavas*” also known as *Asht Bhairavas*. They guard and control the eight directions. Each *Bhairava* has eight sub *Bhairavas* under him, which constitute sixty-four in numbers. Also many other sub *Bhairavas* have been manifested which protect various other places in Kashmir. Those *Bhairavas* are distributed and regarded as the protectors of their own realm in the various parts of Kashmir.

The *Asht Bhairavas* of Srinagar are:

1. Anandeshwar Bhairava, Maisuma, Lal Chowk
2. Mangaleshwar Bhairava, Namchibal, Fateh Kadal
3. Hatkesvara Bhairava (Mahakal), Malakhah, Nowhatta
4. Purnaraza Bhairava, Hari Parbat
5. Turskaraja Bhairava, Narsingh Garh
6. Sheetaleshwara Bhairava, Sathu
7. Bahukesteshwara Bhairava, Chattabal
8. Vetalaraza Bhairava, Rainawari

Devraz Bhairava Nunar: He is one of the Sixty Four *Bhairava* and is the *Ishta Bhairava* and the guardian of Nunar area. He is considered as the *Raaza*, which means the Lord of the area. Our ancestors used to say that the pilgrimage of *Amarnath Yatra* was considered fruitful only when one had a

darshan of *Devraz Bhairava* on the return via Baltal route. It is also believed that *Bhairava* evolution happened to accompany *Maa Shakti* in her battles of destruction against the evil forces. *Devraz Bhairava* in Nunar is the one of those to safeguard *Maa Bhawani* of *Tulamulla*. Similar to the Eight *Bhairavas* who are established to safeguard *Maa Sharika* in Srinagar.



Place of Manifestation: His temple is situated on the main road of Nunar village, coming from Ganderbal towards Sonmarg. *Devraz Bhairava* is manifested under an ancient huge *Bran tree*. *Devraz Bhairava* and other various *Shivlings* are placed inside the tree hollow at the bottom. There is one *Shivlingam* which was bought from *Sheetalnath Bhairava* from Srinagar and manifested there. From the trunk of the tree on one side, a roofed temple has been constructed where an ancient *Shivlingam* is worshipped. It has a small stream known as *gam koll* flowing calmly through the temple premises.



Important Day and rituals: Zangtrei, the third day of Navreh is celebrated as his main day. On the day of Zangtrei, traditionally, Kashmiri Pandit women visit their parental homes and are worshiped there. They returned with aathhor, Noon (salt), Tchutt, and Atagat—of new dresses and gifts. In our village on the day of Zangtrei new brides along with their families visit Devraz Bhairava to seek his blessings. This tradition has fortified the symbiotic relation among the Pandit families in Nunar village since eternities.

All the families bring aulov taheer (potato and yellow rice) and charwan taheer (liver)



which is first offered to birds and animals then distributed as prasadam among the people. It gives me goosebumps when I visualize all the families of my ancestral village gathering together at one place, doing worship of Lord Devraz Bhairava and sharing the prasadam. What a grand view it would have been in those times? And what our generation is missing?

Legends and beliefs: The old Bran kull (Bremji Tree/ Celtis Australis) is said to be his residence. Our ancestors claim that some fortunate people have seen him riding on a white horse at night patrolling the area. Some people claim to see him in the form of a snake with a crown on its head, moving swiftly on the Brani Kull branches.

Wrapping up: These Bhairava's are the spiritual links with whom we can associate our soul. Especially the Bhairava of our own ancestral places hold an unshakable belief system in our community. Which we have to carry forward. Recently, with the initiative of preserving our heritage and culture the people of Nunar had come forward together. With their effort, the development and preservation process has been started at full pace under the aegis of Asthapan Sudhar Samiti Nunar. The dedicated and adamant efforts of the team had made it possible to complete the fencing of the perimeter and construction of a splendid main gate. It is the responsibility of the people of their own villages to preserve and save the heritage of our own ancestors. Every effort counts. Jai Devraz Bhairava! Jai Nunar! Jai Kashmira!





 Ankita Koul



SHARIKA FOUNDATION : SHARING JOY "WHERE COMPASSION MEETS ACTION"

For over 5,000 years, the Kashmiri Pandits have safeguarded a rich cultural and spiritual heritage. However, in 1990, their harmonious world was shattered. On January 19th, terrorism forced them to flee their ancestral homeland, severing centuries-old bond. Thousands were displaced overnight, living in tents before being confined to cramped 10x12 feet rooms with a single window and door. The elderly, the sick, and young girls endured the brunt of these harsh conditions, facing neglect, hardship, and an uncertain future.

Amid this despair, the **SHARIKA GROWTH CENTRE** was born—a humble initiative that sparked hope and resilience, now known as **SHARIKA FOUNDATION** – Sharing Joy. This movement began in a **4x4-foot** room in the old migrant camp at Muthi. Today, with the generous contribution of **Dr. M.K. Razdan and Mrs. Jaya Razdan**, the foundation boasts its own complex—a testament to the strength, belief and support behind its mission. What started as a small effort to support children in exile has grown into a lifeline for thousands, championing education, women's empowerment, and cultural preservation.

Our Impact: Twenty Years of Transforming Lives

For over two decades, **SHARIKA FOUNDATION** has been a catalyst for change, uplifting the displaced Kashmiri

Pandit community and beyond. Key milestones include:

Educational Empowerment

Supporting more than 1,500 students annually across India, including orphans, children of single mothers, and those still residing in the conflict-ridden Kashmir Valley. Offering scholarships for students pursuing professional courses in medicine, engineering, management, law, and more. In the 2024-2025 academic year, 80-100 students graduated in diverse fields such as forensic science, finance, and humanities.

Career Development

Career counselling programs in collaboration with KOA (Kashmiri Overseas Association) and IDC guide students from Class 8 to 10 toward discovering their passions. These children are mostly from Migrant Camps – Muthi Camp, Buta-Nagar Camp, Purkhoo Camp and Jagti Camp.

Internship opportunities enhance practical experience and future career prospects for students at reputed institutions.

Preserving Heritage & Cultural Values

Kashmiri Pandits boast a rich, Pre-Vedic cultural legacy. However, the forced exodus led to a significant challenge: **Preserving our traditions**. Sharika Foundation's initiative: - To bridge this gap, **lectures and workshops on main cultural and religious rituals are organised including:** - Mahashivratri, Navreh, Guru-Purnima, Sharika Mata's

Birthday. Engaging the younger generation: - Hundreds of children enthusiastically participate in these celebrations, ensuring the continuation of our cherished traditions. Empowering Our Community: - Through these initiatives, **Sharika Foundation aims to:-**

- 1) **Preserve our cultural heritage.**
- 2) **Educate the younger generation.**
- 3) **Foster Community bonding**

Community Initiatives

Marathon for Motherhood & the Girl Child (2009): Sharika Foundation pioneered a movement to protect maternal health and

promote gender equality, breaking social barriers and raising awareness.

Art Carnivals for Conflict-Affected Children: Using art as a therapeutic platform for healing and confidence building. Art is a powerful healer. Sharika Foundation provided conflict-affected children with creative platforms to express their emotions, heal, and rebuild confidence.

Walkathons against Drug Abuse: The rising menace of drug addiction in migrant camps is stealing the future of many young minds. Awareness campaigns and walkathons organised by Sharika Foundation educate and inspire youth to choose a drug-free life.



Empowering Women & Strengthening Communities

Skill Development: Offering vocational training and providing sewing machines to displaced women to foster financial independence.

Marriage Support: Assisting underprivileged girls by ensuring financial and social support for their weddings, maintaining complete confidentiality.

Promoting Health & Well-Being

Conducting daily meditation sessions for children in migrant camps to enhance concentration and mental clarity. Organizing yoga and wellness activities to combat the deteriorating mental health conditions in conflict-hit areas.

Building for Partnerships Greater Impact

Collaborating with reputable organizations such as:

- KOA (Kashmiri Overseas Association), USA

- Parmahansa Yogananda Charitable Trust, Gujarat
- Kashmiri Sewak Samaj, Faridabad
- Rup Krishan Mirza Educational Scholarships, Bangalore

Join Our Mission of Hope

For over two decades, SHARIKA FOUNDATION has been a beacon of hope and empowerment for the displaced Kashmiri Pandit community. With your support, we can continue to educate children, uplift women, preserve heritage, and extend aid to those in need.

Be the reason someone smiles today.

Donate Now

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Jai Maa, Jai Guru!

Calendar of Month

Ashtami (Krishna Paksha)	22 nd March 2025
Ekadashi (Krishna Paksha)	25 th March 2025
Amavasya (Thaal Bharun)	29 th March 2025
Okdoh (Navreh)	30 th March 2025
Gauri Tritya	31 st March 2025
Ashtami (Shukla Paksha)	05 th April 2025
Ram Navami	06 th April 2025
Ekadashi (Shukla Paksha)	08 th April 2025
Poornima (Hanuman Jayanti)	12 th April 2025

Note

Panchak starts on 26th March 2025 ends on 30th March 2025

Chaitra (Krishna Paksha) from 15th March to 29th March 2025

Chaitra (Shukla Paksha) from 30th March to 12th April 2025



Deepak Raj



THE LAST KEEPER OF KOSHUR KALAM

In a small room, he spends his days in silence. His world, once filled with vibrant colours, and intricate strokes has faded into monotony. Wide awake he stares at the ceiling of his small room in a sense his whole world. The brushes, the colour pots, and the drawing pads—his lifelong companions, with which he talked, slept and lived are no longer in his room. They all have been bundled up in a bag somewhere in a storeroom. The colorful world is now black and white.

Everything around him has changed. His creativity which was once at its peak and finding its expression in paintings, sculptures and teaching has almost ebbed now. It is no longer the colourful world in which he spent his six decades of life trying to save a vanishing art—*Koshur Kalam*: a unique form of miniature painting indigenous to Kashmir. His art, much like his physical strength, is slipping away.

Pandit Shyam Lal Khar alias S. Dheer, the proponent of Koshur Kalam is the last surviving miniature artist and is no longer in a position to hold a brush in his hands to give pictorial imagination of his thoughts.

The art form which he pursued throughout his life with dedication and devotion is also dying a slow death. With nobody bothered to pass it on to posterity this art form is not appreciated by the art lovers nor the government is keen to preserve it. The artist who made it a mission to save the Koshur Kalam has never been appreciated by honoring

any state award or financial support for his work. Despite his unwavering devotion, S. Dheer remains largely unrecognized, his sacrifices unnoticed, his name uncelebrated.

Born in 1937, S. Dheer's artistic journey was unconventional. Though he pursued a Bachelors of Arts and later a B.Ed., his true calling lay elsewhere. A self-taught artist, he devoted his life to painting themes inspired by Trika philosophy and Shaivism, blending spirituality with artistic mastery. Unlike other artists who sought fame beyond their homeland, Dheer remained rooted in Kashmir, dedicating his life to painting and teaching.

His studio, *Jyoti Studio*, based in Mattan, was once a sanctum of creativity, where the strokes of his brush breathed life into forgotten traditions. Today, it stands abandoned, its walls peeling, its canvases gathering dust. His family has relocated to Jammu, and with them, the echoes of his once-thriving artistic sanctuary have faded. What remains is a relic of an art form on the brink of extinction.

Koshur Kalam, an exquisite and rare miniature painting style, is distinct in its delicate detailing, intricate motifs, and the use of natural pigments derived from minerals and plants. However, as modernity advanced, traditional art forms like Koshur Kalam began to fade into obscurity, overshadowed by mass-produced art and digital media.

Sham Lal Khar 'Dheer' is perhaps its last true custodian. Recognising the urgent need to preserve this art, he took it upon himself to document its history and techniques. His book, *Koshur Kalam*, published by the Academy of Art, Culture, and Languages, remains a landmark work, tracing the evolution of Indian miniature painting and culminating in an in-depth study of Kashmir's own contribution to this artistic tradition. The book serves as a crucial reference for art students and historians, a testament to a master's lifelong effort to safeguard a disappearing legacy.

But books alone cannot sustain an art form. Realising this, S. Dheer founded the School of Activity Fund and Fine Arts (SAFFA), an institution dedicated to training young artists in the traditional techniques of *Koshur Kalam*. In his own words, written for a special issue of a cultural magazine:

“Presently I feel ashamed to express that this land of mine full with multicolour flowers, scenic beauties and so magnificently delightful in this seasonal changes, is now not able to own such a splendid and elegant art, almost overlooked in the mist of computer haze and materialistic rush, getting no support from the so called exponents of art and literature. I had but to make my mind to start my own private institution so that at least a number of youngsters could be motivated to realise the importance of this art and propagate indigenous arts or crafts, to make it a common man's skill. This institution named as School of Activity Fund and Fine Arts (SAFFA), is still in its infancy, is *Kashmir Kalam*, along with other forgotten traditional arts. This intention is not only to train a new generation of artists in the bygone technique and to provide the possible assistance in shaping their talent, in the most effective Indigenous way and to make them the first-rate artists of quality in the near future, but also to evolve a method of making indigenous raw materials for the purpose as well.”

His vision was clear—not just to teach the techniques of *Koshur Kalam* but to create a self-sustaining ecosystem where artists

could produce their own pigments, craft their own brushes, and ensure that every element of their artwork remained true to its Indigenous roots. But in a world where tradition struggles against the relentless tide of modernity, his dream remained largely unrealized.

Apart from being a maestro of the miniature art form, Sham Lal Dheer was also a distinguished writer and poet. His literary contributions spanned multiple genres and languages, showcasing his versatility. He penned scripts for television serials broadcast on Doordarshan and authored several novels including '*Chandravat*' in Kashmiri, '*Gat Zoon*' in both Kashmiri and Urdu, and '*Duchet*' in Kashmiri.

His talent extended to drama as well, with works such as '*Arsh se Farsh Tak*' in Urdu and Hindi, '*Mayank Amavasi*' in Sanskrit, and '*Kashmir Ki Rania*' in Hindi. Dheer's poetic endeavours included '*Lash Ki Mout*' in Hindi and Urdu, '*Sangarsh*' in Hindi, and '*Parmanand*' in Hindi.

As a short story writer he published notable works like '*Shashi Sarla*' in Hindi, '*Kali Jo Na Khili*' in Urdu, '*Shreedhar Joo*' in Hindi and Urdu. Beyond fiction and poetry, he also contributed to documentary writing, with titles such as '*Chinar*' in English and Urdu, '*Pyasa Paani*' in Hindi and Urdu and '*Floral Guide of Kashmir*' in Kashmiri.

Not widely known, Dheer was also a passionate plantsman with extensive knowledge of botany, particularly in medicinal herbs and their uses. His deep understanding of plant life complemented his artistic and literary pursuits, making him a polymath whose contributions extended far beyond the realm of miniature paintings.

Despite his monumental efforts, S. Dheer remained an unsung hero. He never sought personal fame—his only desire was to see *Koshur Kalam* survive beyond his lifetime.

Maharaj Santoshi, a long-time friend of Dheer, recalls their association:

“The first artist I knew in my life was Sham Lal Khar who lived near our house in Mattan. He worked as a drawing teacher in a government school and also taught science to

the students. His room in his house was a treat to the eyes of the beholder as colourful portraits of men, women and youthful girls appeared to be staring at them. Over the years my association with him deepened and I found aesthetic pleasure in his company. He always believed in simple living and his humble nature endeared him to all. He would paint for anyone who asked for it and not even charged a pie, not even the cost of the material. His art was his labour of love that never exhausted him. The sad thing is that he never consciously thought of beyond and remained confined to his native place. Had he made his artistic presence known by way of displaying in art exhibitions like other fellow artists, he too would have carved a name for himself.

But for that he himself is responsible.

The worst thing that happened to us in 1990 did not happen to him. He stayed back in Kashmir and continued to paint in his own way. One day he surprised us when he displayed his miniature paintings with the sole purpose of bridging the gap with the forgotten native art. His book *Koshur Kalam* published by the Academy of Art Culture and Languages is a historical text as it traces the history of art in India and focuses on Koshur Kalam in the remaining four chapters. This book is a reference material and will guide many aspirants, particularly art students.

Sham Lal Khar is a true artist in his own sense but the recognition of his art remained elusive. He remained always withdrawn and unambitious. Had he the necessary drive to exhibit his artistic creations, he would have had many opportunities to prove his merit and find a place for himself.

Now in his late eighties, this artist of Kashmir still thinks about art and remembers the days when with brush and colours he created a world of his own.”

Yet, his humility and unwillingness to seek recognition worked against him. Unlike other artists who actively sought exhibitions and accolades, Dheer remained confined to his room and native land. His reluctance to promote himself meant that while his work was extraordinary, it never reached the

platforms that could have ensured its survival. The other main factor that inhibited him for showcasing his paintings in an exhibition was the financial support to promote his exhibition.

For Dheer, art was not just a passion—it was his very existence. Inspiration struck him unexpectedly—at a wedding, during a casual conversation, in the middle of a quiet afternoon. And when it did, he did not wait for the perfect canvas.

If all he had was the back of an invitation card, a napkin, or a scrap of newspaper, he would use it to capture his vision. His creativity was relentless, refusing to be confined by circumstance.

Even now, in his late eighties, his mind remains tethered to his art. Though his hands no longer have the strength to wield a brush, his thoughts are still filled with images—of the landscapes he once painted, of the figures he so meticulously detailed, of the strokes he perfected over a lifetime. He remembers the days when color was his language, when every stroke was a prayer, and when art was his bridge to the divine.

But as time passes, the fear lingers: What happens when he is gone? Who will keep Koshur Kalam alive? With no institutional backing and few students to carry forward his legacy, the future of this exquisite art form looks bleak.

S. Dheer's story is not just the story of one artist; it is the story of many forgotten artisans, the custodians of dying traditions, whose dedication and genius fade into oblivion without recognition or support. The loss of Koshur Kalam would not just be the loss of a painting style—it would be the erasure of centuries of Kashmiri heritage.

Perhaps it is not too late. Perhaps there is still hope that the art form can be revived, that young artists can be inspired to take up the brush where Dheer left off, and that cultural institutions can acknowledge and preserve his work.

If we do not, then one day, Koshur Kalam will exist only in books and forgotten memories—its last keeper lost to time.



 Rohini Kaul



THE EVERYDAY GOODNESS OF KASHMIRI FOOD

Kashmir isn't just about stunning landscapes and rich traditions—it's also home to a simple yet nourishing cuisine. With cold winters and a rugged lifestyle, Kashmiris have always relied on food that provides warmth and energy. From walnuts and saffron to leafy greens and freshwater fish, their diet is a mix of wholesome ingredients that keep them going. Let's take a look at what makes Kashmiri food special and how it has evolved over time.

The Story behind Kashmiri Pandit Food

Kashmiri Pandit cuisine has been shaped by history, traditions, and the land itself. Unlike

many other Hindu communities in India, Kashmiri Pandits have traditionally eaten meat, mainly because of the harsh winters that limited fresh produce. Their food is known for its use of yogurt, Kashmiri chilli, fennel, and asafoetida (*hing*), and interestingly, they avoid garlic and onions. Over the years, their cooking style has absorbed influences from Persian and Mughal cuisines while staying true to its roots.

Was Kashmiri Pandit Food Vegetarian or Non-Vegetarian?

Kashmiri Pandit food includes both vegetarian and non-vegetarian dishes. While greens like *haakh* (collard greens), *dum aloo*, and *nadru*



yakhni (lotus stem in yogurt sauce) are popular, meat-based dishes like *rogan josh*, *mutton yakhni*, and *gushtaba* (meatballs in yogurt) are also common. The region's climate played a big role in shaping this diet—high-energy, protein-rich foods helped people stay warm and active.

Was Kashmir Primarily Vegetarian or Non-Vegetarian?

Kashmir has always leaned towards a non-vegetarian diet, mainly due to its cold climate. Meat, fish, and dairy have been staples because they provide warmth and strength. That said, vegetarian dishes have always been an important part of everyday meals, especially during festivals and religious events. The region's freshwater fish, mutton, and poultry have made non-vegetarian food more dominant, but vegetables and pulses also play a big role in the cuisine.

Healing Power of Kashmiri Greens

Kashmiri food includes many local greens, each offering health benefits:

- **Haakh (Collard Greens):** Rich in vitamin K, calcium, and iron, great for bone health and immunity.
- **Sochal (Nettle Leaves):** High in iron, helps boost haemoglobin and acts as a natural detoxifier.
- **Monj Haakh (Kohlrabi Greens):** Aids digestion and is packed with antioxidants.
- **Gogji Haakh (Turnip Greens):** Full of fiber and vitamin C, good for digestion and reducing inflammation.
- **Nunar (Watercress):** Loaded with vitamin C, supports immunity and skin health.

What Makes Kashmiri Food Nutritious?

Kashmiri food is a balance of protein, healthy fats, fiber, and essential nutrients. Some of the most nutritious foods include:

- **Walnuts:** High in omega-3 fatty acids, great for brain and heart health.
- **Saffron:** Contains antioxidants that help with mood, immunity, and skin health.

- **Dried Fruits (Apricots, Almonds, Raisins):** Provide energy, vitamins, and minerals.
- **Trout:** Rich in omega-3, supports brain function and heart health.
- **Rajma (Kashmiri Kidney Beans):** A good plant-based protein, helps with energy and muscle growth.

Everyday Nutritional Foods in Kashmir

1. **Walnuts (Akhrot):** Good for the brain and heart.
2. **Saffron (Kong):** Boosts mood and immunity.
3. **Dried Fruits:** Packed with fiber and nutrients.
4. **Nadru (Lotus Stem):** Helps with digestion and blood pressure.
5. **Rajma:** A great source of protein and iron.
6. **Haakh (Collard Greens):** Strengthens bones and supports immunity.
7. **Trout:** High in protein and omega-3.
8. **Turnips (Gogji):** Supports digestion and regulates blood pressure.
9. **Noon Chai:** Full of antioxidants, helps with blood pressure.
10. **Muj Gaad (Fish with Radish):** Good for the heart and detoxification.
11. **Kangri Rice with Ghee:** Provides energy and supports joint health.
12. **Kashmiri Apples:** Helps with immunity and heart health.

Final Thoughts

Kashmiri food is simple but packed with nutrition. The diet is shaped by the region's weather and way of life, making it rich in proteins, healthy fats, and antioxidants. Whether it's the brain-boosting benefits of walnuts, the immunity support from saffron, or the heart-friendly nutrients in haakh, these foods are both delicious and nourishing. Including them in everyday meals is a great way to enjoy their benefits while staying connected to the Flavors of Kashmir.



 Dr. Viny Kantroo

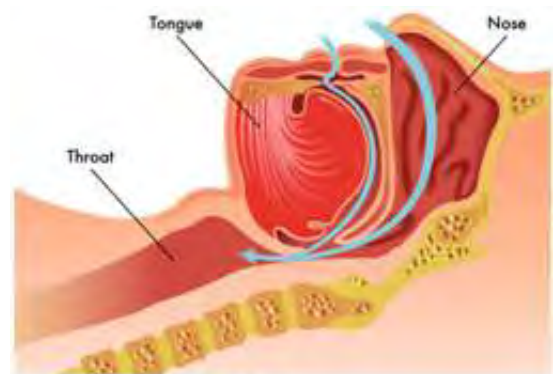


OBSTRUCTIVE SLEEP APNOEA

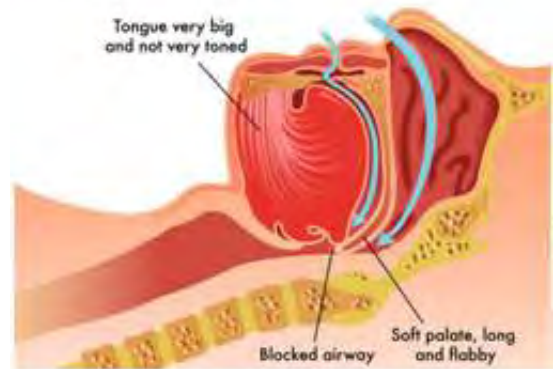
What is Obstructive Sleep Apnoea? Obstructive Sleep Apnoea is a Sleep disordered breathing trouble where a person gets choking and stoppage in breathing due to collapsible upper airway passage. This results in frequent awakenings and fragmentation of Sleep. The fragmentation leads to wide fluctuations in stress hormones in the body amongst which the major hormone is Cortisol which is a 'fight or flight' hormone. Obviously the 'stress hormones' are body's way to prepare our body for stressful situations keeping us 'alert' and 'Eveready'. However, this robs the body off of essential rest needed to 'self-detoxify' and rejuvenate causing insulin resistance and deposition of body fat with less utilization of food. Body goes in storage mode, leading to further loss of interest in activity. All this causes a vicious circle of feeling more sleepy and non-refreshing sleep. This opens the gateway for metabolic syndrome which is a combination of central obesity, insulin resistance and deranged lipid metabolism. The balance between satiety and hunger hormones is also affected thus causing more hunger and fondness for sweet/fatty foods.

What are the symptoms of OSA?

The major symptoms of OSA are daytime sleepiness, loud snoring, fatigue, morning headache and non-refreshing sleep. Some of the other manifestations which are often ignored are uncontrolled blood pressure even after three anti-hypertension medications,



Normal breathing during sleep



Obstructive sleep apnea

depression, weight gain, lack of attention, loss of memory, decreased concentration, increased risk of heart attacks and strokes.

How common is it?

The global estimate of the prevalence of diabetes in 2021 in adults aged 20–79 years was 10.5%, impacting 536.6 million people. There was no gender predisposition, but the

rates increased with age. On the other hand, 936 million adults aged 30–69 years were affected with OSA, with 425 million having moderate to severe disease. It is very common in Indian population considering high prevalence of metabolic syndrome.

Are there any tests/ways to diagnose it?

There are few basic investigations which need to be done to diagnose Sleep Apnoea and associated conditions.

First and foremost history and clinical examination is very important. A qualified pulmonologist or neurologist should be consulted to evaluate the symptoms. Few screening questionnaires such as STOP-BANG questionnaire is used to ascertain if there is:

S - snoring, T- tiredness, O – obesity, P – high blood pressure, B – BMI, A – age, N – neck circumference (17 inches in men and 16 inches in women), G – gender. Men are more prone to OSA, however this difference lessens in post-menopausal period.

The gold standard of testing remains Level 1 study carried out in a hospital setting in presence of Sleep Technician. This is a monitored study where half of night we study architecture of Sleep in brain waves, level of oxygen, heart rate fluctuations, and fluctuations in breathing flow or number of stoppage of breath (apnoea) in one minute pages. The second half of study is dedicated to CPAP (continuous positive airway pressure) titration study whereby different levels of pressure are applied to ascertain what pressure is best suited for a particular person whereby all their problems in sleep are sorted.

These days Home Sleep Apnoea Testing is also available which is level 2 or 3 study. The higher the level the lesser reliable is the finding. These studies are mostly unattended studies where the findings are recorded and interpreted by the machine without human interference and hence often unreliable. In addition if a person needs other medical monitoring and helps it is not possible with these home based tests. Nevertheless if unable to do hospital studies, home sleep apnoea

testing is good enough to lead to solutions in patients' health journey.

Sometimes patient is so much affected that they may not be fit for testing especially if having other comorbid conditions like morbid obesity, heart problems, acute pneumonias, respiratory failure. In such cases we directly provide therapeutic trial of CPAP machine so that patient gets instant relief.

What if I leave it untreated?

OSA significantly increases the possibility of developing T2DM, with the risk being more pronounced in individuals with severe OSA. Regular use of positive airway pressure therapy attenuated this risk. A cohort of 8,678 individuals followed over a median of 67 months found that the risk of developing T2M was 30% higher with severe OSA (AHI >30) compared to those with mild forms (AHI <5). OSA has been linked to worsened glycemic control in individuals with diabetes. Several studies indicate that individuals with OSA have higher glycated hemoglobin (HbA1C) than those without OSA.

Untreated OSA is also a risk factor for uncontrolled hypertension, persistent cognitive decline which means ability to do higher thinking and problem solving. It also leads to depression and chronic fatigue along with cardiovascular risk of developing heart attacks and strokes.

What is the solution?

The solution is very simple with application of CPAP at night which relieves the upper airway obstruction of OSA and hence restful sleep to reset body's hormonal milieu in the right order and hence reverse the adverse outcomes. In addition weight loss and dietary changes are of utmost importance.

How does diet help?

It is often said that “you are what you eat” and this has been proven in studies also. Kashmiri diet is rich in fat and carbohydrate. Both these are the real villains when it comes to healthy eating. A diet should be balanced to incorporate about 50% carbohydrate, 20–30% protein, 20% fat, 5% fiber and anti-



oxidants. We require about 1 g per kg body weight of daily protein but this is not what we achieve and hence our lean body weight is sub optimal with almost everyone having sarcopenic (muscle deficient) obesity.

Lifestyle and dietary habits play crucial roles in maintaining “the internal biological clock”, which is closely linked to “the regulation of metabolic functions in the human body”. Numerous biological processes, including gene activation and deactivation, as well as the initiation of complex metabolic systems that release hormones, digestive enzymes, and metabolites, are regulated by the internal clock in a highly synchronized manner.

How does exercise help?

Exercise is the one stop solution to many problems. It helps OSA patients by losing weight and toning the muscles of body. A toned body is able to keep upper airway open for air to pass in the night. Exercise increases many good hormones in the body responsible for longevity, mood stabilization, pain relief, sleep, regeneration and relaxation.

What medicine can be taken?

There is lot of talk about new and the only approved drug for Obstructive Sleep Apnoea (OSA)- indeed a wonder drug and a potential game changer.

What is it?

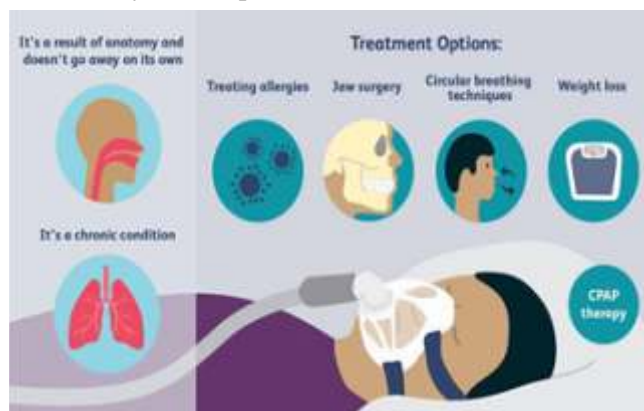
Tirzepatide is a weight loss medication

developed by Eli Lilly helping in 12-20% weight loss through following mechanisms:

- I. Mimics the effects of glucagon-like peptide-1 (GLP-1) and glucose-dependent insulintropic polypeptide (GIP) to help regulate blood sugar levels.
- II. Slows the emptying of the stomach, which helps control blood sugar spikes after eating.
- III. Acts on the brain's hunger centers to help reduce hunger and food intake.

Having said this OSA is a multifactorial disease which will be treatable with multi-pronged approach. What are these?

1. Application of CPAP (continuous positive airway pressure) machine remains a gold standard still and the medication is not a replacement for this machine.
2. Physical activity and active lifestyle is paramount to tone your muscles and shape up the body and align it so that muscle function gets optimised including throat muscles which collapses the upper airway in OSA patients.



3. Diet changes are important - lot of talk and evidence now for gut health and inflammation leading on to imbalance of hormones contributing to all components of metabolic syndrome including OSA.

So remember: Drug, Diet, Exercise and Gadget - all are important and can't be replacement for each other.

*Author is a Senior Consultant
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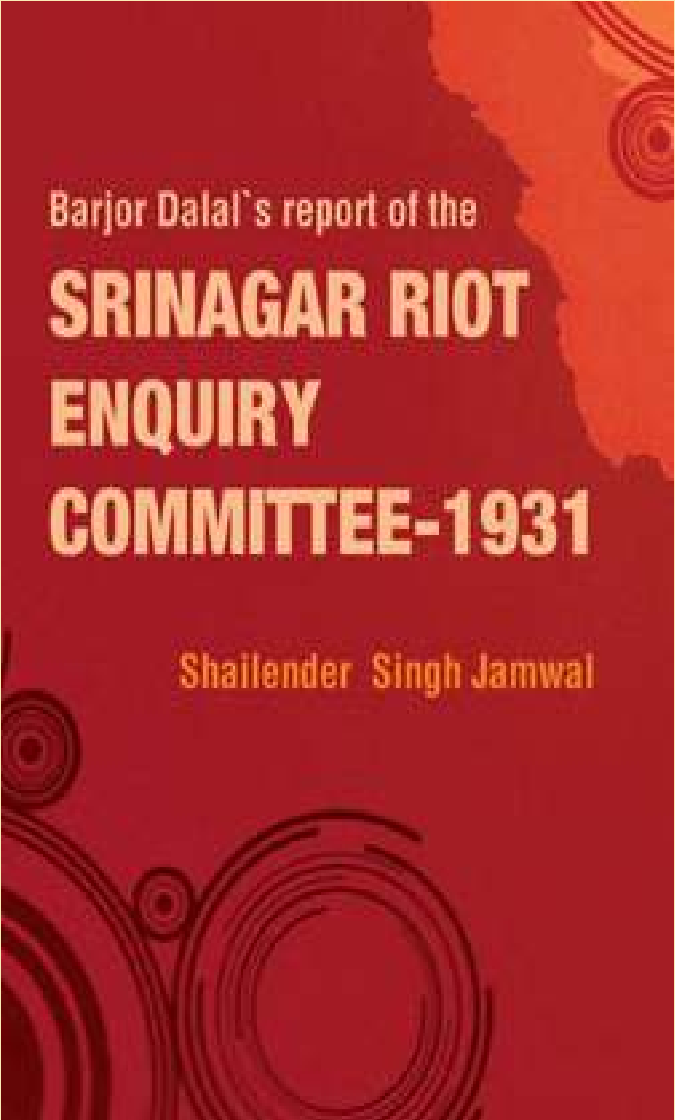
Dr. Mahesh Kaul

13TH JULY, 1931 - A BLACK DAY IN THE HISTORY OF JAMMU AND KASHMIR

The communal riots that engulfed Srinagar (Kashmir) on July 13, 1931 were not spontaneous but the culmination of the prolonged intrigues by the British to violate the Treaty of Amritsar, which they had signed with Maharaja Gulab Singh in 1846, the founder of the political and geographical entity called the State of Jammu and Kashmir. However, their aim was to control the Northern Frontiers of India to keep an eye on the Russian advances and ethnic tribes that inhabited these regions. They also understood the importance of the Jammu and Kashmir in terms of guarding their rule in India. They were also aware of the fact that Himalayas defined the civilisational and cultural moorings of the Indian Nation and the State of Jammu and Kashmir, which holds the key to the Sanskritisation of India. They wanted the control over the Himalayas not to serve them but to subvert the authority of the ruler of the State as the seeds

of the Anglo-Muslim alliance were already sown to implement the policy of divide and rule. This unfortunately was made operative on ground in 1931 in Kashmir.

Shailender Singh Jamwal's compilation of the 'Barjor Dalal' report of the Srinagar Riot Enquiry Committee-1931 with the writer's prologue and epilogue is a welcome publication. The reason being that when ruling elite of the State is challenging, the accession of the State with the Indian nation, without understanding the Constitutional



Barjor Dalal's report of the **SRINAGAR RIOT ENQUIRY COMMITTEE-1931**

Shailender Singh Jamwal

reality that it was the British India which was the part of the partition plan and not the princely states.

Moreover, the sovereignty lied with the ruler and not the subjects. This publication will add to the already available archival material on the State and its evolution as a political entity.

The Srinagar riot of July 13, 1931 was the desired outcome of the intrigues in which the British indulged from 1847 but Maharaj Gulab Singh was the astute statesman to swim over the unwanted tides. Even his successor, Maharaja Ranbir Singh managed to act as the statesman to outwit the British ploys to give them any foothold in the State to control its political set up. But Britishers were keeping a keen eye on the affairs of the State and during Maharaja Pratap Singh's reign, they managed to subvert the political and administrative authority of the Maharaja.

By the time, Maharaj Hari Singh, the progressive ruler of the State ascended the throne on September 23, 1925, after the demise of his uncle, Maharaja Pratap Singh- the unwanted developments had reached the critical mass.

British exploited the fact that the State had a Hindu Maharaja ruling the Muslims. It was a God sent opportunity for them to divert the attention from the effects of the economic turmoil in the rest of India due to the economic depression in Europe as Indian economy was linked to it. They raised the bogey that the economic empowerment of the Muslims was blocked by the Hindu Maharaja to keep them in perpetual slavery. The report examines the eyewitness accounts and different shades of opinion to analyse as to what went wrong that changed the social and political dynamics of the State forever.

Maharaja had been astute enough to promulgate the hereditary State subject definition. This legal enactment was introduced to checkmate the intrusion of the Britishers to interfere in the State and restricting their entry. The former Maharaja was also well aware of the their mischief to subvert the political stability of the State as it was during his time in 1924 that Silk factory workers in Srinagar raised the banner of revolt.

Maharaja Hari Singh was not the favourite of the British rulers as he was well aware of the deployments' world over. He had made his mind clear about his intentions about the role the princely states should play to uphold the Indian nation. This did not go down well with imperialist British.

The report extensively discusses that how British instigated the Muslim populace of Punjab and therefore, All India Kashmir Muslim Conference came into existence in 1928. Its members had nothing to do with Kashmir but the element of pan-Islamism was instigated. Though the Conference started pleading the case for the Muslim education in the State but "it's real object was to secure for the Muslims of British India, especially of the Punjab, the right to be appointed in the State services so long, at least as the Muslims of the State remained unqualified." Both the provinces of the State were kept under boil by the British. In Jammu, Youngmen's Muslim Association was set up, it acted on the lines of Muslim Reading Room party of Fateh Kadal, Srinagar. The brain behind the disruptive activities of these formations was Wakefield, the officer of the political department of the Government of British India.



Save Sharda Committee thanks CM for Granting Yatri Niwas at Sharda Temple LoC Teetwal Kashmir

SSC expresses gratitude to CM for approving Yatri Niwas at Sharda Temple, Teetwal

Srinagar, March 20: The Save Sharda Committee (SSC) Kashmiri Sub-Committee expressed gratitude to the Minister Omar Abdullah for announcing the construction of Yatri Niwas at the Sharda Temple in Teetwal, located along the Line of Control (LoC).

The Chief Minister made this announcement in the Assembly in response to a query raised by Javed Mirchal, MLA Karnah. Additionally, he would meet the

establishment of visitors and emphasized the promotion of border tourism through home stays in the Karnah region.

In a statement issued here, Ravinder Pandita, Head and Founder of the SSC, welcomed the announcement but raised concerns regarding the management of the Yatri Niwas. "Once the Yatri Niwas is completed, it should be handed over to our committee to manage and run it," he asserted.

Pandita highlighted that the Sharda Temple and a Sikh Gurudwara in Teetwal were constructed and are currently managed by the Save Sharda Committee, with Ajaz Ahmad acting as a local coordinator. He urged the Tourism Department to allocate funds for the renovation and upgrading of home stays in the region to accommodate the increasing number of visitors. "Last year, more than

Save Sharda Committee thanks CM for granting Yatri Niwas at Sharda Temple LoC, Teetwal Kashmir

The Save Sharda Committee (SSC) Kashmiri Sub-Committee expressed its gratitude to the Chief Minister Omar Abdullah for announcing the construction of Yatri Niwas at the Sharda Temple in Teetwal, located along the Line of Control (LoC). The committee welcomed the announcement but raised concerns regarding the management of the Yatri Niwas. "Once the Yatri Niwas is completed, it should be handed over to our committee to manage and run it," he asserted.

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Save Sharda Committee Kashmir Regd. has thanked Chief Minister Omar Abdullah for announcing in assembly construction of Yatri Niwas at Sharda Temple Teetwal. Chief Minister has announced a Cafeteria as well in reply to a question raised by Javed Mirchal MLA Karnah. Omar Abdullah has also laid emphasis on home stays for promotion of Border tourism in the Karnah region.

In a press release today Head & Founder of Save Sharda Committee Kashmir Regd. has expressed satisfaction on the announcement but as raise apprehensions about the sanctity of Yatri Niwas. "The committee demands that once the Yatri Niwas is completed, it should be handed over to our committee to manage & run it" said Ravinder Pandita.

He said that Temple & Sikh Gurudwara has been constructed by Save Sharda Committee and is being run also by the said committee and a local Ajaz Ahmad as Coordinator. Tourism Department should provide funds to locals for renovation & upgradation of home stays for visitors. Last year more than 10000 pilgrims / tourists visited Sharda Temple at Teetwal and there is a growing need for home stays and a Yatri Niwas there. At present there are about 31 home stays identified for visitors from Bag Bella to Teetwal, says Ravinder Pandita.

Report by Ravinder Pandita
Tel: 9811143024

Save Sharda Committee thanks CM for granting Yatri Niwas at Sharda Temple LoC Teetwal Kashmir



New Delhi, 15 March: Save Sharda Committee Kashmir Regd. has thanked Chief Minister Omar Abdullah for announcing in assembly construction of Yatri Niwas at Sharda Temple Teetwal. Chief Minister has announced a Cafeteria as well in reply to a question raised by Javed Mirchal MLA Karnah. Omar Abdullah has also laid emphasis on home stays for promotion of Border tourism in the Karnah region.

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KP Activist demands worshipping rights at Hindu Temple in PoJK

KASHMIRIA, FEB 21



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Nearly 6,000 Jobs Filled Under PM Kashmiri Migrant Package

As reported by several agencies, the UT J&K Government document has stated that 5,868 Kashmiri migrants have been appointed under the special employment package against the 6,000 sanctioned posts in Jammu and Kashmir.

The document further states that 4,848 of the 6,000 approved flats for Kashmiri migrants have been constructed. Of these, 2,832 have been completed, 1,221 have been allotted, and 2,016 are at various stages of completion.

It also mentions that 3,408 Kanals and 16 Marlas of land belonging to migrants have been retrieved from encroachments and illegal occupation. "Efforts are part of ongoing measures to rehabilitate displaced communities and provide them with housing, employment, and legal entitlements," it added.

J&K govt committed to dignified rehabilitation of Kashmiri migrants, LG Manoj Sinha

Lieutenant Governor Manoj Sinha, while addressing the Legislative Assembly in Jammu, said that the Government is committed to the dignified rehabilitation of Kashmiri migrants back in the Valley and they will be provided suitable housing at designated locations.

In his address to the Legislative Assembly in Jammu, he said, "My Government is committed to the dignified rehabilitation of Kashmiri migrants back into the Valley by ensuring a safe and secure environment. Efforts will be intensified to accelerate the construction of transit accommodation projects for migrant employees, providing them with suitable housing at designated locations. These initiatives reflect our dedication to restoring

confidence, fostering inclusivity, and ensuring a stable and prosperous future for all communities in Jammu and Kashmir."

PNBMT Asks for Rehabilitation of KPs

In a meeting at Gosani Gund Ashram, Tomal Bohri, Jammu Prem Nath Bhat Memorial Trust (PNBMT) has asked the Government for concrete measures for rehabilitating Kashmiri Pandits (KPs). The meeting was held to discuss political developments concerning the rehabilitation of Kashmiri Pandits (KPs).

Trust members and prominent community leaders participated in the gathering and expressed optimism about the Lieutenant Governor's recent statement in the State Assembly. The LG reaffirmed the Government's commitment to the dignified return of Kashmiri migrants to the Valley in a secure and conducive environment.

The speakers called for a comprehensive and fool proof rehabilitation plan that ensures the physical resettlement of KPs and fosters an ecosystem of peace, prosperity, and socio-cultural growth. The members underscored the urgency of passing the Temples and Shrines Bill to protect the ancient temples of Kashmir from vandalism and illegal encroachments.

Several prominent figures attended the meeting, including Kashmiri Lal Bhat, Virendar Raina, HL Bhat, Ashwani Handoo, Shadi Lal Koul Rais, and Behari Lal Zar.

JKVM Honored AMEAK with Pt. Tika Lal Taploo Memorial Award

The All Minority Employees Association Kashmir (AMEAK) has been honored with the prestigious Pt. Tika Lal Taploo Memorial Award at the Mahashivratri Mahotsava, organized by Jammu Kashmir Vichar Manch (JKVM). This recognition highlights AMEAK's unwavering efforts in advocating for the rights, dignity, and justice of displaced Kashmiri minorities.



Receiving the award on the sacred occasion of Mahashivratri, AMEAK reflected on its journey of struggle and perseverance. The association has continuously fought for rightful employment, security, and the preservation of Kashmir's rich heritage. The award stands as a tribute to the dedication of its members, both those working at the forefront and those contributing silently behind the scenes.

Expressing gratitude to JKVM, AMEAK reaffirmed its commitment to justice and community welfare. The organization vowed to continue its mission to ensure the dignity and security of Kashmiri minorities while keeping their cultural roots alive.

ECI recognises Atal Dulloo as 'Exemplary Leader' for successful holding of Lok Sabha elections

Jammu, Mar 3 (GNS): The Election Commission of India (ECI) has recognized

J&K Chief Secretary Atal Dulloo with a 'Certificate of Exemplary Leadership' for the successful conduct of the 18th Lok Sabha elections in the Union Territory. The certificate, signed by the Chief Election Commissioner and two Election Commissioners, acknowledges his exceptional service in ensuring smooth, free, and fair elections.

Under his leadership, J&K witnessed a historic 58.11% voter turnout—the highest since 1989—showing a significant 14% rise from the 2019 elections. This was the first general election after J&K's reorganization in 2019, with 87.26 lakh eligible voters and 11,629 polling stations set up across the region.

To promote inclusivity, the administration introduced 83 women-manned, 70 youth-manned, 73 PwD-manned, 88 Green, 180 Border, 152 Model, and 46 Unique Polling Stations. These initiatives aimed at improving accessibility and ensuring greater participation of women, youth, and Persons with Disabilities in the democratic process.

Team AMEAK Engages with Kashmir Administration on Key Issues

Under the leadership of President Sanjay Koul, Team AMEAK met senior administrative dignitaries, including the Divisional Commissioner, IGP, DIG, and Directors of Social Welfare, School Education, and Handlooms & Handicrafts. The discussions focused on security concerns and service-related issues affecting employees.

Key topics included employee safety, pending transfers, timely promotions, and accommodation facilities. Officials acknowledged these concerns and assured prompt action to resolve them.

Team AMEAK appreciates the administration's support and remains committed to advocating for members' welfare. The organization will continue to engage with authorities to ensure the implementation of these assurances.

National Institutional Ranking Framework (NIRF) 2024 First Ten Institutions

The ninth edition of the India Rankings 2024, released by the Ministry of Education, is below. The Ranking is based on the parameters identified and defined in the National Institutional Ranking Framework (NIRF).

For the year 2024, the ranking exercise maintains the practice of providing a comprehensive "Overall" 1st rank, alongside distinct rankings in the categories of Universities, Research Institutions, Degree Colleges, Innovation, and discipline-specific rankings in Engineering, Management, Pharmacy, Law, Medical, Dental,

Architecture & Planning, Agriculture & Allied Sectors, Open Universities, State Public Universities and Skill Universities.

The NIRF Team at National Board of Accreditation (NBA), in collaboration with the INFLIBNET Centre in Gandhinagar, Gujarat, has been instrumental in successfully executing this Scheme. Information and Library Network (INFLIBNET) Centre, Gandhinagar is an Autonomous Inter-University Centre (IUC) of University Grants Commission (UGC).

The ranking framework was evaluated, based on five broad groups of parameters, namely Teaching, Learning and Resources (TLR), Research and Professional Practice (RP), Graduation Outcome (GO), Outreach and Inclusivity (OI), and Perception (PR). Ranks are assigned based on the total scores across these parameters. A five-dimensional view of institutions across these parameters reveals their relative strengths. A strong and positive correlation exists between the institution's overall rank and its rank based on Research and Professional Practice (RP).

Overall, India Rankings

1. Indian Institute of Technology Madras

(Chennai) Tamil Nadu

2. Indian Institute of Science, Bengaluru, Karnataka
3. Indian Institute of Technology Bombay (Mumbai) Maharashtra
4. Indian Institute of Technology Delhi New Delhi
5. Indian Institute of Technology Kanpur Uttar Pradesh
6. Indian Institute of Technology Kharagpur West Bengal
7. All India Institute of Medical Sciences New Delhi
8. Indian Institute of Technology Roorkee Roorkee Uttarakhand
9. Indian Institute of Technology Guwahati Assam
10. Jawaharlal Nehru University New Delhi

University Rankings

1. Indian Institute of Science, Karnataka
2. Jawaharlal Nehru University New Delhi
3. Jamia Millia Islamia New Delhi
4. Manipal Academy of Higher Education, Manipal, Karnataka
5. Banaras Hindu University Varanasi Uttar Pradesh
6. University of Delhi
7. Amrita Vishwa Vidyapeetham Coimbatore Tamil Nadu
8. Aligarh Muslim University Aligarh, Uttar Pradesh
9. Jadavpur University Kolkata West Bengal
10. Vellore Institute of Technology Vellore Tamil Nadu

College Rankings

1. Hindu College Delhi
2. Miranda House Delhi
3. St. Stephen's College Delhi
4. Rama Krishna Mission Vivekananda Centenary College Kolkata West Bengal
5. Atma Ram Sanatan Dharm College New Delhi

6. SXavier'sr'ssr's College Kolkata West Bengal
7. PSGR Krishnammal College for Women Coimbatore Tamil Nadu
8. Loyola College Chennai, Tamil Nadu
9. Kirori Mal College Delhi
10. Lady Shri Ram College for Women New Delhi

Research Institutions

1. Indian Institute of Science, Bengaluru, Bengaluru, Karnataka
2. Indian Institute of Technology Madras, Chennai, Tamil Nadu
3. Indian Institute of Technology New Delhi
4. Indian Institute of Technology Bombay, Mumbai, Maharashtra
5. Indian Institute of Technology Kharagpur Kharagpur West Bengal
6. Homi Bhabha National Institute Mumbai Maharashtra
7. Indian Institute of Technology Kanpur, Uttar Pradesh
8. All India Institute of Medical Sciences, New Delhi
9. Indian Institute of Technology Roorkee Uttarakhand
10. Indian Institute of Technology Guwahati

Engineering

1. Indian Institute of Technology Madras, Chennai, Tamil Nadu
2. Indian Institute of Technology Delhi New Delhi
3. Indian Institute of Technology Bombay, Mumbai, Maharashtra
4. Indian Institute of Technology Kanpur, Uttar Pradesh
5. Indian Institute of Technology Kharagpur, West Bengal
6. Indian Institute of Technology Roorkee Uttarakhand
7. Indian Institute of Technology Guwahati Assam
8. Indian Institute of Technology Hyderabad, Telangana
9. National Institute of Technology Tiruchirappalli, Tamil Nadu
10. Indian Institute of Technology (Banaras Hindu University) Varanasi Uttar Pradesh

Management

1. Indian Institute of Management Ahmedabad, Gujarat
2. Indian Institute of Management Bangalore Karnataka
3. Indian Institute of Management Kozhikode Kerala
4. Indian Institute of Technology Delhi
5. Indian Institute of Management Calcutta Kolkata West Bengal
6. Indian Institute of Management Mumbai Maharashtra
7. Indian Institute of Management Lucknow Uttar Pradesh
8. Indian Institute of Management Indore Madhya Pradesh
9. XLRI - Xavier School of Management Jamshedpur Jharkhand
10. Indian Institute of Technology Bombay, Mumbai, Maharashtra

Pharmacy

1. Jamia Hamdard New Delhi Delhi
2. National Institute of Pharmaceutical Education and Research Telangana
3. Birla Institute of Technology and Science, Pilani, Rajasthan
4. JSS College of Pharmacy Ooty, Tamil Nadu
5. Institute of Chemical Technology, Mumbai, Maharashtra
6. JSS College of Pharmacy Mysore Karnataka
7. Panjab University Chandigarh
8. Manipal College of Pharmaceutical Sciences, Manipal, Udupi, Karnataka
9. National Institute of Pharmaceutical Education and Research Mohali Punjab
10. SVKM's Narsee Monjee Institute of Management Studies, Mumbai, Maharashtra

Medical

1. All India Institute of Medical Sciences Delhi
2. Institute of Medical Education and Research Chandigarh
3. Christian Medical College Vellore Tamil Nadu
4. National Institute of Mental Health and Neuro Sciences, Bangalore, Karnataka

5. Jawaharlal Institute of Post Graduate Medical Education and Research Puducherry
6. Sanjay Gandhi Postgraduate Institute of Medical Sciences Lucknow Uttar Pradesh
7. Banaras Hindu University Varanasi UP
8. Amrita Vishwa Vidyapeetham Coimbatore Tamil Nadu
9. Kasturba Medical College, Manipal, Karnataka
10. Madras Medical College and Government General Hospital, Chennai, Tamil Nadu

Dental

1. Saveetha Institute of Medical and Technical Science, Chennai, Tamil Nadu
2. Manipal College of Dental Sciences, Manipal, Karnataka
3. Maulana Azad Institute of Dental Sciences Delhi
4. K George's Medical University Lucknow, Uttar Pradesh
5. Dr. D. Y. Patil Vidyapeeth Pune Maharashtra
6. A.B. Shetty Memorial Institute of Dental Sciences Mangaluru, Karnataka
7. SRM Dental College Chennai Tamil Nadu
8. Jamia Millia Islamia New Delhi
9. SiksO'O'O' Anusandhan Bhubaneswar Odisha
10. Sri Ramachandra Institute of Higher Education and Research, Chennai, Tamil Nadu

Law

1. National Law School of India University Karnataka
2. National Law University New Delhi
3. Nalsar University of Law Telangana
4. The West Bengal National University of Juridical Sciences, Kolkata, West Bengal
5. Symbiosis Law School Pune Maharashtra
6. Jamia Millia Islamia New Delhi
7. Indian Institute of Technology Kharagpur Kharagpur West Bengal
8. Gujarat National Law University Gandhinagar Gujarat

9. SiksO'O'O' Anusandhan Bhubaneswar Odisha
10. Babasaheb Bhimrao Ambedkar University Lucknow Uttar Pradesh

Architecture and Planning

1. Indian Institute of Technology Roorkee Uttarakhand
2. Indian Institute of Technology Kharagpur, West Bengal
3. National Institute of Technology Calicut Kozhikode Kerala
4. Indian Institute of Engineering Science and Technology, Shibpur, Howrah, West Bengal
5. School of Planning and Architecture New Delhi
6. Centre for Environmental Planning and Technology University, Ahmedabad, Gujarat
7. Jamia Millia Islamia Delhi
8. National Institute of Technology Tiruchirappalli, Tamil Nadu
9. National Institute of Technology Rourkela, Odisha
10. Visvesvaraya National Institute of Technology Nagpur, Maharashtra

Agriculture and Allied Sectors

1. Indian Agricultural Research Institute, New Delhi
2. ICAR - National Dairy Research Institute Karnal Haryana
3. Punjab Agricultural University Ludhiana, Punjab
4. Banaras Hindu University Varanasi Uttar Pradesh
5. Indian Veterinary Research Institute, Izatnagar, Bareilly, Uttar Pradesh
6. Tamil Nadu Agricultural University Coimbatore Tamil Nadu
7. Chaudhary Charan Singh Haryana Agricultural University Hisar Haryana
8. G.B. Pant University of Agriculture and Technology Pantnagar Uttarakhand
9. Central Institute of Fisheries Education, Fisheries University
10. Sher-e-Kashmir University of Agricultural Science and Technology of Kashmir

Innovation

1. Indian Institute of Technology Bombay, Mumbai, Maharashtra
2. Indian Institute of Technology Madras, Chennai, Tamil Nadu
3. Indian Institute of Technology Hyderabad, Telangana
4. Indian Institute of Science, Bengaluru, Karnataka
5. Indian Institute of Technology Kanpur, Uttar Pradesh
6. Indian Institute of Technology Roorkee Uttarakhand
7. Indian Institute of Technology Delhi New Delhi
8. Indian Institute of Technology Mandi, Himachal Pradesh
9. Indian Institute of Technology Kharagpur, West Bengal
10. Anna University, Chennai, Tamil Nadu

Open University

1. Indira Gandhi National Open University (IGNOU) New Delhi
2. Netaji Subhash Open University, Kolkata, West Bengal
3. Dr. Babasaheb Ambedkar Open University

State Public University

1. Anna University Chennai Tamil Nadu
2. Jadavpur University Kolkata West Bengal
3. Savitribai Phule Pune University Pune Maharashtra
4. Calcutta University Kolkata West Bengal
5. Panjab University Chandigarh
6. Osmania University, Hyderabad, Telangana
7. Andhra University Visakhapatnam Andhra Pradesh
8. Bharathiar University Coimbatore Tamil Nadu
9. Kerala University Thiruvananthapuram Kerala
10. Cochin University of Science and Technology Cochin Kerala

Skill University

1. Bhartiya Skill Development University Jaipur Rajasthan

2. Shri Vishwakarma Skill University Palwal Haryana
3. Symbiosis Skills and Professional University Pune Maharashtra

Admission Alerts

Five Indian Scholarships you can apply for in March 2025

AICTE Swanth scholarships Scheme: AICTE is implementing the Scheme to provide encouragement and support to orphans, wards of parents died due to Covid-19, wards of Armed Forces and Central Paramilitary Forces martyred in action (Shaheed) to pursue education. This is an attempt to give every such child, an opportunity to study further and prepare for a successful future through education in AICTE Approved institutions and courses.

Provides financial support to children from specific categories

Bharti Airtel Scholarship Program: The initiative aims to support deserving students enrolled in undergraduate and integrated courses in technology or engineering at the top 50 National Institutional Ranking Framework (Engineering) colleges across India.

Central Sector Scholarship Scheme (CSSS): Students above 80th percentile of successful candidates in the relevant stream from a particular Board of Examination in class XII pursuing regular courses and not availing of any other scholarships are eligible to apply under this Scheme.

Prime Minister's Scholarship Scheme: Provides financial aid to students, including wards and widows of ex-servicemen

National Means-cum-merit Scholarship Scheme: A scholarship scheme from the Ministry of Education, Government of India

National Means-cum-Merit Scholarship (NMMS): This scholarship is for students whose families earn less than Rs. 1.5 lakh annually.

It's given to students in classes from IX to XII, depending on their performance on the previous year's exams.

Students from financially disadvantaged backgrounds (annual family income below Rs. 1.5 lakh) studying in classes 9 to 12 are eligible to apply. Selection is based on both academic merit and financial need.

Feedback: vijaykashkari@gmail.com



AIKS Matrimonial Service



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 (Vivekanadayoga university), Work from home/ anywhere. Previously worked as Marketing Manager, Sewa International (USA) Delhi. Permanent address (Valley) Proper Budgam-Town. Present Address:-Durganagar Jammu, Email:-Chandkishankoul@gmail.com, MobileNo:-8899511408, Whatsapp:-8717071706



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



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



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



Suitable alliance invited for my son (B.E, M.B.A), born 28th May 1995, 5'9". Working as DATA ANALYST at LOWE'S COMPANY, Inc., Bengaluru, Karnataka Interested may contact: Ramesh Pandita, Anand Nagar, Jammu, Email-Id: arianramesh99@gmail.com, or Mobile no. 9419189513.





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