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Editor's Note

Dear Readers,

Operation Sindoor was a great success where India achieved convincing military victory against Pakistan. For decades Pakistan have been arming, abetting and sponsoring terrorism in India. The earlier response from India was either verbal or measures with limited military actions. However, the current military campaign coupled with diplomatic and strategic initiatives is a welcome step and a milestone in the security doctrine. India not only employed kinetic steps but seized the initiative by hunting the terrorists deep down within the Pakistan's territory. This sent a strong message to military, political and terrorist groups in Pakistan that any attempts to cross the redlines against India and its citizens shall be heavily punished.

Post Pahalgam terror attack, there was a complete unanimity within the country that terror sponsors must be punished. The government was under tremendous pressure to put its act together and work decisively in this direction. This resulted in Operation Sindoor which was to avenge the death of innocent citizens.

PM Modi in unequivocal terms made it clear that any future terror attack in India shall be considered as act of war. This policy shift is a bold step as Pakistan for long have been left off the hook. Earlier nonresponse against terrorism from India emboldened Pakistan to carry out the terrorism in India through various means. This new policy should be sustained and if need be, further strengthened by ensuring that survival of this pseudo democratic state is finished. It is quite clear that despite several attempts to bring peace, Pakistan is not inclined to normalize its relations with India. Its one-pointed agenda is to inflict wounds and carry out the terror activities. Therefore, India has recalibrated its response

and has taken appropriate steps in this direction.

The Operation Sindoor has some important take away's, which are important for India's perspective. These include,

1. **Military Doctrine** – Proactive and precise military action approach instead of age old strategic restraint is a paradigm shift. This approach is bound to make Pakistan think twice before launching any terrorist attack inside India.
2. **Diplomatic Actions** – Suspension of Indus Water Treaty and leveraging of water resources against the adversary are the new rules of engagement. One wonders if Pakistan would have extended this courtesy had it been in position instead of India. Indian generosity was not appreciated by Pakistan.
3. **Neutralization of Terror Infra** – The precision strikes on terror and military bases have shattered Pakistani establishment to the core. The neutralizing of the terror camps across nine different locations from POK to deeper inside Punjab has made it clearer to them that India has both wherewithal and political will to inflict punitive measures. This has created deterrence for the time to come.
4. **Defense Capabilities** – India demonstrated its capabilities and its technological prowess. Various international military historians have acknowledged the role of Indian forces.

Famous Russian revolutionary Leon Tortosky once said, "You may not be interested in war, but war is interested in you". The same is true with our adversary who despite our generosity is only interested in war and more of it.

भूतिल गैर गणक



From the *President's* Desk

Respected All

Namaskar to All AIKS family,

At the outset, I pay homage to the 26 Pahalgam massacred tourists killed in a heinous act of communal carnage. For our community it is nothing new as the community has already seen massacres of Wandhama, Chattisinghpura and Nadimarg in 1998, 2000 and 2003. AIKS also pays homage to the bravehearts of the country at borders and we had carried a absorbing cover in previous issue of our Naad magazine.

After the successful Operation Sindoor launched in J&K state and adjoining borders, it is high time to introspect the prospectus of return of KP community to strife torn valley. With new international dimensions in the region our community has to watch the developments that have unfolded with regard to terrorism.

Govt of J&K initiated an inter faith conference in Srinagar recently in this regard, I am of the construed opinion that we should continue to engage in dialogue with civil society and simultaneously pressurize Central & State govt as well, for our demands that pave way ultimately to our return & rehabilitation.

After many years of legal course the issue of legal battle between 2 factions for AIKS trust has also come to an end. AIKS has handedover the records, whatever it had to newly constituted AIKS trust under the Hon'ble court orders dated 01.04.2025 case no: 136/22 titled 'Ashok Kaul v/s AIKS Trust'

We will pursue with Delhi Cabinet ministers also for office space in Delhi till our previous file is recommenced in cabinet committee, as assured by M L Khattar, Hon'ble minister for Housing & Urban Development in a meeting with us last month. In this context we have written letters to Haryana and UP chief ministers as well. And further forwarded a letter through Sunil Sharma Cabinet minister in UP

govt in a function of a book release in Kamreshwar Kashyap Bhawan Noida recently.

As per our manifesto, without wasting time, We will like to have a membership drive particularly amongst youth. Further making our visibility in Kashmir by setting up a branch office there for co-ordination with non-migrants and PM package employees. AIKS as the name suggests should have a base in Kashmir as the name itself is suggestive of that "kashmiri samaj" but till now we haven't been able to do so. Working in tandem with affiliates & other KP organizations, financial sustenance, having a permanent office in Delhi, reneging on our commitments, use of social media for transparent functioning, our writ petition No: 534 of 2006 pending adjudication in J&K High court and addressing long pending issues.

We want to reinforce the standing of AIKS as politically non-aligned organization. In this context after book launch of 'Chronicles of Kashmir' by Dr. Vijay Sazawal at Constitution Club New Delhi, AIKS organized a book discussion on the said book at Samavar Hall, Greater Kailash New Delhi on 18 May'2025 presided over by kashmir origin MP of Congress Vivek Tankha.

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

May Sharda Mata bless us all !!

Er. RAVINDER PANDITA
Tel : 9811143024



Sunil Kaul



General Secretary's Column

During the month under review, we witnessed the successful execution of **Operation Sindoor** by our Armed Forces, along with an unexpected war-like situation on the north-western borders of India. Our heartfelt prayers go out to the martyrs and their families who made the supreme sacrifice, including our fellow countrymen, women, children, and members of the armed forces.

This month also marked a significant development within AIKS. As per the directions of the Hon'ble Court, the **AIKS Trust Records** were formally handed over by the President to **Shri Maharaj Kishen Pajan**, a trustee appointed in the meeting of the Governing Council ("GC") held on 29.03.2025. The meeting was conducted under the supervision of **Shri Om Prakash Saini**, Former District and Sessions Judge, Delhi, who was appointed as **Court Observer** for this purpose. The process was carried out pursuant to the court orders dated 26.11.2023, 17.11.2023, and 04.12.2024 in C.S. No. 136/22 titled *Ashok Kaul and Ors. Vs AIKS Trust and Ors.* Shri Maharaj Kishen Pajan was also appointed as the **Secretary of the Trust** in the first Board of Trustees ("BOT") meeting held on 09.04.2025, and he has formally acknowledged receipt of the said records.

On **18th May**, a book discussion event on "*The Kashmir Chronicles*" authored by **Dr. Vijay Sazawal** was organized at **Samavar Hall, Greater Kailash, New Delhi**. The event was presided over by Hon'ble Rajya Sabha MP **Shri Vivek Tankha**, who endorsed the abrogation of



Article 370 and emphasized that peace in the valley can only be achieved through the return of **Kashmiri Pandits** to their homeland.

AIKS President delivered the keynote address, underlining the vital role of civil society in Kashmir. The book review was presented by **Ashok Manwati** and the event was anchored by **Shri Sudhir Shah**, Treasurer of AIKS. Prominent AIKS members including **Vijay Kashkari (Sr. VP)**, **M.K. Pajan (VP)**, **Arun Shali**, and **Sanjay Sapru** were present.

AIKS also issued a strong statement condemning the online trolling of Foreign Secretary Shri Vikram Misri and his family. His valuable services during Operation Sindoor deserves to be recorded in golden letters. AIKS emphasized that Shri Misri, a dedicated civil servant, was honestly fulfilling his duties for the nation, and any form of harassment directed at him or his family is deeply condemnable.

President AIKS issued a press note demanding strict accountability and immediate action against the culprits responsible for this unacceptable behaviour.



Dr. Ramesh Tamiri



OPERATION SINDOOR

India Achieves a Significant Victory Over Pakistan

India has not only avenged the Pahalgam massacre but has also secured a convincing victory over Pakistan during a four-day standoff characterized by the extensive use of drones and missiles. This outcome has been corroborated by two respected international experts, John Spencer and Tom Cooper, known for their impartial perspectives.

Some may be tempted to dismiss the Pahalgam massacre, which occurred on April 22, 2025, as just another incident in the ongoing history of terrorism. Such a viewpoint reflects naivety and reveals a lack of strategic insight.

The Pahalgam massacre highlighted two

harsh realities in our fight against Pakistan-sponsored terrorism. First, there is a flawed security doctrine that has led to significant lapses in maintaining an effective counter-terrorism security grid. Second, the deterrent we believed Operation Balakot had established in 2019 has proven ineffective.

The Government of India (GOI) faced two challenges. First, to punish Pakistan for the atrocious act of murdering 26 innocent non-Muslim tourists. Providing retribution for such acts of terror is essential to boost national morale. Second, need to create new deterrents by expanding and redefining our counter-actions.



We are dealing with a very different adversary—a rogue state led by extremist generals who are out of touch with reality and show little regard for their country or people. These generals are driven by a jihadist ideology that fosters hatred against non-Muslims. In their warped perspective, they view victory not in terms of winning wars but in the mere act of opposing India. As noted by Pakistan expert Christine Faire, these rogue generals of Pakistan do not perceive their failure in the context of losing wars; rather, they see it as failure if they do not engage in conflict with India. Since the 1980s, the jihadization of all ranks within the Pakistani army has progressed rapidly.

Dealing with a rogue jihadi and a greedy army presents unique challenges, as conventional deterrents, no matter how well-crafted, will not work permanently. We should not delude ourselves into thinking otherwise. However, this does not mean that

“

India has not only avenged the Pahalgam massacre but has also secured a convincing victory over Pakistan during a four-day standoff characterized by the extensive use of drones and missiles.

”

we should remain inactive. Instead, we need to take a broader perspective.

The key to achieving lasting peace on the Western front lies in removing the jihadized Pakistani army's influence over Pakistan's security and foreign policy. It is easier said than done. This can happen either through significant internal unrest caused by various factors or through determined international intervention. India can contribute by pursuing effective long-term strategies.



Photo credit - Akhil Koul

In the short term, India can take actions that serve as temporary deterrents, while simultaneously developing new measures as and when demanded by the situation.

Non-Kinetic Actions

Immediately after the Pahalgam massacre, the Government of India (GOI) implemented significant non-kinetic measures aimed at increasing pressure on Pakistan. The full impact of leveraging the Indus Water Treaty will become apparent only after we construct storage dams to utilize excess water. It is crucial that we remain committed to this strategy and not back down under any circumstances. Furthermore, we need to enforce a strict visa regime, as a liberal visa policy for Pakistanis poses serious security risks.

Kinetic Actions

In terms of kinetic actions, the current government has not only provided impactful responses but also redefined the security doctrine. This new doctrine effectively conveys three key messages:

1. India can hit terror and military targets anywhere in Pakistan.

2. Pakistan's nuclear threat, aimed at sponsoring terrorism against India, will not deter India from launching a counter-strike whenever it chooses.
3. India possesses overwhelming military superiority and strategic autonomy to carry out calibrated military actions.

On the very first day of the four-day military conflict, on May 7, 2025, India executed precise strikes on nine different terror targets, resulting in significant destruction of terrorist infrastructure. Several jihadi operatives were killed in these attacks, including five top terrorists involved in various heinous acts of terrorism.

India's air defense system effectively countered drone strikes from Pakistan. The second wave of successful strikes, which included 11 attacks aimed at military installations in Pakistan, caused extensive damage to Pakistan's military and air power assets, significantly altering the course of the four-day conflict. This wave rendered many of Pakistan's airbases non-operational and made its military leadership jittery. There have also been unconfirmed reports of radio-active leakage in the vicinity of Kirana Hills. Facing the consequences, Pakistan urgently appealed to India for a ceasefire and sought the assistance of the United States to persuade India to accept this request.

Global Appreciation

Tom Cooper, a respected military historian, states that India showcased a convincing military superiority over Pakistan. John Spencer, an international authority on modern combat, asserts that the conclusion of Operation Sindoor far exceeded the strategic objectives India had initially set. He identifies three major accomplishments of the operation:

1. Restoring deterrence.
2. Unveiling a new national security doctrine.
3. Application of decisive power.

Spencer emphasizes that Operation Sindoor was not merely a retaliation or symbolic use of force; rather, it redefined the approach to exercising power decisively.

Operation Sindoor significantly altered global perceptions of India's security capabilities, sending strong messages to Pakistan, China, the United States, and Bangladesh that India possesses the strategic capability and military strength to thwart any misadventures. The international community respects those who have military power and know how to assert it effectively.

Impact

The success of Operation Sindoor would have a significant impact on the situation in Pakistan. Although Americans want to use



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As noted by Pakistan expert Christine Faire, these rogue generals of Pakistan do not perceive their failure in the context of losing wars; rather, they see it as failure if they do not engage in conflict with India.

Pakistan for their interests in Myanmar, they will be more concerned than ever before about the Pakistan's capability to ensure the safety of its nuclear weapons. Internal dissensions within Pakistan will deepen, making the country more unstable. The regional balance of power may witness a shift, with regional players adjusting their postures. While Pakistan will continue to be a client state of China, the latter is currently more focused on problems on its eastern front. The rise of the Arakan Army and the potential emergence of a new client state in Myanmar backed by the Americans has serious security ramifications for the entire region

Will the success of Operation Sindoor restrain Pakistan from sponsoring cross-border terrorism against India? It is unlikely in the long term, but temporarily it may have some effect. Pakistan has been frequently changing its strategy to sponsor terrorism against India. There may not be major acts of terrorism likely to provoke significant retaliation from India; however, infiltration of terrorists may continue. Even during the recent four-day military clash, Pakistan attempted to push terrorists through Samba, who were subsequently eliminated.

Internal Security

There is an urgent need to not only address loopholes in our security framework but also to revise our internal security doctrine to combat internal subversion in J&K. The main areas of concern should be:

1. Identifying, tracking, and punishing overground 'workers.' They should be treated as terrorists rather than mere collaborators. Enhanced surveillance is essential to identify the areas and families from which these overground terrorists primarily originate.
2. Countering radicalization among youth: Young people exposed to Salafist and anti-Indian propaganda become potential recruits for terrorism. A long-term strategy is needed to break the cycle of radicalization. This also requires



countering radicalized and anti-India propaganda with well-crafted narratives.

3. Mainstream political parties' roles: Regional mainstream parties have long engaged in opportunistic policies by flirting with communal, separatist, and Salafist politics, negatively impacting the youth. These parties should be asked to pursue healthy democratic politics and give up communal-separatist posturing.

A successful approach to internal subversion is not possible unless the political leadership of the government recognizes the problem for what it is, rather than how it wishes to see it.

Kashmir has never been a problem of economic under development. It is one of entrenched communalism, and fundamentalism. Addressing this issue from both short- and long-term perspectives is vital for achieving the following objectives in Kashmir:

1. Disrupting the support structures of internal subversion.
2. Creating space for healthy democratic and non-communal politics.
3. Establishing durable peace in Kashmir.
4. Facilitating the return and rehabilitation of Kashmiri Hindus on a sustainable basis by recognizing them as important stakeholders.

Does the current BJP leadership understand the need to integrate a robust external security doctrine with an effective internal security doctrine.

*Writer has authored,
"Pakistan's Invasion on
J&K (1947-48)"
Untold Stories of Victims*





Col. Tej K Tikoo



Indus Water Treaty

Indus Water Treaty (IWT) has been in the news lately as a result of the after-effects of Pahalgam terror attack that crossed many red lines, even by the Jihadis' own standards. As a first step, in a non-kinetic response to Pakistan, India decided to hold the IWT in abeyance.

The IWT was signed by Jawahar Lal Nehru, India's first Prime Minister, in Karachi on 19th Sept, 1960. Many hydrographers, Parliamentarians and people associated with India-Pakistan issues, considered it a sell-out. They felt that Nehru had been too generous as the Treaty deprived us of our legitimate rights over our own waters. The Treaty gave Pakistan the rights over the western rivers, i.e. Indus, Jhelum and Chenab. However, India could construct the run-of the river projects for generating hydroelectricity, navigation and irrigation. As far as the three eastern rivers were concerned, India was given the complete

rights over using their waters. It is pertinent to mention that due to lack of storage facilities, India has not been able to utilize the waters of either the Western rivers, which the Treaty entitled us to, or of the eastern rivers, whose excess water we allowed Pakistan to use.

Before the signing of IWT in 1960, India and Pakistan shared the waters of these rivers as per the River Water Treaty of May 28, 1948, which Pakistan abrogated unilaterally.

When Nehru was being questioned about his generosity to Pakistan at the cost of our own needs, he stated in Parliament on November 3, 1960 that, "we purchased a settlement, if you like. We purchased peace, which is good for both."

In the recent past, India had issued notices to Pakistan for review of the Treaty and its modification because of Pakistan's continued cross-border invasion by its Islamic terrorists, whom it trained, financed and sponsored to create mayhem in India. But Pakistan ignored these pleas repeatedly. As a matter of fact, whenever India wanted to carry out minor engineering works, Pakistan would rush to the international tribunals/world bank and have those projects stopped. This created a frustrating situation, besides depriving us of our legitimate share as an upper riparian state.

Therefore, post-Operation Sindoor, holding the Treaty in abeyance was the only option available to India. This will initially mean that the flow of waters of western rivers will be stopped wherever regulators in dams exists, though flow through natural channels



would continue. This will impact irrigation and the availability of drinking water in Punjab and Sindh during peak summer months. Subsequently, India will have to construct dams or increase storage capacity and hurry up the Ratle and Kishanganga hydroelectric projects to establish control over them in the long run.

It may be mentioned that India is entitled to create water storage capacity of 3.6-million-acre feet (MAF) of water on western rivers. However, till now not enough water storage capacity has been created. Besides, out of a total capacity of 20000 MW of power available to India through western rivers, only 3,481, MW capacity has been created. Till more capacity for storage is built, India will have to quickly start desilting of rivers and dams to add the storage capacity to what we are entitled to.

Projects on western rivers include Kishanganga Hydroelectric Project, which is run of the river project, inaugurated on 19th May 2018. Its purpose is to divert water from the river to a power plant in Jhelum basin, generating 330 MW of electricity. It involves making use of 37M high concrete rock face with a rock-fill dam which diverts water through 23 Km tunnel to an underground Power house, which contains 3x110 MW Pelton Turbine Generators, producing 1,713 million KWh of electricity annually. It is located in Gurez in Bandipora district.

The other one is the Tulbul Navigation project which is a Navigation lock cum control structure located at the mouth of Wullar lake at Bandipora. It is meant to help navigation and improve power generation at downstream hydroelectric plants of Uri I and Uri II, with a capacity of 439'x40' amounting to storage of 0.30 MAF. Though work on it had begun in 1984, it was suspended in 1987 due to Pakistan's objections. It was restarted later after the International Arbitration gave a verdict in our favour.

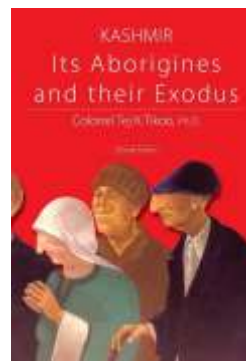
It needs to be emphasized that IWT is not a river-sharing agreement signed in isolation. It is a mechanism of trust which Pakistan has systematically dismantled. This treaty is

considered to be the world's most generous water-sharing treaty. But it was based on the hope that it will lead to peace in the subcontinent. However, Pakistan repeatedly broke the trust by its policy of 'inflicting thousand cuts on Ma Bharati'. Brahma Challeney, one of India's top strategists, says, "International law is clear in that when any international foundational laws collapse, or when party persistently breaches it, then the other party has the right to suspend the treaty or even withdraw from it." It is a well-accepted truism that sovereign states are well within their rights to defend themselves when, under the veneer of cooperation, the treaty is used as a cover for aggression. Furthermore, Pakistan has prevented India from carrying out even minor engineering works by invoking its right to refer the matter to international arbitration for adjudication. Thus, imposing delay in the completion of our much-needed works for decades.

Holding the Indus Water Treaty in abeyance is going to impact Pakistan's economy adversely. It will also create drinking water shortage and add to the already existing social tensions that Pakistan is beset with. Even among its provinces, the water-sharing mechanism is being challenged at various levels, creating huge tensions in the country that is already having an overall shortage of 37 % water for drinking and irrigation. It is worth recalling that Pakistan's 80 % agricultural produce is dependent on waters of Indus.

Having taken a much-delayed stand on the IWT, India has now tried to use its water-diplomacy, as an upper riparian state, to leverage its options to deal with the Pakistani rogue state. India's warning to Pakistan is clear, "You will have to pay a heavy cost if you continue to send across terrorists to India in future."

Writer is a defence expert and has authored the book "Aborigines of Kashmir"





Maj Gen Harsha Kakkar



Operation Sindoor What will the future be!



India and Pakistan have agreed to a ceasefire. There will be fits and starts, but ultimately it will hold. The agreement for the same flowed after the Pakistan DGMO spoke to his Indian counterpart. The Pak DGMO, Major General Kashif Abdullah, called his Indian counterpart, Lt Gen Rajiv Ghai, initially around 9 am, but was ignored. He made another call at 3.35 pm reiterating his request for a ceasefire, which was accepted. The Pak side conveyed that this offer came from their army chief. Two calls from Pakistan on the same day, both with a similar request, is not normal.

It was not international pressure which pushed the calls but India's retaliation. India refused to respond to the first request as it had already planned to target Pakistan's air bases,

which it did, damaging them and making them non-operational, while destroying or damaging many of their aircraft.

A second reason was India's direct missile hit on Kirna Hills, a hardened military storage site for nuclear weapons, near Sargodha airbase. This rattled Pak. It went crying to the US as it was now at the end of its tether. Finally, with troops withdrawn from Baluchistan and Khyber Pakhtunkhwa, freedom fighters had gained the upper hand. If conflict endured, Pak could face significant losses in the west.

Meanwhile Donald Trump tweeted that the two sides had agreed to a ceasefire. This was based on Pakistan's panic call seeking peace, a repeat of Kargil. India refused Trump's comment, insisting the ceasefire was

agreed to on Pakistan's request, which came on US prompting after Pak begged for their interference. Pakistan's Prime Minister, Shehbaz Sharief, thanked Donald Trump for his intervention, implying that it was desperately seeking a way out. Pakistan has always sought third party mediation, which India has rejected.

What did India achieve in Operation Sindoor? India's aim was to hit Pakistan's terror factories, expose it as a supporter of terrorism and send a message on its new red lines which, if crossed, would lead to military retaliation. Reports of actual casualty figures in strikes on terrorist hideouts may never be known but are most likely way beyond a hundred, including many known terrorists, an apt response to the Pahalgam attack.

The picture of Pak army officers standing alongside globally designated terrorists at the funeral of those eliminated in Indian strikes, speaks a thousand words and can never be denied by Islamabad. To make matters worse, terrorist coffins were draped in the national flag. Its role and involvement in global and regional terrorism are now established. The DGMO in his talks mentioned that any terrorist strike in the future would be considered an 'act of war' and retaliated to.

The next question is what next? Only military aspects of the ceasefire would have been discussed by the two DGMOs. Once again, a stark warning on terrorist strikes and India's red lines would have been conveyed. The ceasefire should largely hold.

Any further talks would be at the political level and only bilateral, which is unlikely for some time. India will refuse to discuss any aspect, including the Indus Water Treaty (IWT), trade or reinstating diplomatic staff until Pak dismantles its terrorist network, which it may not do currently.

Hence, India will keep the IWT in suspension, block movement of APIs (Active Pharmaceutical Ingredient) and medicine exports.

India anyway had no plans to continue with the IWT in the current form and now has a justification. The World Bank has already wiped its hands off the subject by mentioning that it is only a facilitator. The IWT will remain a strong card in India's arsenal. The fact remains that any discussion on it will be based on Pakistan accepting India's terms.

The disinformation game from Pakistan is rising as it is desperate to save face amongst its populace. Pak leaders have been crediting the US for the ceasefire, avoiding mentioning the call for a ceasefire came from their end, while

projecting victory and praising their armed forces. They make no mention of destruction of terrorist HQs and numbers of those killed, trying to hide them as civilians, damage to their air bases and targeting of their nuclear facility. Pak marked the ceasefire as 'Y o u m - e - T a s h a k u r' meaning 'day of thanks.'

This is akin to Gaza claiming victory over Israel despite destruction of its infrastructure and high losses of terrorists. Most videos displaying India's successful strikes and destruction of their strategic assets have flowed from Pak nationals.

What is the difference between Balakote and now? In Balakote, India conveyed its intent, which Pakistan understood, but hid, as there was no visual evidence. Some Indian politicians too sought the same. This time, everything was recorded employing UAVs and satellites. Added were videos and images from common Pak citizens. India hit what it planned to, caused requisite damage and conveyed its intent. Pak could not get away.

What did India prove? India proved that it can achieve what it intends to, hitting Pak where it hurts and blocking Pakistan's

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counters. It also conveyed that it now a global military power which can merge technology with raw military power. Finally, its domestic defence industry is now of age.

India's entire air defence was centred around its indigenous Akash system which had been integrated with the Russian S400, Indo-Israeli Barack missile system, amongst other manually controlled weapon systems. It proved to be extremely effective, blocking almost all Pakistan's drones and missiles. India also employed its Brahmos missiles for specific targeting, each of which was a resounding success.

On the contrary, Pakistan relied on the Chinese manufactured radars and missiles. These radars failed to destroy a single Indian missile nor were Chinese missiles accurate and effective. All were destroyed in flight. To hide their failure, Chinese handles flooded social media, backing Pakistan in its claims against India.

The fallout is that India's Akash system and Brahmos missiles would be in global demand, while Chinese equipment would be considered junk.

Will Pakistan learn? This is unlikely. The Pak army, which controls the nation through brute power while claiming that it exists only to prevent India from balkanizing their country as also regaining Kashmir. It is this army which backs terrorist networks. Expecting it to stop this immediately is foolish.

However, suspension of the IWT and

Will Pakistan learn? This is unlikely. The Pak army, which controls the nation through brute power while claiming that it exists only to prevent India from balkanizing their country as also regaining Kashmir

blocking medical supplies would impact their masses, though not immediate, but in a near timeframe. This would add to pressures within. In such a scenario there would be limited choice but dialogue, which would have to flow on Indian terms. For this to happen India must commence investing in harnessing desired quantities of water from rivers earmarked for Pak.

The reality is that a long-drawn war is not an option nor would it be of advantage to India, as Pak would be armed and funded by China to keep India engaged. Pakistan is to China what the Hezbollah was to Iran, keeping Israel and here India engaged. Apart from slowing down the Indian economy, it would benefit China, which would prefer India involved in a conflict with its vassal state, Pakistan. With India seeking to attract western industry leaving China, instability and conflict would be a deterrent.

India is aware that its major threat is from the north, from which it cannot divert attention. Peace along the LAC is fragile and can be exploited anytime by the Chinese. Indian force levels and reserves for the Chinese front have greater priority than the Pak front.

The best solution is to let Pak fight its internal turmoil, which apart from rising discontent in its western provinces, will be within when water flows impact agriculture in Sindh and Punjab. Agriculture forms 20% of Pak GDP and employs over 40% of the population.

India has conveyed its message and should now sit tight waiting for Pak to request talks, for which Indian conditions should be clear. The Balakote strike kept Pak at bay for six years (2019-2025). Operation Sindoor should have a longer impact. Indian concentration must remain on its economy, improving well-being of its population and keeping the Chinese at bay. Pakistan is a 'has-been' threat, can be tackled anytime and this was proved.

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The writer is a defence expert and commentator on strategic affairs.



 Col. Yoginder Kandhari



Pahalgam Massacre India's Options



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

On April 22, 2025, the tranquil meadows of Barisan Valley in Pahalgam were soaked in blood as insurgents unleashed a brutal carnage that left 26 innocent civilians dead, including a local Muslim pony-walla. This ghastly episode, yet another blot on Kashmir's turbulent canvas, sent shockwaves across India. While world leaders expressed ritualistic condemnation, they carefully sidestepped the elephant in the room—Pakistan, the well-known sponsor of cross-border terrorism.

This incident was not a bolt from the blue, as the mainstream media and trolls wanted the nation to believe. Instead, it is the latest chapter in a tragic saga of targeted killings that

stretches back decades. The massacre of 23 Kashmiri Pandits in Wandhama (1997), the slaughter of 29 Hindus, mainly women and children in Prankote (1998), the chilling Nadimarg carnage (2003) in which 24 Kashmiri Pandits were brutally shot in the head from close range after being lined up, the Chattisinghpura killings of 35 Sikh men (2000), and the communal bus hijacking in Kishtwar (2001) in which 16 Hindu males passengers were done to death—these are not isolated horrors, but milestones in a relentless campaign of religious cleansing. Selective outrage over the recent incident not only distorts the truth but is an insult to the memory of the fallen. Thankfully, the media frenzy has since simmered down.

Security Apparatus: Caught Napping

The Pahalgam massacre has exposed a chink in the armour of India's security apparatus. Reports suggest that intelligence agencies had sounded the alarm in advance—tourists were likely to be targeted. And yet, security efforts focused elsewhere, notably the Zabarwan range and Dachigam National Park, while Barisan was left as open as a village well. Why, in peak tourist season, was there no security deployment in a place brimming with visitors?

It is whispered in the corridors of power that even the Prime Minister's scheduled rail link inauguration on April 19, 2025, was cancelled due to these inputs. If true, how were the tourists left to fend for themselves? Intelligence alerts are never spoon-fed; they demand analysis, coordination, and foresight. Instead, what we saw was a spectacular failure of protocol.

Strangely silent amidst the carnage is BJP National General Secretary Tarun Chugh. Not too long ago, in 2021-22, he chided the Kashmiri migrant employees seeking temporary relocation, declaring that “migration is a thing of the past.” Now, when will he call upon tourists to return? Has the tune changed because the stakes are different, or are the Kashmiri migrant employees a disposable commodity?

Illusion of Normalcy: A Narrative Unravels

In September 2024, Prime Minister Narendra Modi had declared with flair that Jammu and Kashmir would be transformed into “a paradise for tourists.” On April 8, 2025 after chairing a security review meeting in Srinagar, Home Minister Amit Shah announced that the “terror ecosystem” in the region had been “crippled.” But less than a fortnight after his proclamation, the insurgents struck in Pahalgam—and the façade crumbled like a sandcastle hit by a wave.

The insurgency in Kashmir is no straightforward war—it's a slow burn, a war of nerves. Unlike political rallies, counterinsurgency isn't about chest-thumping. It requires a tightrope walk—calibrated force, patient outreach, and sharp strategy. With over 1.3

million tourist bookings cancelled after the Pahalgam incident, the insurgents have seized the narrative once again, and the government's tall claims now ring hollow.

Since 2014, many policies—demonetisation or the abrogation of Article 370—have been packaged as body blows to the separatist forces in the Valley. However, their long-term strategic efficacy remains up for debate. Political optics may win headlines, but in Kashmir, they often backfire, handing propaganda victories to the enemy on a silver platter.

Politics, Profits, and a Powder Keg

The Pahalgam massacre has torn away the veil covering a deeper malaise—the unholy nexus of political opportunism, compromised security priorities, and aggressive commercialisation. Over the past few years, Kashmir has become a gold rush zone for opaque businesses, many with powerful political backers pulling strings behind the scenes. Commercial exploitation of a precarious security situation is no panacea for a lasting peace.

Just before the Lok Sabha results, Home Minister Shah urged citizens to invest in the stock market, claiming a surefire BJP return. What followed was a wipeout of ₹19 lakh crore in market capitalisation. Similarly, the exaggerated narrative of “peace in Kashmir” led to a record-breaking 3.5 million tourist footfalls in 2024, only for the tragic reality to catch up in April 2025. Surface-level stability was mistaken for peace—a classic case of counting chickens before they hatched.

Take the curious case of Kiran Bhai Patel, who wandered through sensitive areas near the LoC with Z-Plus security. What was a civilian—allegedly conducting business reconnaissance—doing with such access? The matter was swept under the carpet without answers, raising suspicions of high-level complicity.

Authorities have passed the buck to an “unauthorised contractor” to open Barisan to tourists. This sounds like a bad joke in a region where not even a blade of grass moves

without state sanction. Who was this contractor, and what political backing did he enjoy? Silence speaks louder than words.

Internal Rot:

Local Support and Bureaucratic Apathy

Insurgency does not emerge in isolation; it thrives on local support, both overt and covert. While blame is often placed on misguided youth, the true enablers frequently exist within the system—subordinate staff, local bureaucrats, and elements of the police, some of whom turn a blind eye or even actively assist insurgent networks.

The decision to relax domicile criteria in Jammu and Kashmir and the rapid issuance of residence certificates exacerbated the problem it sought to alleviate. The government may boast that 83,000 Indians gained citizenship rights in J&K. Still, it remains oblivious to the fact that hundreds of thousands of illegal Pakistani residents also acquired Indian citizenship through this measure, further expanding the insurgents' local support base.

New Delhi's approach of appointing outsiders to key administrative roles is a double-edged sword. While they may bring fresh perspectives, they often lack an understanding of Kashmir's delicate socio-political dynamics. Counterinsurgency strategies effective in Maoist-affected regions or urban insurgency zones rarely translate to Kashmir, which presents a unique and complex challenge.

Unless this internal rot—a bureaucratic structure that sometimes appears more sympathetic to insurgents than the nation—is addressed, counterinsurgency efforts will remain in an endless cycle of futility.

Where Do We Go from Here?

India stands at a fork in the road. The political executive must choose between painting rosy pictures for electoral mileage or confronting the bitter truth with a steely resolve. Kashmir cannot be pacified by rhetoric, nor secured by optics. It demands a realistic strategy, guided by those who understand its thorns and not just its flowers.

Immediate Retribution. Ideally, India should have responded within 48-72 hours of the Pahalgam attack, catching Pakistan off guard. Given the recurring pattern of such terrorist strikes, contingency plans—complete with designated troops, rehearsed strategies, and rapid deployment protocols—should already have been in place, ready to launch without hesitation. But that opportunity was missed. That is precisely what India's **Cold Start Doctrine**, evolved after the 2001-2002 Indo-Pak stand-off [Op Parakram], presupposes by quickly mobilising Integrated Battle Groups [IBGs].

As days turned into weeks, the window for swift retaliation closed. Now, with tensions rising between two nuclear-armed neighbours, the situation grows more volatile. Escalating rhetoric and military posturing risk pushing both nations toward a dangerous brink, where the option for limited war narrows and any miscalculation could lead to disaster.

Understanding the Indo-Pak Nuclear Horizon. Pakistan's Nuclear Doctrine.

- ❖ Driven by its perceived conventional disadvantage against India, Pakistan's **Nuclear Doctrine** retains the right to a **First Use** nuclear policy. Unlike India's **No First Use** stance, Pakistan reserves the right to use nuclear weapons preemptively, including against conventional attacks.
- ❖ It follows a **Full-Spectrum Deterrence** strategy, covering tactical to strategic threats with a growing nuclear triad and a range of warhead yields. Its doctrine outlines four nuclear use thresholds: large-scale territorial incursions, destruction of major military assets, economic strangulation [e.g., blockade or Indus Waters disruption], and domestic destabilisation.
- ❖ Though it claims to uphold **Credible Minimum Deterrence**, Pakistan has expanded its arsenal—now estimated at 170–200 warheads—particularly developing **tactical nuclear weapons** like the Nasr missile to counter India's **Cold Start** doctrine.

- ❖ Strategic **ambiguity** remains a core feature, with no formal doctrine published. Authority over nuclear use lies with the **National Command Authority**, but delegation to battlefield commanders raises concerns about control and miscalculation.
- ❖ Pakistan's nuclear posture supports **sub-conventional warfare** under a nuclear umbrella, complicating Indian retaliation to cross-border terrorism. While intended to deter conflict, its low nuclear threshold and decentralised control increase risks of escalation and regional instability.

India's Nuclear Doctrine

India's nuclear doctrine, adopted in 2003, is based on *No First Use [NFU]*, promising massive retaliation if attacked with nuclear or WMD weapons. It emphasises a *credible minimum deterrent*, civilian control over use, and non-use against non-nuclear states. The doctrine aims to maintain strategic restraint while ensuring national security and supports global disarmament. Despite ongoing debates, the NFU policy remains unchanged as of May 2025.

Indian Dilemma

Today, we face a different dilemma: are we trapped by the expectation of a visible, retaliatory strike to satisfy national outrage? After Balakot, what options remain for using conventional force without triggering a full-scale war? Should a nation risk open conflict to respond to emotional pressure, or is it time to explore more measured and strategic alternatives? Moving away from purely military responses toward non-kinetic or covert actions could offer greater flexibility while avoiding dangerous escalation. Ultimately, war must remain a last resort—used only when all other means of achieving national objectives have been exhausted.

Options on the Table

Immediate Term Responses

- ❖ **Stand-Off Strikes.** In 2016, after the Uri attack, India carried out a covert ground

operation. Following the 2019 suicide bombing of a CRPF convoy that killed 40 soldiers, India responded with an air strike on Balakot. According to Lieutenant General D.S. Hooda, Retd., who oversaw the 2016 operation in Pakistan-occupied Kashmir, ground or air strikes are still possible. However, since the Line of Control is now heavily guarded, India may instead opt for standoff attacks—hitting targets across the border without physically crossing it.

- ❖ **Tactical Response :** Public calls for retribution are growing, but any Indian response must be guided by national interest, not emotion. Tactical and strategic options likely exist, yet escalation control remains fragile. A sharper strike is exactly what Pakistan anticipates—and may be ready for. While neither side wants war, there's a real risk of miscalculation.

India may primarily prioritise non-kinetic measures. These may not offer instant gratification but hold long-term strategic value. Escalation along the LoC is another option, though it risks civilian lives and regional stability. A calm LoC is ideal, and India should disturb it only if necessary.

Long-Term Strategic Response

- ❖ **Agitating Pakistan's Internal Vulnerabilities.** India's long-term strategy must aim to steadily raise pressure on the Pakistan Army by exploiting its internal vulnerabilities. Any military shift toward India's eastern border should stretch Pakistan's capacity, especially with increasing unrest on its western front, as seen in the recent 23 TTP attacks over just two days. Keeping the LoC tense forces Pakistan to divert resources and could drive it to seek de-escalation, as it did in 2020–21.
- ❖ **Non-kinetic options.** In the modern conflict spectrum—spanning diplomacy, information, military, economics, and tech—such tools are as effective as traditional strikes. Precision-timed

covert or overt operations can exploit Pakistan's fatigue and complacency, creating real psychological pressure.

- a. Leveraging non-kinetic options like tweaking the Indus Waters Treaty [IWT] and strategic measures like closing the Indian airspace to Pakistani aircraft and diplomatic isolation can impose lasting costs. As of this writing, India has implemented some of these measures.
- b. Firstly, India should seek to economically throttle Pakistan by working to ensure its return to the Financial Action Task Force's [FATF] 'grey list', which would significantly hinder capital inflows and Foreign Direct Investment [FDI]. To achieve this, India must mobilise the necessary international support ahead of the upcoming FATF Plenary in June 2025. Secondly, India should also formally object to the International Monetary

Fund [IMF] regarding the continuation of a \$7 billion aid package to Pakistan, which began in July 2024, because the funds are being misused for illicit and terror-related activities.

Amid all this, Indians must resist divisive narratives. A united, inclusive India most threatens Pakistan's ideology. Our response must be strong but rooted in unity, pluralism, and justice. The blood of Barisan must not dry in vain. Kashmiris—Hindu, Muslim, Sikh—deserve better than being pawns in someone else's game. If India truly wants peace, it must first stare unflinchingly at the truth.

[The author is a regular contributor to leading defence magazines and writes extensively on strategic affairs and the Kashmir insurgency. He has co-authored Jammu and Kashmir—Breaking the Subversive Web and is the author of the recently published book Kashmir Insurgency: Deconstructing the State Response—Revisiting 1989–90.]

Calendar of Month

Kumar Shashti	01 st June 2025
Zyeth Ashtami (Shukla Paksha)	03 rd June 2025
Nirjala Ekadashi (Shukla Paksha)	06 th June 2025
Poornima	11 th June 2025
Chaturthi (Sankranti)	15 th June 2025
Ashtami (Krishna Paksha)	19 th June 2025
Yogini Ekadashi (Krishna Paksha)	21 th June 2025
Amavasya	25 th June 2025

Note

Panchak starts on 16th June 2025 ends on 20th June 2025

Zyeth (Shukla Paksha) from 28th May to 11th June 2025

Haar (Krishna Paksha) from 12th June to 25th June 2025



Dr. C K Garqali



Justice Delayed but not Denied

The name Operation Sindoor itself brings tears to one's eyes. Innocent people honeymooning, celebrating wedding anniversaries and having family vacations were targeted in one of the most pristine and cherished spots of Kashmir where we all have spent beautiful time with our loved ones. Here ruthless Islamists deprived the women, young and old of their 'Sindoor', in a most gruesome, cruel and heartless manner.

What kind of Islam, the religion of peace is it? Which has no place for any non-Muslim. All non-Muslims are '*Kafirs*' who have no right to follow their faith. If they wish

to do so, they must pay a tax called '*Jaziya*'. If they could not afford to pay, they must be killed or converted.

The Pakistan which claims to love Kashmiri Muslims actually hates them and is bent upon destroying their livelihood by targeting tourists.

The reign of terror was unleashed in 14 CE by Sikandar Butshikan in Kashmir destroying even the revered Martand Temple which burnt for a year and people converted with sword.

Akbar was the only Mughal Ruler who removed Jaziya after he found that even his Hindu ministers Todar Mal and Mansingh and others were also paying Jaziya. However, Jaziya was re-introduced in the

reign of Jahangir and Shahjahan.

However, the worst were the times of

Aurangzeb when it was an era of total carnage and killing, temple destruction took place throughout India and Kashmir. Worst of all, Guru Teg Bahadur, the defender of Kashmiri Pandits was publically executed along with his associates.

After Aurangzeb, Kashmiri Hindus saw the worst period during the rule of Afghans. Drowning thousands of Hindus of Kashmir in Dal Lake and burying rest in '*Bhatta Mazaar*' has the black spot in the history of our country. These wounds we still carry on our hearts.

Currently, the Pakistani grooming gangs of UK dare abusing white girls of UK because they are non-Muslims. While the white non-Muslim women are raped, abused, assaulted, enslaved under the authority of Islamic law, the labour government of UK is like an ostrich keeping its head under the sand.

Today when finally, Kashmiris Muslims had breathed a sigh of relief and were prospering due to enormous gains made by tourism in past years and the record-breaking arrivals in last two years. It could not be tolerated by the beggar nation of Pakistan. The Pakistan which claims to love Kashmiri Muslims actually hates them and is bent upon destroying their livelihood by targeting tourists. What happens now to boatmen, horse men, hoteliers, tour operators, cabbies, guides and craftsmen who were thriving with the tourist arrivals, is none of their concern. Tourists were Gods for Kashmiri's but when you desecrate your gods who can save you?

Pakistani Military and Non-Military leadership wants to reduce Kashmiri Muslims to the penury and poverty faced by the residents of POK. They should not get educated and mainstreamed into the fabric of the country. They should remain uneducated and remain indoctrinated with Madrasa mentality of Kafir - Non-Kafir and die in their youth as *Jihadis* while their own children should be studying in universities of USA and UK and their families live in safe havens of Emirates, Turkey and USA. Have any of their children become Jihadis and 'Fidayeen'. No, they are cunning and fool the common



Muslims of Kashmir. God save our Kashmiri Muslims from Pakistani indoctrination and let them live in peace and harmony with rest of the world.

Today when the schools and colleges were excelling, the youth were studying and getting mainstreamed and weaned away from radicalism, they are once again facing closure of educational institutions courtsey the Pahalgam attack on tourists and its aftermath.

This has left no option for our government but to destroy the breeding grounds of terrorism. Today's operation Sindoor is not only a revenge for Pahalgam but also for Taj Hotel in Bombay and at Parliament House. We need to avenge what happened to six lakh Kashmiri Hindus who were displaced from their abode of five thousand years.

When carnage against Hindus of Kashmir happened in 1991, the Home Minister Mufti Muhammad Sayeed instead of giving protection to helpless Hindus became a perpetrator of terrorists. While Chief Minister Farooq Abdullah resigned and went holidaying in London, Chief Secretary Moosa Raza went on leave, Jagmohan was appointed as the new

Governor and was yet to arrive into Srinagar. That one night when there was total vacuum in administration, the looting, killing threatening was unleashed on helpless, unprotected Kashmiri Pandits. There was no responsible person to help them on that black night. Where was our army and police that night. Why they were not mobilized. Why shoot at sight orders were not given against the terrorists and criminals.

Yet people come and ask me is 'Kashmir files' true. This question is asked because the media was totally blocked and silenced. The plight of Kashmiri pandits remained unsung and unheard. Kashmir files contains only an iota of truth yet it took 30 years for someone like Vivek Agnihotri to emerge to tell the truth.

The perpetrators of these crimes are still enjoying hospitality of our prison system or even roaming around free even after admitting their crimes. Should they not undergo a public trial?

No one ever counted how many of our elders died of heat strokes, disease, snake and scorpion bites in tents of Jammu. How they lived deprived of their Hari Parvat, Ganpatyar, Kheer Bhavani and Shankaracharya Hill. How they died with open eyes still hungry for their homeland and thirsty for the cool waters of Vitasta.

How many lost homes, livelihood, businesses. Underwent disruption in education. How many are still living in ghettoes of Jagti, Purkhu, Muthi and in little shacks around Jammu surviving at sub-human level of 3500 rupees per person per month. Who is taking care of them but for a handful of small local NGOs such as Helpline Humanity and K P Volunteers, without much support from Government or Corporate CSR funding?

No revenge has been taken till-date for the biggest human carnage in history. No one has suffered status of refugee in one's own country like Kashmiri Pandits.

This is the time to revenge the carnage of 1991 and it requires complete and total destructions of the terrorist infrastructure of Pakistan. If there are twenty-two camps and breeding grounds, we need to destroy all the

twenty-two and eliminate every single perpetrator.

If Pakistan wishes to usher in peace for its residents, it should hand over all the criminals and terrorists to India without much ado and resume the trade, educational, medical and cultural relations for its own growth and development.

India needs to hold public trial of all perpetrators of Kashmiri Hindu carnage and deliver suitable punishment through fast-track courts, including capital punishment for those who have carried out pre planned multiple murders. Let the message be loud and clear.

Cartoon by- Anil Nakhasi





 Ravinder Gurtoo



PAHALGAM TERROR ATTACK

A Wake-Up Call for India's National Security Strategy Against Pakistan

The brutal terror attack in Pahalgam has once again ripped apart the fragile veil of peace in the Kashmir Valley. Perpetrated at the behest of Pakistan, it ranks among the worst massacres witnessed by India in recent years. Despite global calls for peace and diplomacy, India has continued to bleed from Pakistan-sponsored terrorism. It is high time India responds with an iron fist and ensures that such carnage never recurs.

The pattern is not new. Over the decades, Pakistan's strategy of "death by a thousand cuts" has inflicted deep wounds on India. What is troubling, however, is that a disconcerting number of major terror incidents have taken place during the BJP's tenure at the Centre:

- The Kandahar Hijacking (1999)
- The Kargil Intrusion (1999)
- The Parliament Attack (2001)
- The Akshardham Temple Attack (2002)
- The Pathankot Attack (2016)
- The Uri Attack (2016)
- The Pulwama Attack (2019)
- And now, the Pahalgam Massacre (2025)

The irony deepens when we observe that the Kashmiri Pandit Genocide in 1990, too, unfolded when a government supported by the BJP held power at the Centre. This raises a serious question:

Why does Pakistan escalate its terrorist activities when BJP is in power, and why do BJP-led or BJP-supported governments often fail to prevent massive security breaches?

Is this a mere coincidence, or is there a



deeper strategic manipulation at play, possibly involving domestic political dynamics? Could Congress or other internal forces have historically leveraged Pakistan's activities to counterbalance the BJP's influence? While concrete evidence of such collusion would be hard to establish, the pattern warrants serious introspection.

The Failure of Security Apparatus Under "Strong" Leadership of Prime Minister Narendra Modi and his team, including the 'mighty' Home Minister Amit Shah and the celebrated National Security Advisor (NSA) Ajit Doval, were expected to deliver decisive blows to terrorism. Ajit Doval, revered for his "Doval Doctrine," had promised a new era of zero tolerance towards terror. Yet, major lapses continue to expose India's soft underbelly.

Despite the powerful rhetoric and surgical strikes, terror outfits backed by Pakistan's ISI remain emboldened. The myth of invincibility around India's internal security establishment

has been shattered time and again, as in Pahalgam. The government has invested heavily in technology, intelligence, and military might, but strategic foresight and preventive action have been sorely lacking.

The success of a nation's security apparatus is measured not by revenge after an attack, but by the ability to prevent such attacks altogether. Sadly, on that front, India has faltered.

Understanding Pakistan's Strategy

Pakistan views terrorism as an instrument of state policy. Its military and intelligence agencies have institutionalized terrorism to bleed India without inviting a full-scale war. With internal economic collapse and political instability, Pakistan sees provoking India as a unifying tactic for its fractured society.

Moreover, Pakistan's military establishment fears a stable, growing India. Every time India edges closer to regional dominance, Pakistan unleashes its terror proxies to distract and derail India's rise.

When BJP comes to power, with its muscular nationalist image, Pakistan believes that fomenting terror can stir political instability within India. Polarisation after terror attacks, communal tensions, and media frenzy all serve to weaken India internally, precisely what Pakistan desires.

Beyond Surgical Strikes India must revisit Indus Waters Treaty. The 1960 Indus Waters Treaty (IWT) gives Pakistan control over 80% of the waters of the Indus basin, even though the rivers originate in India. Despite multiple wars and attacks, India has never revoked or seriously threatened the treaty. Can India stop water to Pakistan? Technically, yes, especially the waters of the western rivers like Jhelum, Chenab, and Indus could be regulated by India under its sovereign rights, though stopping them completely would violate international norms. What India can do is build dams, reservoirs, and hydropower projects to utilize more of its share and slow down the flow to Pakistan under the provisions of the treaty itself. Currently, India's infrastructure for storing and utilizing these waters is underdeveloped. Building sufficient dams and

diversions will take years of focused effort and huge financial investment, but it is absolutely possible. Projects like Rattle Hydroelectric Project and Pakal Dul Dam are steps in the right direction but must be accelerated. By gradually choking the water supply without openly violating the treaty, India can exert enormous pressure on Pakistan far more effective than limited military strikes.

India must mount relentless diplomatic campaigns to declare Pakistan a terror state globally. While Pakistan has escaped FATF blacklisting thanks to Chinese support, a persistent and well-coordinated diplomatic offensive can tighten the noose.

India must revive and strengthen its covert capabilities. Supporting dissident groups inside Pakistan, including Baloch, Sindhi, and Pashtun activists, will create internal instability within Pakistan, forcing it to focus inward.

Trade embargoes, cyber-attacks on Pakistan's financial institutions, and disruption of remittances to Pakistan backed groups can systematically cripple Pakistan's terror funding networks. India must invest in real-time intelligence sharing between agencies, border fortifications, counter-terror training, and predictive policing. Instead of reactive measures, India must move to pre-emptive neutralisation of terror modules.

Pahalgam should not be remembered as another number in the grim statistics of terror attacks. It must be the moment when India sheds illusions of diplomatic dialogue with Pakistan and embraces a hard, cold doctrine of self-interest and survival. While BJP's failures on national security must be called out, India as a nation must rise above partisan blame games. A long-term bipartisan national security doctrine must be formulated and strictly followed, irrespective of which party is in power. The era of appeasement and half-hearted responses must end. Only a sustained, multi-dimensional, and ruthless approach can finally teach Pakistan the lesson it so richly deserves.

History will not forgive another failure.



Upender Ambardar



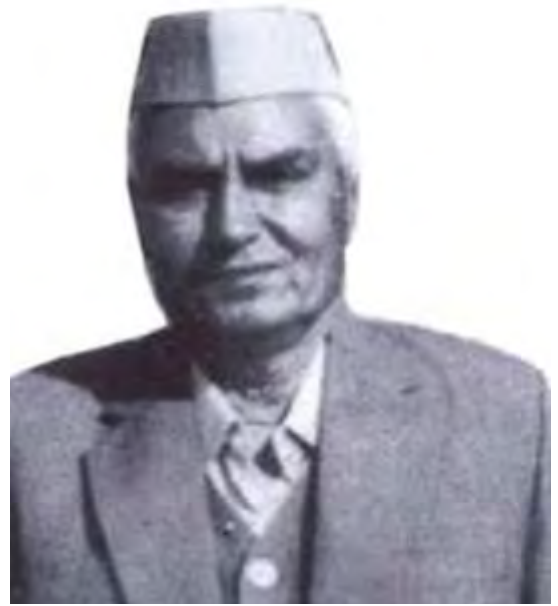
Shri Jagannath Siboo (Raina)

The Reputed Shaktivaad Scholar of Kashmir

Kashmir, as we know, has been an epicentre of the vibrant Shakthi (Mother Goddess) tradition since ages. Shakti, perceived as Parashakti, is the Supreme Goddess and symbolises a majestic religious expression in our geography and indigenous ethnicity. Sh. Jagannath Siboo (Raina), an outstanding name in the Shakthi tradition, has made a notable contribution in the study and understanding of the Shakthi practices and the related spiritual aspects. He had studied the Shakti Tattva under the able guidance of Sh. Madhav Kak Yaksha Jyotshi, a resident of Ali Kadal Srinagar.

Sh. Jagannath Siboo was a resident of Khardori lane, Purshayar, Habba Kadal, Srinagar. He was the grandson of Shri Vasudev Yaksha, a well-known religious scholar of his time, who was conferred the Vashist Upadhi award for his contribution and services during the reign of Maharaja Pratap Singh of Kashmir. Sh. Siboo was born on 4th August 1919, and left his mortal frame on 29th April 2001 at Mumbai, where he was putting up with his son, Dr. Vijay Kumar Raina, an Ex-group director, Babha Atomic research centre, post exodus.

Sh. Siboo was an alumnus of “Rajkiya Sanskrit Pathshala”, Bagh-e-Dilawar Khan, Fateh Kadal Srinagar. He had mastery in the objective growth of the Darshan Shastra of the Kashmir Shaktivaad. He, climbing upon the ladder of success, rose from a school teacher to the coveted post of the head Pandit at the department of Hindi and Sanskrit, Govt



Shri Jagannath Siboo

Oriental College, Srinagar. After a dedicated service, he retired from the Govt job, and engaged himself fully in teaching and guiding the Shakta adherents. Sh. Siboo has the credit of having introduced the “*Lalita Sahastranama Homa Paddhati*” in the Kashmiri religious discourse and practice.

Sh. Siboo was honoured by the “*Madhyama Pratipadha Pratrika*” for his significant contribution to the Shakthi Darshan, especially in the aspect of Shakti Tattva. He has also written on the time-honoured festival of Hora Ashtami and on the theme of the “*Mantra Gudaka Abhishakam*” of Chakrishwari. A few valuable pages of the said manuscript, written

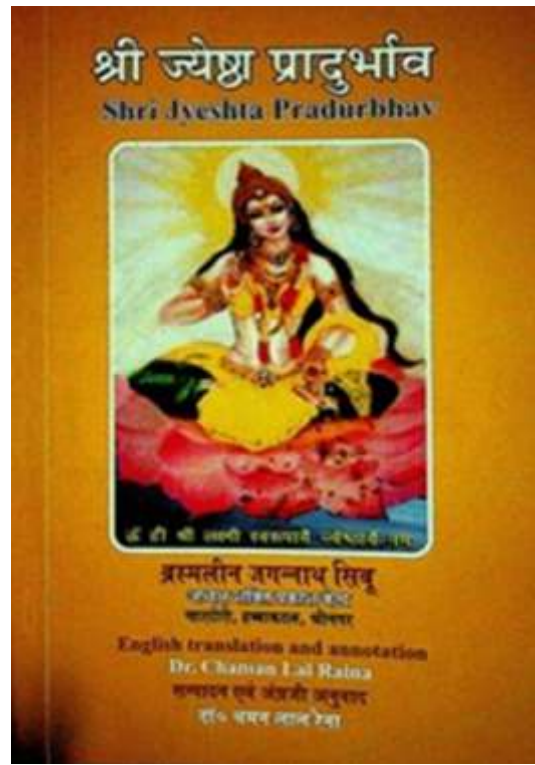
during the last days of his life, are with his grandson Dr Abhinav Raina, but unfortunately, they have not been deciphered so far.

His manuscripts on the Goddess Tripura Sundari have been used as a reference material for research by Prof. Giridhar Tikoo, Department of Comparative languages, Illinois university, USA. Sh. Siboo 's authored works have also been referred to by Prof. Z.L. Jalla in his research assignment. Sh. Siboo has remained a life member of *Vishva Sanskrit Prathisthana*, besides being the founder member of the *Shakti Prakash Kendra, Srinagar*. His contribution to Kashmir Shakti Vaad has also been acknowledged by Prof. P N Pushp in his work "*Shakth Vimarshad*" which was prefaced by Sh. Dina Nath Yaksh, a reputed Sanskrit scholar of Kashmir.

He also authored the book "*Shri Jyeshtha Pradhurbhava*" which refers to the divine manifestation of the Goddess Jyestha and that of her younger divine sibling, the Goddess Lakshmi in the month of Jyestha (May-June). As per the book, it marks the day of self-manifestation of the Goddess in the form of "Swayambhu". According to the book, the Goddess Jyestha encompasses both the Trika and Kaula traditions of Kashmir. The Goddess is said to represent the Para-Shakti, the Supreme power which is beyond the perceived dualities, as her Manifestation is said to symbolize the blissful decent of "*Chit-Shakti*" or the conscious energy.

Sh. Siboo, in this book, has named the Goddess Jyestha as "*Rajyakari Devi*" whose manifestation bestows rulership to a devotee. He also opines that the "Pradhurbhava" of the goddess Jyestha symbolises the spiritual sovereignty, the protection of the land and the victory over all types of ignorance. According to the author, it is the reason that the Goddess Jyestha is also invoked as a "*Khetra Devi*" or the Tutelary Goddess of Kashmir in the esoteric expression in the Trika philosophy.

As inferred in the book, the Goddess Jyestha, in the deeper Trika tradition, is the eldest (Jyestha) amongst the three Kalis (*Jyestha, Raudri* and *Vama*). It also says that the manifestation of the Goddess signifies the



Shri Jyeshtha Pradhurbhava

initial emergence of the Supreme Consciousness into differentiated awareness, which marks the play of Shakti.

Sh. Siboo has imparted *Shaktivaad* related knowledge to many seekers, including Dr. Chaman Lal Raina, who has inherited this knowledge, especially the *Kadi Vidya* in the context of "*Sapt Shati Maimasa Sritti*". Dr. Raina is acknowledged as an authority on Shaktivaad tradition of Kashmir and has authored numerous books. Smt. Jaya Siboo is one more noteworthy disciple who has been guided and mentored in the related "*Beej Jnanarva*". She later on versified the Beej Mantra in Kashmiri poetry, published under the title "*Mantric Bhajan Deepika*". Sh. Siboo regards Shakti as the highest reality of the Divine Mother, who is the primordial energy controller of all the forces and the main power behind the Divine Cosmic evolution.

Needless to say that Sh. Jagannath Siboo (Raina), despite ordinariness in his deposition, has left behind an indelible legacy in the form of his works in the Shakti Tradition of Kashmir, which will be remembered for a long time to come.



 Rajinder Premi



GURUDEV SWAMI MIRZA KAK JI

A SUBLIME SOUL

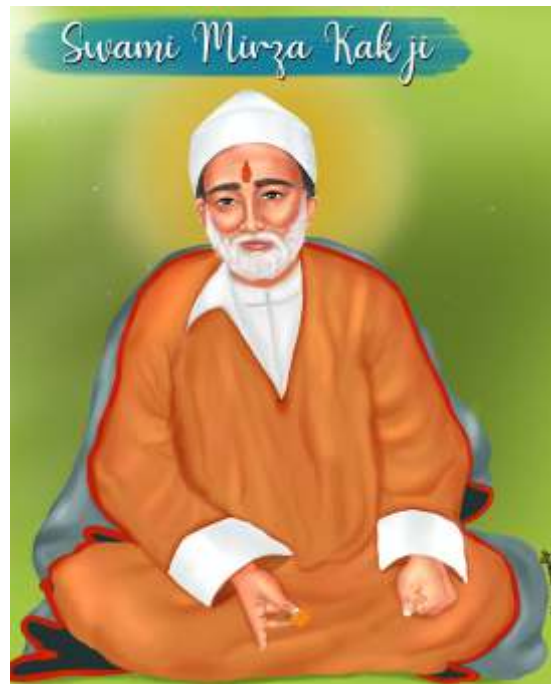
A Spiritual Saint-Poet of Kashmir

KASHMIR through its recorded history has been the land of saints, scholars and mystics. After Lal Ded, Sahzanand and Roopa Bhawani, the Valley was again blessed with the birth of one more saint- poet Mirza Kak, who continued the Vakh parampara in Kashmir. Vakhs are the quintessence of spiritual and religious sayings and utterances of mystics and saints.

Kashmir has been a sacred land where tirthas, sacred springs and places of worship are found in abundance. One such tirtha is dedicated to goddess Hingla Devi in Brang Pargana. According to Brangesh Samhita, the Brang Pargana has been named after Brangesh Muni, the author of this Samhita. The Brangi river, which runs through this pargana, also bears his name. The village has thus got the name of Hinglagund which later got abridged to Hangalgund. In this village near Kokernag lived a pious Brahmin named Lassa Pandit. He had two sons - Bhulla Pandit and Mirza Pandit.

A Version Towards Worldly

Bhulla Pandit got married and lived a householder's life, while Mirza Pandit remained a bachelor throughout his life. From the early childhood, Mirza Pandit remained engrossed in Bhakti and prayers. He developed aversion towards worldly pleasure and led a very simple life. For this, he was nicknamed as a simpleton. Mirza Pandit,



when a grown-up boy, was adopted by his mother's sister who lived in village Acchan in Pulwama Tehsil. He used to help her in domestic chores and also worked with his adopted father in his fields. Sometime after Mirza Pandit's father died, his mother also passed away. Mirza Pandit returned to Hangalgund and continued to live there with his elder brother, Bhulla Pandit.

One incident relating to Mirza Kak's life merits mention here. One day after his father's

death, when he got busy in the fields, his mother forgot to send him his mid-day meals. With scorching heat from above and hard labour in the fields, Mirza Kak felt pangs of hunger. He waited for some time under the shade of a tree, where he fell asleep. The Divine Mother of the Universe, realizing the pangs of hunger of Her true Bhakta, appeared before Mirza Kak with a large plate of sweet Kheer and offered it to him with Her own benevolent hands. Mirza Kak mistook her as his own mother and partook of the Divine Kheer. The Mother disappeared and Mirza Kak set to work again. Sometime later, his mother arrived there greatly lamenting her forgetfulness. Mirza Kak took no notice of this and remained busy with his work. This indifference of her son was misunderstood by his mother as a silent protest for having been kept hungry. She begged for pardon for her mistake and requested that he should partake of the meal which she had brought, after much delay though, Mirza Kak was greatly surprised and told her that he had already eaten to his fill the Kheer served to him earlier. His mother was surprised to know this. She affirmed that she had not brought anything for him to eat earlier. Realizing this, Mirza Kak understood that it was the Divine Mother, who had fed him with Kheer earlier.

Miracles Recounted

There are many such stories recounted about the miracles he did or experienced. Lalleshwari (Lal Ded) is reported to have appeared before him in the guise of a virgin and showered her blessings on him. Since then, he began reciting Vakhs. It was the Pathan (Durrani) rule in Kashmir then and forced and unpaid labour was exacted from the Kashmiri Pandits. A Pathan soldier forced Mirza Kak to carry a load of rice from the village to Srinagar and to bring a receipt for its delivery. On his way to

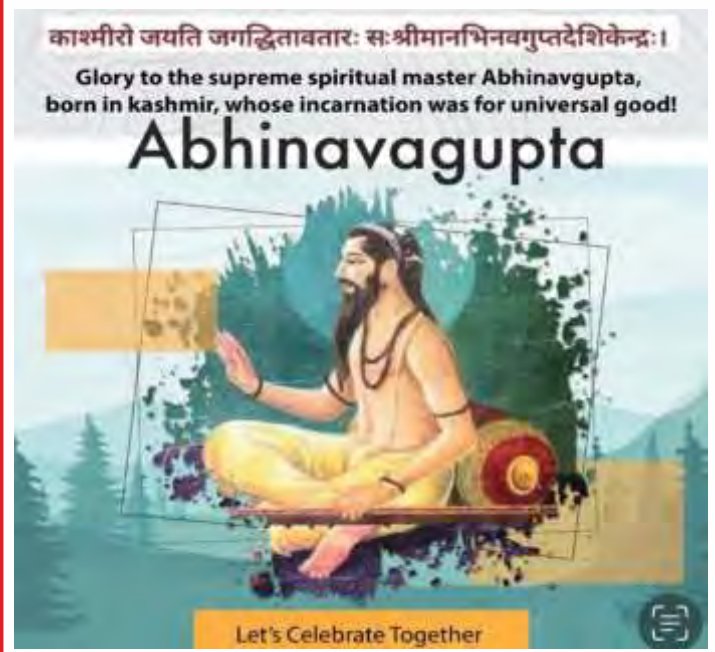
Srinagar near Achhabal, the Divine Mother appeared before him and took off the load and sent him back to the village with a proper receipt of delivery. When it was handed over to the Pathan, he thought it was a fraud being played on him. He got the receipt verified and from that moment became a disciple of Mirza Kak. A yearly pension was sanctioned by the Pathan rulers to Mirza Kak, which lapsed in 1949 when the government led by the National Conference withdrew the grants. A kardar from Srinagar, a great spiritual saint, gave Guru Dakhshina to Mirza Kak under instructions of Shri Sharika Bagwati.

Mahatma Parmanand of Oma Nagri along with his disciples came to Hangalgund to meet Mirza Kak. Many used to come to seek his help and blessings. The stones of his miracles are a legion.

Mirza Kak was born on the first day of the dark fortnight of Posh 1805-Bikrami. He attained Nirvana on the second day of dark fortnight of Jesht 1891. Hundreds of his Vakhs are available in print.

Mahamaheshwara Abhinavagupta Jayanti

6th June 2025





 Rohini Vaishnavi



BEFORE HINDU EXODUS

Amarnath Vaishnavi's Fight Against the Rise of Terrorism in Kashmir

"This article draws on the information presented in

"The Chronicles of Kashmir." by Sh. Balkrishan Sanyasi; Biography of Pandit AN Vaishnavi."

In the turbulent decades preceding the exodus of Kashmiri Pandits, one man emerged as a voice of clarity, courage, and conviction— Pandit Amarnath Vaishnavi. From the early 1980s through the mid-1980s, he played a pivotal role in countering the growing menace of radicalism and communal strife in Jammu & Kashmir. Through activism, grassroots outreach, and fearless political engagement, he became a resolute defender of India's unity and the rights of Kashmiri Hindus.

Appointed VHP

Pracharak in Jammu Province (1983–1986)

In April 1983, recognizing his unwavering dedication and nationalist spirit, the RSS central leadership appointed Pandit Vaishnavi as a Pracharak of the Vishwa Hindu Parishad (VHP) for the Jammu region.

This role saw him tirelessly traverse remote villages and towns, addressing the grievances of marginalized communities and reinforcing the values of social cohesion and national integrity. His outreach wasn't limited to Hindus alone—he actively worked to build communal harmony, even as tensions simmered in the Valley.

Head of Balidani Jutha

During Punjab Insurgency (1984)

In 1984, amid rising militancy in Punjab, the

RSS entrusted him with a national responsibility: leading the "Balidani Jutha" (Martyrs' Group) for Jammu & Kashmir. This group, operating at great personal risk, toured militant-dominated areas of Punjab. Their mission was clear: to restore morale, instill courage, and remind people of India's pluralistic identity. They were met with open hostility from separatists, yet Vaishnavi's team remained undeterred.

The Political

Unravelling of Kashmir: 1983–1987

The year 1983 marked the beginning of a new era of political instability in Jammu and Kashmir, triggered by a major split within the National Conference, the party founded by Sheikh Mohammad Abdullah and then headed by his son, Dr. Farooq Abdullah.

This internal division gave rise to a breakaway faction called the Inqalabi National Conference, led by Shri Ghulam Mohammad Shah, Sheikh Abdullah's son-in-law. The rift deepened the already fragile political landscape and created new openings for opportunistic alliances and ideological extremism.

Amidst this turbulence, Dr. Farooq Abdullah aligned himself with Moulvi Mohammad Farooq, the chairman of the Awami Action Committee, a political outfit known for its pro-Pakistani leanings. This

controversial accord in 1985 was seen as a tactical move to consolidate influence, but it also signalled a dangerous shift in regional politics—where the lines between religion and governance began to blur more overtly.

Later that year, Dr. Abdullah's government was dismissed, and G.M. Shah assumed power as the new Chief Minister. However, his government struggled to assert authority and failed to maintain communal harmony. Lawlessness and factionalism intensified, and within a short period, the state was placed under Governor's Rule, with Shri Jagmohan appointed as the Governor of Jammu and Kashmir.

A Brazen Challenge to Secular Order: The Lal Chowk Incident

During Governor Jagmohan's tenure, a highly provocative act was allegedly orchestrated by Qazi Nisar, a fiery Islamic cleric from South Kashmir. On Janmashtami, the sacred birthday of Lord Krishna, Qazi Nisar reportedly organized the slaughter of a cow at Lal Chowk in Anantnag, directly violating the Governor's public appeal to abattoirs to halt animal slaughter that day in respect of the Hindu festival.

This was not just a religious provocation—it was a symbolic challenge to the authority of the Indian state and a signal that sectarian sentiments were being mobilized deliberately to marginalize minorities and assert majority dominance in public discourse. It marked a turning point in the communal atmosphere of the Valley, where once sporadic tensions began to take on a sustained and organized form.

The Rise of the Muslim United Front (MUF)

Out of this deepening polarization emerged a strong Islamic political front—the Muslim United Front (MUF)—in the early months of 1987. The MUF brought together various Islamic groups under a single umbrella, determined to challenge both mainstream political power and the existing secular framework of governance in the state.

In the 1987 State Assembly elections, the MUF contested with enthusiasm and

widespread support, particularly among youth. However, the elections were widely perceived to have been rigged by the ruling National Conference led by Dr. Farooq Abdullah, in alleged collaboration with elements in the central government.

Despite its popular base, the MUF was defeated. The National Conference returned to power, but the mood in the Valley turned sullen and defiant. The disenfranchisement of MUF supporters, particularly the youth, planted the seeds of separatist militancy. Many of those involved with the MUF would later become key figures in the armed insurgency that erupted in the 1990s.

The 1986 Communal Violence and Vaishnavi's Protest

The communal atmosphere worsened rapidly. In February 1986, violent riots broke out in South Kashmir, engulfing villages such as Dhanav, Bugom, Khudwani, and Vanpoh, and extending to Sopore in North Kashmir.

Hindu homes were torched, temples desecrated, and local Pandit families were targeted. Pandit Amarnath Vaishnavi, then a senior activist and community leader, witnessed the unfolding crisis with grave concern. The administration under Chief Minister G.M. Shah failed to rein in the aggressors or offer protection to the minority communities.

In response, Pandit Vaishnavi led a massive protest demonstration in Jammu in February 1986, condemning both the state government's apathy and the targeted communal aggression. The demonstration, however, was met with a brutal police lathi charge, and Vaishnavi narrowly escaped serious injury. His leadership during this period symbolized resistance amidst betrayal, as he stood up for the dignity and safety of the Kashmiri Hindu community, even as the political establishment chose silence or complicity.

This series of events—from the political fragmentation of the National Conference to the rise of communal and separatist ideologies, and the violent targeting of

minorities in 1986—form the backdrop of the greater tragedy that would follow in 1990.

Warning Signs of Radicalization and National Vigilance

During this period, Vaishnavi began to publicly share insights gathered from years of grassroots monitoring. He referred to youth networks like the Vivekananda Society, trained to watch village streets for suspicious activity. His warnings were prescient: as early as 1968, he had noted efforts by radical groups to indoctrinate Kashmiri Muslim youth into anti-national ideologies.

After the 1965 Indo-Pak war, Vaishnavi observed how foreign-funded Islamist organizations quietly began to indoctrinate Kashmiri Muslim youth, setting the stage for ideological warfare.

His findings found disturbing validation with the exposure of Operation TOPAC—a detailed Pakistani plan allegedly scripted by General Zia-ul-Haq, aiming to:

- ❖ Radicalize Kashmiri youth
- ❖ Destabilize the Indian state from within
- ❖ Gradually purge the Valley of its Hindu population

Kashmiri Pandit Leadership Meets – A Chorus of Alarm (1986)

In the aftermath of the 1986 riots, a series of high-level emergency meetings were convened by Kashmiri Pandit leaders. One was held in Srinagar and the other in Jammu (May 1986). Pandit Vaishnavi played a key role in shaping the community's response.

These gatherings included esteemed voices like Pandit Prem Nath Bhat, Pandit Harji Lal Jad, Pandit Amar Nath Ganjoo and Pandit Pushkar Nath Karnal, among many others. The forums unanimously condemned the rising violence, desecration of temples, and clearly saw the beginning of an orchestrated ethnic cleansing. Vaishnavi's call for organized resistance and national intervention grew louder.

Delhi Mission: Meeting the President and Prime Minister (June 1986)

Realizing the urgency, a delegation of

Kashmiri Hindus, led by Pandit Amarnath Vaishnavi, was formed with support from RSS and Arya Samaj leadership in Delhi. Alongside Pandit Hira Lal Chatta and Shri Ram Gopal Shawl, Vaishnavi met Prime Minister Mr. Rajiv Gandhi and President Mr. Giani Zail Singh.



He warned them, in no uncertain terms, that Kashmir was on the brink—and that if the pro-India voices were silenced, separatism would take full control.



In a deeply disheartening moment, Prime Minister Rajiv Gandhi reportedly dismissed the concerns, saying: *“Nothing worst would happen in Kashmir.”*

Backlash and Press Conference in Jammu

Upon return, the delegation held a press conference in Jammu, expressing frustration with the central government's apathy. Vaishnavi delivered a scathing indictment:

“Alas! New Delhi has never been able to believe those from Jammu and Kashmir whose voice is patriotic.”

It was a prophetic statement. Within four



Balidani Jatha

years, the worst fears articulated by Vaishnavi and his colleagues would manifest in the form of mass ethnic cleansing and exodus of Kashmiri Pandits in 1990.

Legacy of a Forgotten Warrior

Pandit Amarnath Vaishnavi remains a moral giant and unsung sentinel of modern Kashmir's political history. He:

- ❖ Warned the nation when few would listen,
- ❖ stood up when many chose silence,

- ❖ And embraced a life of sacrifice for a cause greater than himself.

At a time when the Kashmiri Hindu voice was being systematically silenced, he stood tall—as a spokesman, a sage, and a soldier of civil resistance. His story is not just a chapter in Kashmiri history.

It is a lesson in courage, a case study in foresight, and a tribute to a man who chose truth over personal comfort.

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 Dr. Tej N Dhar



Unbookish Affair

Although many learned books have been written and are in print on why and how people read them, I believe that the reasons for reading could vary, depending on whether the reader is an individual reader or a programmed reader. The moment I said this to my friend, he instantly responded by saying that he could understand who an individual reader is but is not so sure about a programmed reader. I told him that such readers are found in colleges and universities. They are students or scholars, who may not always read for getting pleasure or acquiring wisdom, as most individuals do, but for gaining social and political knowledge, which some label ideological knowledge. Since I was not inclined to get into a debate with him, I drew his attention to my recent re-reading of a book of essays by the novelist Graham Swift.

I love reading essays, especially of creative writers, because they provide valuable insights about the processes of both reading and writing. Swift's essay is about his travels in Europe, just before he was to enter the Oxford University for studies, when all that he had with him was his small rucksack and fifty pounds, the permissible foreign currency, and how his trip led him to Greece, where he bought and read the book of short stories by Issac Babel, which forms its main theme. Before reading the essays, his trip, he writes, was an "unbookish affair," that is, he



did not read any books. While reading this, I realized that my two previous weeks were a kind of an unbookish affair. The moment my friend heard this, he laughed loudly. He told me that his unbookish affairs lasted for months together, which set me thinking,

I looked closely into my unbookish affair. Like Swift, I was not travelling around mountains and valleys. I was right in my home, where I do read occasionally. This time, however, I was busy with repairing my body parts. My doctor friend used to tell me that after crossing fifties, humans are prone to the slow degradation of their faculties and systems, which involve various parts of the body. Since I am much older than that, I had to seek the help of my dentist for working on my teeth for short and long procedures that kept me busy for over a week. Soon after, a severe infection in my right eye kept me away from reading for ten days. My unbookish affair was a chancy unplanned affair.

My friend heard me with full attention. He felt that I was being apologetic about my unbookish condition and told me not to be unduly worried about it. For he believed that a vast majority of people in our country are

unbookish and that certainly is not a matter of concern. They live lives that are as fulfilling as that of the people who are bookish, meaning that they read on a regular basis.

I have grown up in a family where everybody read books of their interest, even when it had nothing to do with their professional obligations. Reading was a part of the family culture and talking about books was an expression of that interest. It had to do something with the lifestyle of those days, when there was no radio, no TV, or any other entertainment to keep people occupied. In the evenings, everybody was seen with a book in his or her hand. My friend says things are different now. Books have been replaced by diverse forms of entertainment and people have access to them from the comfort of their homes. So, no issues about being in the unbookish group of people.

My friend is right, but I have my doubts. Is reading of books meant only to entertain? Perhaps not. The activity ensures other gains as well. Reading broadens our minds and sympathies. We get a chance to meet people

from different times and climes and learn from their experiences of life. We see aspects of the world we live in from varied perspectives, which may not be possible for people who are bound by the limitations of space, time, and money. We get access to a larger version of the world around us in all its different colours and shades.

My friend heard me with attention but did not respond promptly, the way he usually does. I know he too is an avid reader. He was only trying to speak for those who are either not inclined to read or who have no time and energy, or not enough money to buy books, or no access for borrowing them from any other source. That reminded of an interesting incident in the life of a writer who lost his sleep deciding whether to use his saved money on buying a book he had wanted for years or a new jacket because the one that he had was worn-out.

Without waiting for my friend's response, I told him that I am with Orhan Pamuk who once said that "In order to be happy I must have my daily dose of literature."

AIKS pays tribute to Mahamaheshwara Abhinavagupta on his Jayanti on 6th June 2025



As we celebrate his Jayanti worldwide, may his timeless wisdom and legacy in Kashmir Shaivism continues to inspire us to walk the path of self-awareness, unity, and inner strength.

**All India Kashmiri Samaj (AIKS)
extends warm wishes to all on this sacred occasion.**



 Robin Koul



PANCHMUKHI MANGLESHWAR BHAIRAV MAHARAJ

{Manghama- Kharpara- Sirnoo (Pulwama)}

Bheej mantra for Sri Monglishwar Bairav: ॐ ह्रीं श्री मंगल राजे नमो नमः.....'

Preamble: *Bhairava originates from the word "bhuru," meaning "fearsome."* Bhairava means "terribly fearsome form". It is also known as the one who destroys fear or the one who is beyond fear.

In *Kashmir Shaivism*, *Bhairava* represents the Supreme Reality and is a fierce manifestation of Lord *Shiva*. He embodies protective energies and symbolizes the destruction of negative forces. He is considered the ultimate form of manifestation and is revered in the religious, cultural, and folk tales of *Kashmiri Hindus*. *Bhairavas* is a central figure in *Trika Shaivism*, a tantric tradition of *Kashmir Shaivism*.

They are known by various names and forms in all the parts of *Kashmir*. *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 number. 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 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. *Tuskaraja Bhairava, Narsingh Garh*
6. *Sheetaleshwara Bhairava, Sathu*
7. *Bahukesteshwara Bhairava, Chattabal*
8. *Vetalraza Bhairava, Rainawari*

Similarly, the manifestation of *Asht Bhairvas* in the South *Kashmir* area is known by different names, but the essence remains the same. *Asth Bhairvas* in South *Kashmir*, with the places of their manifestation are as follows:

1. *Jagan Nath Bhairava (eldest), Achan*
2. *Nand Kishwar Bhairava, Sumbal*
3. *Ganganand Bhairava, Mattan*
4. *Kakvishal Bhairava, Pargochi Shupiyan*
5. *Jeevan Nath Bhairava, Ladhoo*
6. *Monglishwar Bhairava, Sirnoo/ Monghamam*
7. *Omkar Nath Bhairava, Drusoo*
8. *Neil Kanth Bhairava, Murran.*

Mangleshwara Bhairava or *Monglishwar Bhairava* is the only *Bhairav* who upholds his divine presence among the *Srinagar Asht Bhairvas* as well as in the *Asht Bhairvas* of South *Kashmir*. He is the incarnation of the same *Bhairva* but in the form of *Panchmukhi* one, near the village of *Sirnoo*. He is the *Kul Bhairava* or presiding *Bhairava* of various *Kashmiri Hindus* living in *Manghama, Sirnoo*,

and adjoining areas. *Panchamukha* or *Panchamukhi* literally means five faces. *Bhairava* is himself considered as one among the five faces of *Sadasiva*. *Bhairava* is the eternal part of *Shiva* himself.

Panchmukhi Mangleshwar is unique to Kashmir; this five-faced *Bhairava* in *Sirnoo* symbolizes mastery over the five elements (earth, water, fire, air, ether).

Mythological History: *Mangleshwar Bhairava* is an *Avtaar*, or divine incarnation of Lord *Shiva* in a *Bhairava* form. Studying the work of *Sh. Sunil Raina Rajanak Ji*, we learned about the mythological history of *Mangleshwar Bhairava*. (The following details are extracts from the article written by *Sh. Sunil Raina Rajanak Ji*.)



Once, Lord *Shiva* and Mother *Parvati* had a discourse about the holy shrines in Kashmir. This dialogue between the two is detailed in an important manuscript called the *Bringesha Samhita*. During this dialogue, *Mata Parvati* asks Lord *Shiva* to explain to her the importance of the *Mangleshwar Bhairava* shrine, which is situated on an isolated island with beautiful surroundings of lotus flowers. Lord *Shiva*, revealing the secret of *Mangleshwar Bhairava Tirtha*, told her the story of *Namchi*, the notorious son of *Rishi Kashyap*, who drained water from the *Kashmir* valley. *Namchi* was very powerful but had turned arrogant because of his powers.

Namchi inflicted cruelty on the residents of *Kashmira*. He even threatened various deities, who then pleaded to *Indra* to get the valley rid of this infamous *Namchi*. Having resolved to come to the rescue of the people, *Indra* engaged *Namchi* in a battle. However, for several days, *Namchi* could not be killed by *Indra* as he would hide in a cave called *Namchadeli* (present-day *Namchibal* in *Srinagar*).

Having failed in his resolve to get rid of notorious *Namchi* on several occasions, *Indra* was exasperated and disappointed. It was then that *Indra* prayed to Lord *Shiva*, who was pleased with his austere penance, and appeared as *Mangleshwar Bhairava* (the bestower of goodness). At this very spot where *Indra* had prayed, is the present-day shrine.

Having obtained a boon from Lord *Shiva* to vanquish *Namchi*, *Indra* challenged the demon and, after a fierce battle, killed *Namchi*. After the victory, *Indra* went to the same place where Lord *Shiva* had revealed Himself as *Mangleshwar Bhairava* to offer his gratitude.

However, *Indra* could not find Lord *Shiva* despite his search, but to the astonishment of *Indra*, a wish-fulfilling tree stood rooted at the same place where Lord *Shiva* granted the boon. *Indra* accepted this tree as an *Avtaar* of Lord *Shiva*, which was duly worshipped by the local population as *Mangleshwar Bhairava*.

Since the appearance of Lord Shiva as *Mangleshwar* happened on *Panchmi* of *Vaisakha* month, therefore, people since time immemorial worship *Mangleshwar Bhairava* as the day of the Lord's incarnation.

Sirnoo Asthapan Details: The village of *Sirnoo* is around one kilometre from the district headquarters in *Pulwama*. It is believed that the village got its name from *Surya* itself, as its ancient name was *Suriyana*. There were a number of springs in *Sirnoo* and adjoining villages, dedicated to *Surya Dev* (Sun God). Those were the major sources of water for Agricultural cultivation.

The village is surrounded by *Monghama* (ancient name *Manglahoma*), *Pulwama*, *Aashmandir*, *Pinglena*, *Neiva*, *Wahibog*, *Murran*, *Karimabad*, *Yender*, *Sapdon*, *Rohumu*, *Daeri*, *Murran*, *Hall*, *Aarihal*, *Tahab*, and *Wachapora*. *Bhat*, *Raina*, *Koul*, *Pandit*, *Bagati*, *Ganju*, and *Razdan* families resided in the village of *Sirnoo*, and *Mangleshwar Bhairav* is the presiding deity of the whole area, which is manifested in a place known as *Kharpur*, a central spot of the village of *Sirnoo* and *Monghama*.

There was also an ancient *Kali sathapana* in *Manghamam*, traces of which are not visible now. It was a small water spring where *Kali Mata* used to be worshiped. During the new moon night (*Amavasya*) in the month of *Kartika*. On the day of *Kali Puja*, *Pandits* of nearby villages used to light earthen oil lamps there.

In *Sirnoo*, a place called (*Payth Siroon*), there was also a *naag* having medicinal properties to cure skin diseases, commonly known as *Karish naag* by locals.

Also, a *naag* known as *Panjnaagch Naag* in front of *Sh. Nana Ji Bhat's* house, the water of which was used by the nearby families for drinking and domestic purposes.

Sirnoo Village is also called the village of *Sadh's* (*Sadhus*). They used to add “*Sadh*” to their names. In a place called *Gongu* in *Pulwama*, there is an ancient *naag* known as *Gangnaag*. A festival known as *Divevy* was used to be celebrated there annually. There were famous saints known as *Kanth Sadh* and

Ram Sadh, who were the disciples of *Saint Bony Kak* from the village of *Pinglena*. The followers of that lineage were honoured with the title of “*Sadh*” with their names.

Mong-Naag:

There is an ancient verse that is commonly very popular among locals about “*Mongnaag*”:

‘अथ *Mongnaags* घन साध लागस

बादाम भागस छी फुलया जान ‘



It is a big stone-lined spring of fresh water in the peculiar shape of a *diya* (oil lamp), of a diameter of around thirty feet, inside the shrine premises. The name of the spring is *Mong-Nag*. And that *Mongnaag* is the *Asthapan* place of *Monglishwar Bhairva*.

There is a *Shivlingam* inside the water, adorning the spring to a divine realm. Later on, *pindis* of *Mata Parvati* and *Ganesh Ji* were also placed near it. Stone Lining around the *Naag* was done by *Sh. Madhov Koul*, whose home was nearby to the shrine.

Sri. Nana Ji Bhat shared his personal experience about his sightings of a big fish that comes out every *brhasvaar* (Thursday) in the morning hours. The fish will do *parikrama* (circumambulation) in the *Naag*, swim around the *Shivlinga*, and hide inside the rocks behind the *Shivling*. Later, that fish died and was buried by the villagers under the *chinar* tree near the *naag*.

People from far-away villages used to come to collect water from *Mongnaag* as it was believed that the water had the divine potential to cure fever and headache. In the recent past,

the water of the *Naag* disappeared due to the profane deeds of the people. The fish inside it had died too. Later, both the Hindu and Muslim communities asked for their forgiveness from the *Mangleshwar Bhairava*. The Muslim community performed *Niyaz* (supplication) to expunge the defilement. The Pandit community vowed to celebrate his birthday this year in the shrine after thirty-five years of exile. Now the water has appeared, and *Naag* has again come lively with the fish swimming in its waters.

Dharamshalla: Adjacent to the spring on its banks, there is a *Dharamshalla*. It was a *Kacha* building made of mud and bricks. The *Dharamshalla* was renovated in 1947, and one more floor was added to it.



Now the *Dharamshalla* consists of the Ground floor and first floor. On the ground floor, there is a *Shivalingam* and a Ganesh idol together. There is also an ancient sculpture of *Hanuman Ji* placed near the *lingam*. Various other old photographs of Gods and Goddesses are showcased inside a glass-door cabinet. *Dharamshalla* is now in a dilapidated condition and is under consideration to be dismantled for the construction of the new one with the blessings of *Mangleshwar Bhairva*.

In the records (*Ahalay Hadud*), there were five *chinar* trees, a *Bran* tree (Elm), as the assets of the deity. Now only three *chinar* trees

and one *Bran* tree are left. It was one of those *chinar* trees, *Bhairva Raaz* used to reside.

Once upon a time, this shrine flourished as a centre of education and research. There used to be a *pathshala* where children were introduced to religious studies and languages like *Sanskrit* and *Sharda*. Pandit Nand Lal Sharma of *Rohmu* village used to run a *Pathshala* in one of the rooms of this *Dharamshala*. In the *Brari-Kaani* (space between the roof and the ceiling in *Kashmiri* houses) of the *Dharamshala*, some school leaving certificates dated back to the year 1964 of both Hindu and Muslim pupils, signed by him, were found intact.

Sri. Nana Ji Bhat, lost in his old memories, told us about those days when he was five years old; he used to go there to study *Geeta Ji*. Once, after the visit of the Tehsil Education Officer of the area, this *pathshalla* was converted into a primary school. Pandit and Muslim children used to study in that school. Pandit Nand Lal Sharma was appointed as the teacher. After him, *Sri Bansilal* from the village of *Daeri* carried forward the legacy. After the opening of the Govt School building in the area, this *pathshalla* was closed. And its legacy declined from the epicentre of learning to an old, desolate mud building waiting for its children to establish it again in its historical glory.

Talking to *Sri Sunil Bhat Ji*, while recollecting his memories, told us about how they used to operate “*Youth Wing Mangleshwar Sathapan Committee*” in the time of their youth. Their team used to volunteer for organising social functions in the village. Paying his tributes to one of his teachers, who used to teach *Geeta Ji* to the children, he informed how his teachings had impacted his life. That Pandit Ji was invited from *Srinagar*, who later got settled in the village only. In the evenings, he will do *mandali* and *bajan* in the shrine. *Sunil Bhat Ji* said that because of his teacher, he learned *Geeta Ji* and carried forward an indispensable ritual of reciting *Geeta Ji* in the days of *Shiv Ratri*. This has become a part of his life and a family ritual. Tribute to those teachers for whose teachings we are indebted.

He reminisced about those days when he used to visit his father's maternal uncle in *Durssu*, who was a great story-teller. His name was *Pandit Arzannath*. He used to tell magnificent stories in such a manner that children would be awake till midnight in amazement and anticipation. He remembers how eagerly they wait to visit his home to listen to the stories. Children could not sleep without listening to his stories. In the mornings, *Pandit Arzannath* will take them to visit *Omkarnath Bhairava*, one of the brothers of *Mangleshwar Bhairava*. He cherished those morning visits to the *Naag* of *Omkarnath Bhairava*.

Traditions and rituals: As a matter of interest, contrary to the other Bhairvas, the *Jagan Nath Bhairava (Achan)* & *Monglishwar Bairav (Sirnoo)* are vegetarian. Non-vegetarian offerings or food are not served in his worship rituals.

On the day of *Vaishak Krishan Paksha Panchami*, the birthday of *Monglishwar Bhairav* is celebrated. On this pious day, *havana* was used to be conducted in the place. One day before on *Chouram*, village elders will sit for *Havana*, which will conclude on *Pancham*. In the *Prepyun* (Worship rituals), *Taher* (Yellow Rice) is offered to the deity. The day was concluded with *Bajan* and *Kirtan* of the Gods.

Before the devastating blow of the migration of the Kashmir Pandit community from the area, *Monglishwar Bhairav Asthapan* was an integral part of their social life. Early morning, people used to come for puja and would offer rice to the fish in the spring.

Aarti and Mahimanapar (Shivmahima Stotr- written by a *Gandharava* known as *Pushpadanta*) were recited every morning. One of the pious ladies in the village, known as *Gonwati Bhat*, used to be the first person to visit the shrine and perform *Jal abisheka* (water consecration), in every season, let it was snowing or raining. Many festivals were celebrated in the *Asthpan*. On the occasion of *Janam Ashtmi* (birthday of Lord Krishna) whole village, including *Muslims*, used to participate in large numbers. *Janki* will start from the shrine and pass through the whole village of *Kharpur*, *Manghama*, and *Sirnu*. Later, in the interest of the people of other villages, processions used to be taken out in an open truck, followed by a few other vehicles through the nearby villages like *Ratanpur*, *Rajpura*, *Tahab*, *Druss*, *Murran*, and *Neiva*. All of the houses in the village will remain locked on that day. In the evening, *Janki* will conclude in the shrine of *Mangleshwar Bhairva*, followed by a feast and a *mandali*. On the day of *Salam* in the *Shivratri* festival special *mandali* was used to be organised in the shrine. Other festivals like *Navreh*, *Sounth*, and *Jang trai* were also celebrated elaborately at the shrine. Also, religious observance of the Tenth-day *kriya* rituals for the departed souls and community get-togethers were performed in the shrine.

Hindus and Muslims equally had faith in this shrine. The first milk of the cow was used to be offered to the *Bhairva*. Also, a special dish called *Mayuir*, made from the first milk of the cow, was offered to the deity. The first milk of the cow is kept for ten days to set into curd. Salty *Mayuir* or the sweet *kheer* was poured into the *naag* as an offering





Focal Way: “Sri Monglishwar Asthapn Prabhandak Committee” is engaged in directing its efforts to regain the ancient glory of *Monglishwar Bhairava* against all odds. The history of existence is the story of struggle and fight for the existence of the followers of *Monglishwar Bhairva*. The struggle is still going on. May *Monglishwar Bhairava* bless us with wisdom and strength.

This year the Fourth and Fifth of May, a *havan* will be performed by the community in their ancestral place of *Manglishwer Bhairava*. It is a new dawn for the *Kashmiri Pandits* to reconnect and reclaim their roots; the land that has flourished with the blood and sweat of our ancestors.

Jai Monglishwar Bhairava! Jai Mother Kashmir!

Concluding this article with A Poem of Loss and a call for Unanimity, by Dilip Bhat ji (Sirnoo)

*Baat aakh chakran,
gamach chay ghat,
ekwat rozhak tee gasi jaan.
ekwat moth haith, watts te aachan bhatt,
ekwat rozhak tee gasi jaan*

*Kashpun meraz kayz ravroveth,
kaym bramroveth te kaym bari kaan,
soun chunuth darit, te, sarthal lazit aath,
ekwat rozhak tee gasi jaan.*

*Gar bar ayes roov,
Yaarbal asy roov,
te keethai devibal,
kaat baat ays roov,
wath beet ays roov,
bay roov shamshan Bal*

*Amy koth wantam,
kat wanan nany trath,
ekwat rozhak tee gasi jaan.
Baat aakh chakran,
gamach chay ghat,
ekwat rozhak tee gasi jaan*




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 Dr. Daleep Pandita



KNOWING KASHMIR SAHAYAK SAMITI JAMMU



A group of about 400 like-minded socially active Kashmiri Pandit families having their vast global extensions bonded together by their history, ethos and philosophy started their socio-cultural religious activities about 40 years back from

the locality of Trikuta Nagar, Jammu through a lesser popular organisation known by Kashmir Sahayak Samiti, Jammu (KSS).

KSS, an apex body of Kashmiri Pandit community in Jammu and Kashmir, is a registered organization run by duly constituted

body having due representation of their women folk also, is an apolitical entity which functions irrespective of caste or region, through their five member Executive Body selected out of twenty constitutionally elected Working Body Members representing various sectors and adjoining areas of Trikuta Nagar, Jammu.

Pt. Surinder Munshi being President, Pt. B. N. Sadhu Vice President, Dr. Daleep Pandita General Secretary, Pt. Rajesh Ticku Treasurer and Pt. Pankaj Bhan as its Social and Cultural Secretary deliver results in these capacities on behalf of KSS for a three-year term from 2025 to 2028.

The Socio philosophical activities of KSS and their traditional religious service to the humanity are exclusively funded by their self-created finances mostly generated through donations from its members but without seeking any financial help from the government or non-government bodies.

Nurturing their rich religious ethos, the devotees of KSS worship Bhagwan Shiv Shankar with their originating belief in Shivaism, Mata Sharika as their Presiding Deity, Shree Sita Ram Jee, Shree Radha Krishan Jee, Sai Baba Maharaj besides other believing deities, which are individually installed in separate temple complexes, all located in the pious sanctum sanctorum of Samiti premises built at Village Enclave area of Trikuta Nagar, Jammu.

Carrying forward the legacy of their historic Kashmiri functions observed in accordance to their various important religious days as per Hindu calendar, KSS regularly celebrate Hawans, Yagias, Janam Diwas, Sathapna Diwas, even exclusive ladies traditional functions like Jang Trey and many more occasions by serving their typical prashad like yellow rice with cheese (Chaman taaher), sweet rice (Kheer) sweet soje dish (Halwa) etc. as per their old age belief and rituals. KSS also regularly organize discourses on various important religious topics as per their historical lineages such as on Shaivism,

Vakhs of Mata Roop Bhawani and Saintess Lal Deed etc. By inviting reputed religious dignitaries of the society, Samiti performs all these functions in its premises only, which are exclusively managed and funded by its devotees. Such philosophical activities help in fulfilling the religious objectives of Samiti, creating public awareness about the socio-cultural philosophy of Kashmir and percolating down their typical community values to their younger generation besides enjoying the delicious Kashmiri vegetarian cuisine served on such auspicious occasions.

Apart from organizing these religious and traditional cultural events quite frequently, KSS also cater to different social obligations by helping and meeting the daily living needs of persons of lesser God and support the educational requirements of economically under privileged children besides distributing emergency medical aids to the needy patients particularly suffered during natural calamities. Samiti also strive to maintain their distinct ethnic entity by inculcating the spirit of brotherhood among their community by sharing the moments of joy and grief among their members on these happy or sad occasions respectively.

All such silently managed activities are organised out of meager self-created funds donated by KSS devotees and quite a few interested public supporters. So KSS is always in look out for financial support and request its devotee members to raise funds so as to meet all these types of requirements including running of their day-to-day temple affairs and subsequently appeal to the general public also to contribute generously to KSS in order to serve these socio cultural traditional and philosophical noble causes inherited by the elite Kashmiri community.



*(Author is General Secretary of KSS,
Tkt. Ngr. Jammu)*



 Sushma Bhat



How Culture Affects Religion

Culture and religion are deeply intertwined, where religion serves as a foundation for cultural norms, values, and beliefs, while culture provides the context for religious expression and practice. Religion can be thought of as a set of beliefs and practices concerning the sacred, moral, and spiritual aspects of life.

Is Religion a Cultural Force?

Many cultural practices, including social structures, ethics, and even art, are rooted in religious beliefs and traditions. Religion can provide a strong sense of belonging and shared identity, fostering a sense of community among believers. Religious prayers are often inspired with the musical rhythm and takes the expressions in various

forms of divine power. In Kashmir, our grand parents used to start their daily routines and social interactions with religious prayers, rituals, and festivals, can influence. Religious rituals, festivals and social or cultural activities impacts on our Daily Life.

Religion can be thought of as a set of beliefs and practices concerning the sacred, moral, and spiritual aspects of life. It's the way we are connected with the divine power. *Just as our culture can shape our religious beliefs, so can our religion shape our culture.* Religion is often a major force in shaping values, norms, and practices.

The five major Indian religions are Hinduism, Buddhism, Sikhism, Jainism, and Zoroastrianism. Each of these religions has its own distinct culture. Hindu culture is perhaps



the most diverse of all cultures, with a wide range of beliefs and practices. Buddhism, Sikhism, and Jainism are all based on the teachings of one man, Siddhartha Gautama, Guru Nanak Dev Ji and Rishabh Dev whereas Zoroastrianism is based on the teachings of Zarathustra.

Each of these religions has had a profound impact on Indian culture. Hinduism has shaped Indian art, literature, and architecture. Buddhism has influenced Indian philosophy and religion. Sikhism has shaped the political landscape of India. Jainism has had a significant impact on Indian culture, particularly in the realm of non-violence. Zoroastrianism has influenced Indian science and medicine.

Is Culture a context for Religion?

Culture provides the context within which religious beliefs are interpreted, practiced, and manifested. Most of the time cultural events are started with Shree Ganesh Vandana. That is a religion expression. Cultural Influences on religious practices to shape how religious rituals and ceremonies are performed. Different religious traditions can coexist within a single culture, each contributing to the cultural landscape. Cultural shifts and interactions can lead to changes in religious beliefs and practices.

Culture can be defined in various forms, but most simple is the behaviors and beliefs of a group of people. Religion is also a set of behaviors and beliefs, though it typically focuses on the spiritual aspects of life. The culture encompasses how people dress to what they eat, it stands to play a role in shaping religious beliefs.

Across the globe, we see different cultures with different religions. The implications of cultural influence on religion can be thought as the collection of values, beliefs, practices, and norms that shape a group or society. It's what makes us unique as individuals and groups. In terms of religion, culture plays a significant role in shaping our beliefs and practices. As our families and friends can influence our religious beliefs, so

too can our culture.

Culture Affect Religion

There are several ways that culture can affect religion. Culture can influence what religious beliefs we hold, how we practise and the way we think about and experience religious concepts like God, prayer, and ritual.

Culture affects religion in several ways. Perhaps the most obvious way is that culture provides the context in which people learn about and practice their faith. For example, in many cultures, religion is passed down from generation to generation. In other words, people learn about the religious beliefs and practices of their parents and grandparents, and these traditions often shape their own beliefs and practices. Additionally, the culture in which a person lives can influence how they interpret religious texts and teachings.

Culture can teach us what to believe. In many cultures, religion is passed down from generation to generation. We learn about the beliefs and practices of our religion from our parents, grandparents, and other Guru's. As we grow up, we continue to learn about our religion from our community, our religious Guru's and other sources. In addition, we believe in influential way we interpret religious teachings. Culture can also influence our beliefs by shaping our values and practical world-view. For instance, Hindus may be more likely to believe in reincarnation of GODs because of the value they place on the cycle of life.

Culture can also affect how people understand and practice their religion.

Second, culture can shape how we practise our religion. Just as culture can influence what we believe, it can also affect the way we express our beliefs. In many cultures, religious beliefs are expressed through ritual and practice. For example, Hindus may express their beliefs through puja or prayer, while Buddhists may express their beliefs through meditation. Culture can also influence the way we dress, the food we eat, and the way we worship.

Third, culture can impact the way we think about and experience religious concepts like God, prayer, and ritual. Culture can affect the way we conceive of God. In some cultures, God is seen as a loving and merciful being who is interested in our well-being. In other cultures, God is seen as a powerful and wrathful being who demands our obedience. Culture can also influence the way we experience religious concepts like prayer and ritual. For example, in some cultures, prayer is seen as a way to connect with God, while in other cultures it is seen as a way to request favours from God.

Sanctity of Hawan with Religion and Culture

Hawan is a sacred fire ritual deeply rooted in Hindu and other Indian traditions, acting as a bridge between the spiritual and material realms. It's a spiritual practice, a cultural tradition, and a religious ceremony all in one, symbolizing purification, connection with the divine, and the invocation of blessings. Hawan is a long-standing tradition in Indian culture, passed down through generations. Hawan is performed on religious occasions – happiness or sadness.

Religious Significance:

Vedic Roots : Hawan has deep roots in Vedic fire ritual traditions, an ancient system of knowledge in Hinduism, a powerful spiritual practice with deep roots in Indian traditions. It's a form of worship where offerings sacred items like ghee and grains into a consecrated Agni, the god of fire – Agni Devta. The fire ritual is believed to have purifying properties, cleansing the environment and the participants. This ritual connects individuals with the divine, offering a sense of spirituality and purpose performed to seek divine blessings, fulfil desires, and express gratitude to deities.

Spiritual Significance: Hawan is considered a direct connection with the divine, fostering a sense of devotion and reverence. The chanting of Vedic mantras during the ritual is believed to create positive vibrations and connect with higher consciousness. The combination of the sacred

fire, aromatic offerings, and Vedic chants creates a harmonious environment that is conducive to mental and physical well-being. It's often performed as a community ritual, uniting people in a shared spiritual experience.

Preservation of Knowledge:

Performing Hawan helps to preserve and transmit the knowledge and wisdom contained in Vedic texts. In essence, Hawan is a multifaceted practice that integrates religious, spiritual, and cultural aspects, offering a powerful means of connecting with the divine and fostering well-being.

Conclusion:

In Kashmiri Pandit family's and community's, our strength lies in the women who preserve our culture and cuisine. They carry countless stories of struggles, having faced years of migration and the challenge of rebuilding their lives, identity and supporting their families. The silence of our elders, our grandmothers, their pain of displacement, the quiet resilience of our community. Our elders try to remain strong and fit in their late 80's also looking back at their younger days in the valley. We women are truly a force of nature! Salute to all the women whose journey is a resilience, strength, and grace. Our families worked hard to rebuild their lives and identities in new cities gracefully.

Whereas Culture plays a significant role in shaping religious beliefs. From last 35 years, our elders keep influencing what we believe, how we practise our religion and the way we think about the experience with religious concepts. As our world becomes increasingly globalised, it is important to be aware of the ways that culture can impact religion as a **Sanatan Dharma**!! Sanatana Dharma, means "eternal dharma" or "eternal law," refers to the ancient and enduring religious and philosophical system of Hinduism, also known as Sanatan Dharma. Its roots trace back to the Vedic tradition, with origins dating back to at least 1500 BC. *Sanatana Dharma emphasizes the importance of dharma (duty), karma (action and its consequences), and the pursuit of moksha (liberation).*



Asthma

What is Asthma? Why are we discussing it?

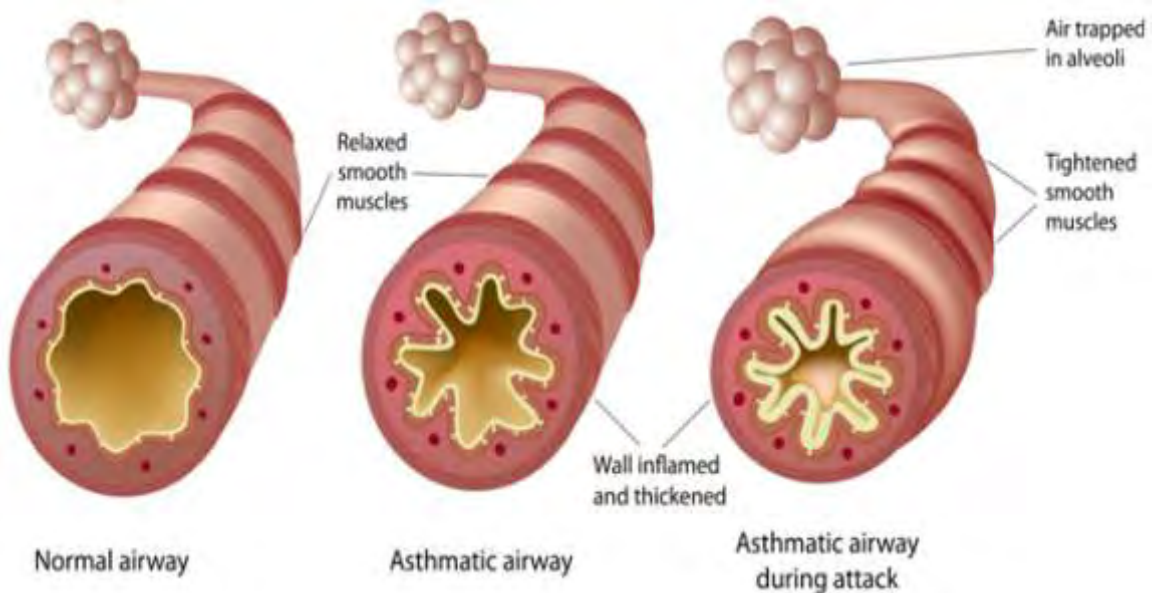
Asthma is an airway disease causing episodic constriction, spasm and swelling of breathing tubes leading to problems in exhaling out air. This means the lungs are not able to empty themselves out completely leading to breath stacking or hyperinflated chest unable to accommodate incoming air.

World asthma day is celebrated on first Tuesday of May every year to raise awareness of this common condition worldwide. So, month of May is dedicated to spread more information for this disease.

Who are the sufferers? Any risk factors?

Asthma usually occurs in children and young

adults having genetic and familial causative factors or reasons. Most important is “atopy” which means tendency of body to produce allergic antibodies in response to various environmental allergens that could range from dust, food, air pollution, animal proteins. The other risk factors are premature birth, maternal smoking and childhood tobacco smoke exposure, recurrent childhood infections, foods rich in omega 6 fatty acids. Apart from this there is adult-onset Asthma also which is more common in adult females who are post-menopausal due to certain hormonal changes in addition to above risk factor exposure.





What are the symptoms?

The most common symptoms are dry hacking cough, breathlessness, wheezing, fatigue and chest tightness. Apart from these patients can simply have a nagging cough which is especially aggravated by change in temperature, excessive dust exposure or exposure to animal dander. These symptoms are more common during evening and night when the natural stress hormones which support bodily mechanisms during the day reduce in quantity as body's natural way of "slow down" during night hours.

How is it diagnosed?

Asthma is mainly diagnosed with the help of Pulmonary function tests wherein you breathe in and out forcefully and completely and we measure the speed of your exhaled air. The more time it takes for the exhaled air to come out the more affected the breathing tubes are. There are also ancillary tests which are useful to ascertain certain other parameters in asthmatic patients eg level of IgE immunity in blood, FENO (fractional extraction of Nitric oxide) in exhaled air which tells us about the level of inflammation inside your breathing tubes or airways. We also order Chest Xray to rule out the possibility of similar behaving diseases and

infections. CT scan of chest is sometimes also needed to rule out a further complication of Asthma called ABPA (Allergic bronchopulmonary aspergillosis).

What are the treatment options?

The most important and mainstay of treatment is inhaled steroid medication in the form of mist or dry powder inhaler. This is encased in an assembly which works to extract medication similar to a perfume bottle in case of a spray inhaler. In a dry powder inhaler the medication is in form of a capsule or blister packaged aggregation of small collection of dry powder which when punctured releases the medication and is inhaled by the patient through a quick and deep inhalation process.

The other treatment modalities include anti allergic medication which is taken orally. The newer modalities of medication include biologics which are immune modifying agents designed for people with severe symptoms who are not controlled with basic medication.

What should we do if we suffer an attack of asthma?

The most important step is to stop panicking and calmly sit upright. We normally have pulse oximeters these days at home. Check the oxygen levels and blood pressure. If oxygen is

less than 92% and BP is less than 90/60 straightaway call ambulance. If more than these take your regular inhaler at once atleast 4-5 puffs every 2-3 minutes until you feel better. Once settling fix up your appointment with your doctor. Donot eat or drink anything until you feel fully alert and better to prevent food going into the food pipe. In case of children if they are unresponsive or turning blue or continuously having crying spells take them to nearest hospital at once.



What are certain myths attached with Asthma?

1) I would addicted to my inhalers!

Even if one is addicted to using inhalers it is more appropriate to use medicine than suffer the bad effects of disease itself. Asthma is not life threatening if inhalers are able to control the disease. However, it can become fatal if no treatment is taken and the breathing tubes become permanently damaged.

2) Asthma patients should avoid exercising!

Unless someone has exercise induced asthma, it is the other way round. Asthma can become better controlled when one is in regular habit of exercising which means good and happy hormones released during physical activity make your symptoms better.

3) I cannot have Asthma since none of my family member has it!

Asthma can develop in adulthood also and sometimes environmental factors and certain

hormonal changes in the body can trigger asthma like condition in later age group especially in highly polluted regions.

4) There is no need of inhaler training!

There is absolute need of inhaler training at every visit you make to the healthcare professional. This is the most crucial rate limiting step to hamper patients progress and response to therapy.

5) Dietary supplements can treat Asthma!

Good balanced nutritious diet is essential for any disease to help getting better, however there is no diet or supplement which can cure Asthma.

Is there any role of spacer device in taking spray inhaler?

Spacer is Holding chamber of 130-300 ml volume. It allows time for inhalation(2-20 s) for better actuation or inhalation co-ordination. It also reduces mouth and throat fungal infections which can be common with inhalers. Valved holding chambers are preferred in children. Pear shaped are preferred and anti-static material is to be used for their making so that inhaler medicine does not stick to the walls.

What all should be remembered by Asthma Patients?

Do not forget to take prescribed medication on time. Check expiry date of inhalers before use. Shake the inhaler before use. Hold the breath for 10 seconds after taking a deep inhalation of spray medication. Rinse your mouth completely after inhalation. Check home stock of medication regularly. Stay away from sick people with cough and cold. Do not take cold beverages or cold water. Wear mask in crowded areas with anticipated high levels of air pollution. Remember to exercise five days a week for 45 minutes atleast to neutralise inflammation in the body. Eat healthy and non-fast-food items. Take adequate 7-8 hours of sleep for optimal health of body.

Remember to take regular annual flu vaccination and 5 yearly pneumonia vaccination (for those more than 65 years of age).



 Omkar Dattatray



Pt. Sarvanand Koul Premi

A multi-dimensional personality & Secularist to the core

Pt Sarvanand Koul Premi was a household name particularly in Anantnag district and his was a multifaceted personality which cannot be pen down in a small space. However I am trying to bring before you some important aspects of the life of the personality of Premi Shaib. Basically a reputed teacher and educationist whose services as a great teacher and educationist cannot be exaggerated. As a teacher and educationist, he was the darling of not only his students and all those who knew him but was the role model of many people. As a reputed teacher, he rose to the exalted position of a headmaster. Premi jee was a nationalist and secularist to the core and for it he worked a lot for the people. He never distinguished between people on the basis of religion and all people were the offsprings of maej kasheer and served irrespective of caste, color, creed and faith. Premi Shaib was the epitome of secularism and a great patriot who influenced many. He in fact was a great son of India and Mooj Kashmir. Kashmiriyat was ingrained in his blood and sweat and he was a wrtiter, poet and above all a great human being always ready to help one and all. I am reminded of his selfless service and trait of secularism by one Avtar Mota who is also a poet, writer and blogger of repute who had the first hand and close knowledge of Premi's secular credentials. Let me narrate an anecdote from the life of this great secularist and his selfless services to the Kashmiri society. Avtar Mota was a bank manager and there was a Muslim women from Mochi strata who sweeps the bank premises and she was requesting the manager to get her



regularised as a permanent sweeper. Mota Sahib told her that she cannot be regularised and one day he send the proposal for regularisation to regional office and it came back with the remark that the area of the bank premises is small and so she cannot be regularised as a sweeper. There was a peon named Sarvanand and one fine day he informed me that Premi Sahib is approaching the bank and he went on adding that Premi ji is a poet, writer, secularist ,patriot and what not? I told him that I was no knowing him. Premi ji came to the bank and we where busy in gossip and one thing was also peculiar about Premi ji and that is he was very talkative. The Muslim women sweeper saw us talking and she took Premi ji for a politician and a minister and requested him to regularise her on the post of sweeper. On hearing this Premi ji asked me whose authority is competent to

regularise her as a sweeper and Mota Sahib said that regional manager of the PNB is the authority to regularise her and he asked for the phone number and Mota Sahib gave the phone number and went away. A few days later Mota Sahib was informed by an officer second to RM of the fact that Premi Sahib has approached to RM and is forcing and persuading RM to regularise the women sweeper belonging to lower strata of society and asked me to send a fresh proposal of her regularisation mentioning therein the area the compound of the bank and mention that pensioners and other customers are being accommodated in the area and Mota Sahib did the same and sent the proposal a fresh and after few days an order from the Regional office came regularising her as the permanent sweeper. This clearly shows how much secular and selfless was Premi jee who got the women sweeper from MOCHI community regularised. But the height of injustice is that such a great secularist and selfless man who got a Muslim women from Mochi community regularised and one is at a loss to understand that such a great human being was sadistically and brutally killed along with his son by the Islamist terrorists. It is a big question mark on the Kashmiriyat? And Kashmiris Hindu-Muslim unity and harmony. He was a renowned freedom fighter, a true Gandhian, a secularist, a poet, a writer and above all a great humanist who throughout his life served Kashmiri society. Premi was a philanthropist and a social reformer and he solemnised the marriages of Kashmiri Muslim widows and he was at the forefront of social services and reform movement in Kashmir. His services as a true Gandhian were recognised by Mahatma Gandhi. As a freedom fighter, Premi was jailed several times during the freedom movement and Kashmiri society is proud of Premi for being a great freedom fighter, a staunch patriot, nationalist to core and an astute secular man who always wanted that people of all faiths should live and progress side by side. He was a broadcaster, social reformer, an intellectual giant, a researcher and a secularist to the core and thus he is remembered for his qualities of head and heart by the people of Jammu and Kashmir particularly by Kashmiris. He was a philanthropist, litterateur and was an eyesore of those who believed in extremism and

communalism. He served the people of Kashmir as a reputed teacher and guided and counselled many students and that is the reason that Premi ji stood tall among the great men of Kashmir. Premi was a great poet and writer and has penned more than dozen books and has also translated many books and works of publication. Among books penned by the following can be enlisted – He also translated Bagved Gita, Gitanjali and Ramayana in Kashmniri. Premi was known for his contributions to Kashmiri society and he championed the social reform of remarriage of the Muslim orphan girls. He was a very respectable figure in Kashmir and more so in his home district of Anantnag. Premi was a famous literary giant and genius and secularism, pluralism and communal amity were ingrained in his blood and flesh and up to the very tragic end of his life, he worked hard for the Hindi-Muslim unity. Premi and his family stayed put in their native village of Sofshalli when their community of KP's migrated very involuntary under the threat of terrorism in the hay days of militancy in early 1990 and he thought that no harm will be done to him and his family as he was a darling of people in his district. But Premi jee proved wrong as unfortunately on May 1, 1990, he along with his younger married son Virendra 27 year old were brutally killed and the whole Kashmir was shocked but could not gave vent to their grief, sorrow and condemnation for the fear of terrorists. Premi was an institution in himself and he symbolized secularism and nationalism and Kashmiris of all hues will continue to remember him for his unmatched services to the society. The void created by his untimely and tragic death will not be filled for many years to come. Let me conclude this write up with the Urdu couplet which runs as "Hazaroo Sal Nargis Apni Banoori pa Roui the, Badi Mushkil se Hoota Hai Chaman Mai Dedavar Paydha" and this couplet very well fits Premi Ji. May god give peace to his soul and give us the strength to carry forward his mission of service to mankind without any distinction of religion and faith. This will be the true tribute to the great personality.

[The author is a columnist, social, KP activist & Freelancer]



Tej N Dhar

KASHMIR KE HAMLAWAR

The English translation of Akbar Khan's book *The Raiders of Kashmir* by Sanjeet Shrivastav

Delhi: Akshya Prakashan, 2024

Price Rs - 300

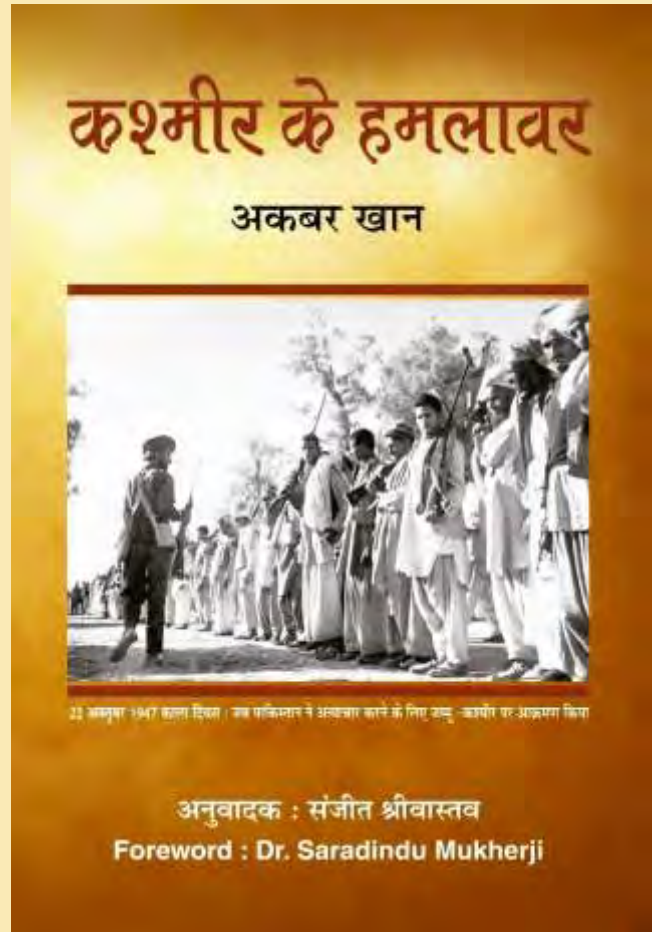
Pages: xx+160; paperback

Akbar Khan's book is an important and interesting addition to the works that are still being written by researchers to unravel several hitherto unknown aspects of the Pakistani raid on the state of Jammu and Kashmir that took place soon after the Maharaja acceded to India in 1947. What makes it special is that it has been written by a known Pakistani army officer, who participated in it right from the time it was conceived to the time it ended in a ceasefire between India and Pakistan. Spread over nineteen chapters, the book provides a detailed account of how the attack was arranged, why it took the course it did, and why it did not yield what the Pakistanis wanted.

To lend the account a tinge of drama, Khan begins it when the raiders had reached the outskirts of the city of Srinagar, with the intention of capturing the state capital and dreaming of moving from there to the Indian capital. But because the Indian army had already landed in Kashmir, they could not enter the city and were compelled to beat a hasty retreat.

Khan explains that Pakistan was forced to use the expedient of a raid because it was denied its legitimate claim over the state. The state's geographical proximity to Pakistan and the discontent of the Muslim population with the rule of the Maharajah, who had put their leaders in jail, clearly showed that its accession with Pakistan was a certainty. But Maharajah's indecisiveness and the last-minute work of the Radcliffe Committee to create room for a small connection of the state with the Indian territory tilted the balance against Pakistan.

Khan provides details about how the raid, which was no less than an invasion, was conceived as a people's raid with which the Pakistani army had no connection. His way of describing the raiders as descendants of their ancestors, who poured into the subcontinent through the mountain



passes of the Frontier, shows the mindset of a person who is filled with the glory of Muslim conquests in history. But this does not prevent him from saying that the army provided little material help to the raiders. In fact, they could not arrange even enough weapons for them. Khan believes that because of the half-hearted role of the army, dictated by the fear of inviting international attention, the raid lacked a cohesive central control. Interestingly, the raiders got active professional support from the INA professionals who had been trained by Subhash Bose during India's freedom struggle.

Akbar documents the events that shaped the raid, provides the profile of the raiders, and shows how they moved swiftly into the state territory because the Muslim contingent of the Maharajah that guarded Muzaffarabad switched its loyalty towards them. His renewed plea with his government for the active intervention of the army met with resistance because it feared that this could encourage India to attack Pakistan, which they would have found difficult to manage.

Khan also writes how Jinnah's attempt to attack Jammu could not materialize because the top British general of the army who had to authorize the attack was in New Delhi. Keeping the Indians busy in Jammu could have affected the movement of the army to the Valley and the course of the raid. Despite handicaps, the Pathans, on whom he heaps great praise, reached the fringes of the city but had to retreat because India had the tactical advantage of the air force. Khan's plea for attacking Jammu was ignored.

Khan gives the impression that the retreat of the raiders was unfortunate, and something needed to be done to arrest its adverse consequences. So, he worked extremely hard to collect a group of patriotic people to collaborate with him, because he did not want the gains made by the raiders go waste. His primary objective was to stop the Indian army from gaining control of the areas that the raiders had secured for the country. In several chapters, Khan provides minute details of the small operations that he undertook to engage the Indian army at various locations to prevent them from moving beyond Uri. He documents how a new government was set up in the liberated area of the state which was called Azad Kashmir to make it known that the Maharaja had lost control over the state. He also gives details about how the conflict was taken to areas on the side of Jammu, and how eventually the cease fire came into effect on 31 December 1948. If this had happened a little earlier, he argues, Pakistan would have gained control of Poonch, too.

Perhaps because Khan was doing things on his own and consistently finding fault with the Pakistani high command, he was arrested and charge sheeted. He denied the charges and said that they were fabricated only to malign him. That he was freed after three months shows that he could have been right. His obsession with Kashmir is so strong that towards the end of the book he even writes a chapter on how to keep the pot boiling in Abdullah's Kashmir. He lists a series of measures that could help Pakistan to deal with the Kashmir issue, which could lessen its financial burden, and help it to spend the money saved on its developmental activities.

The translation reads well, and the book provides two added benefits. One is a detailed introduction to the volume by Dr. Saradindu Mukherji, which puts the raid in its historical perspective and discusses some of its key features that have a bearing on Kashmir's accession and the issues that it created in India Pakistan relations. The second is an account of C P Gupta, a survivor of the raiders' brutalities in Mirpur, that he published in the newspaper *The Daily Excelsior* of 24-11-2013. This is a gruesome account of the atrocities of the raiders on the city of Mirpur in which out of a population of 25,000, 18,000 men, women and children were brutally slaughtered on 25 November 1947.

Khan's book deserves to be read not only because it is written by an army general who was actively involved in the operation and management of the raid but also for clarifying why Kashmir has become an important part of the Pakistani psyche, an unfulfilled dream of taking over the Valley.

BOOK DISCUSSION ORGANIZED BY AIKS IN NEW DELHI

A book discussion on *The Kashmir Chronicles*, authored by Dr. Vijay Sazawal, was organized by the All India Kashmiri Samaj (AIKS) at Samavar Hall, Greater Kailash, New Delhi, on 18th May 2025. The function was presided over by Sh. Vivek Tankha, MP, and the book review was presented by Ashok Manwari.

Earlier, the book was released at an event at the Constitution Club, New Delhi, by MoS PMO Dr. Jitendra Singh. Ravinder Pandita, President of AIKS, welcomed the Chief Guest and delivered the keynote address, emphasizing the vital role of civil society in Kashmir.

Sh. Vivek Tankha, while endorsing the abrogation of Article 370, stated that true peace in the Valley would only be achieved when Kashmiri Pandits return to their homeland. He is the only Member of Parliament of Kashmiri Pandit origin and had earlier moved a three-day motion on the Resettlement Bill 2023 in the Rajya Sabha.



He also recently raised the issue of the return of Kashmiri Pandits and the reopening of Sharda Peeth, modeled after the Kartarpur Corridor, during Zero Hour in the last Parliament session.

The event was anchored by Sudhir Shah, Treasurer of AIKS. Prominent AIKS members in attendance included Vijay Kashkari (Sr. Vice President), M. K. Pajan (Vice President), Arun Shali, and Sanjay Sapru.

Media Coverage of the Event

Book Discussion organized by AIKS in New Delhi



A book discussion on a book titled 'The Kashmir Chronicles' authored by Dr. Vijay Sazawal was organized by All India Kashmiri Samaj (AIKS) at Samavar Hall, Greater Kailash, New Delhi yesterday. The function was presided over by Sh. Vivek Tankha MP and the book review was presented by Ashok Manwari. Earlier the book was released at a function at Constitution Club, New Delhi by MoS PMO Dr. Jitendra Singh. Ravinder Pandita, President of AIKS, welcomed the Chief Guest and delivered the keynote address, emphasizing the vital role of civil society in Kashmir. Sh. Vivek Tankha, while endorsing the abrogation of Article 370, stated that true peace in the Valley would only be achieved when Kashmiri Pandits return to their homeland. He is the only Member of Parliament of Kashmiri Pandit origin and had earlier moved a three-day motion on the Resettlement Bill 2023 in the Rajya Sabha.

AIKS hosts discussion in Delhi on Sazawal's book

The function was presided over by MP Vivek Tankha and the review was presented by Ashok Manwari.



AIKS organizes book discussion in New Delhi



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AIKS organises discussion on book "The Kashmir Chronicle" In Delhi

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Mountain Valley Kashmir 2

Book Discussion organized by AIKS in New Delhi



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ALL INDIA KASHMIRI SAMAJ (REGD.)

(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

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New Delhi

Dated: 12 May' 2025

PRESS RELEASE

AIKS (All India Kashmiri Samaj), through a resolution, flays the unwarranted trolling of Foreign Secretary Sh. Vikram Misri and his family. A forthright officer of the civil services doing his job honestly for the Nation. His being abused is condemnable. The community of Kashmiris is hurt and expects that the Indian State takes notice of it and punishes the culprits.



Officers of the Civil Service work for the government and uphold the laws and policies of the government. Sh. Misri was doing his job. It seems that those who have abused the Foreign Secretary are of unsound mind and do not know the basics about how government officers work in a democracy.

President of AIKS Ravinder Pandita has demanded action against the culprits from Government of India

(RAVINDER PANDITA)

President AIKS

AIKS affiliated Units at:

Inland: Agra, Ahmedabad, Allahabad, Ambala, Amritsar, Bangalore, Bahadurgarh, Baroda, Bhopal, Chandigarh, Dehradun, Delhi, Dharamshala, Faridabad, Ghaziabad, Gurgaon, Gwalior, Hyderabad, Indirapuram, Indore, Jabalpur, Jaipur, Jammu, Jodhpur, Kolkata, Lucknow, Ludhiana, Mumbai, Moradabad, Nagpur, Noida, Panchkula, Pune, Ranchi, Sahibabad, Shimla, Srinagar, Udaipur, Varanasi, Tilangana, Karnal
Overseas: U.K. & U.S.A



Kashmir News

The Sri Sri Mangleshwar Bhairava Asthapan Trust (Regd.) celebrated the Janmotsav of Sri Sri Mangleshwar Bhairava Nath Ji Maharaj



The Sri Sri Mangleshwar Bhairava Asthapan Trust (Regd.) celebrated the Janamotsav of Sri Sri Mangleshwar Bhairava Nath Ji Maharaj on Friday, 18th April 2025 at the sacred premises of Mangleshwar Bhairava Asthapan, located at Namchibal, Fateh Kadal, Srinagar, Kashmir.

The celebration was held with great devotion and enthusiasm, drawing a gathering of approximately 150 to 200 devotees and visitors who participated in the spiritual event and paid their respects.

*R.K. Saproo
Chairman*

Sri Sri Mangleshwar Bhairava Asthapan Trust

Jammu News

UT J&K takes Steps to Ensure Safe Kheer Bhawani Mela

The Chief Minister and his UT officials are taking measures to ensure May 20: Chief Minister Omar Abdullah said the Government is taking adequate measures to ensure the safe and smooth conduct of the Amarnath Yatra and Mela Kheer Bhawani in Kashmir.

After paying obeisance at the revered Kheer Bhawani temple in Ganderbal, the CM said the administration is making necessary arrangements, including security measures, for the event.

CM took stock of the facilities available for devotees for the forthcoming Mela Kheer Bhawani, where he interacted with the temple management and devotees, who brought several issues to his notice.

Meanwhile, the Chief Secretary, Atal Dulloo, in a high-level meeting, asked the divisional administrations of both the regions of Kashmir and Jammu to ensure immaculate arrangements for the peaceful and successful celebration of the annual Kheer Bhawani Mela, which will be observed on June 3.

The Chief Secretary emphasized the need for the Divisional Commissioners and Relief Commissioners to work closely together to ensure a pleasant pilgrim experience. He called upon them to make all arrangements for transportation, accommodation, power, water, sanitation, medical aid, and security as well.

The Chief Secretary also assessed the transportation arrangements for devotees' journeys, the condition of the road leading to this Shrine, accommodation for night stays, and the provision of essential supplies to be made for the smooth conduct of Mata Kheer Bhawani Mela this year.

Earlier, Divisional Commissioner Kashmir chaired a detailed review meeting with officials from various departments to take

the stock of the amenities to ensure a smooth and spiritually enriching experience for devotees during the upcoming Mela Mata Kheer Bhawani. Div Com stressed timely desilting of the canal at Tulmulla, beautifying temple surroundings, repairing approach roads, and restoring non-functional streetlights. He directed security arrangements, deployment of SDRF teams and fire tenders near the Shrine. Departments were instructed to nominate nodal officers to ensure effective coordination throughout the festival. He also directed providing special transport facilities for migrant employees wishing to attend the mela. The Health Department was asked to position skilled medical teams, while the Food, Civil Supplies & Consumer Affairs Department was directed to ensure an uninterrupted supply of essentials, including LPG.

Deputy Commissioners of all concerned districts were briefed on ongoing preparations, while representatives from Kashmiri Pandit organizations shared their suggestions for a smooth and safe celebration.

Deputy Commissioner Ganderbal has directed all the concerned departments to ensure upgraded and timely completion of all preparations for the smooth celebration of the annual Kheer Bhawani Mela 2025 at Tulamulla Ganderbal. He has issued specific instructions for providing uninterrupted power and drinking water supplies, availability of adequate transport, sanitation and mobile toilet facilities and overall cleanliness in and around the temple premises.

DC reviewed the status of ongoing preparations, such as installing street lights and drinking water facilities, making provisions for mobile toilets, macadamizing roads, cleaning, and setting up stalls.

Deputy Commissioner Ganderbal has issued directives to Assistant Commissioner Panchayat, Executive Officer, Municipal Council Ganderbal, to ensure uninterrupted power and drinking water supplies, adequate transport facilities, toilet facilities, and sanitation in and around the temple premises.

PNBMT Commend the role of the Government and, Armed Forces against Terror

Prem Nath Bhat Memorial Trust (PNBMT) in a meeting passed a resolution expressing profound appreciation for the exemplary leadership of Prime Minister, Narendra Modi, especially in the aftermath of the tragic events in Pahalgam and the subsequent bold and effective military operations launched under his guidance.

The Trust lauded the Government for its unflinching and determined stance against terrorism. Members commended Modi for steering the country through a complex and emotionally charged period with resolve and strategic foresight. The Trust emphasised that India's promising position has yielded tangible results, most notably the neutralisation of the terrorist infrastructure.

The Core Group also addressed the recent unwarranted trolling of India's Secretary, Vikram Misri, who is at the forefront as the spokesperson of Operation Sindoor. The members expressed their unequivocal support for Misri, calling him an "illustrious son of the soil" and a "distinguished diplomat with an unblemished record of service, integrity, and brilliance."

KPs Celebrate Manglishwar Bhairav Jayanti

Manglishwar Asthapan Prabandhak Committee, Sirnoo Monghama Pulwama, organized a programme on Sri Manglishwar Bhairav Maharaj's anniversary at Sri Gita Bhawan Mandir Complex in Muthi, Jammu.

Sri Bhairav Maharaj performed a ritualistic puja under the guidance of noted religious scholar Amar Nath Raina. All the devotees attended the Maha Arti and sought blessings.

Mahant of Sri Govind Ji Goudia Math, Jammu, Radesh Dass Ji, gave an eloquent discourse on the holy Bhagwa Puran. SMAP's secretary, Sunil Bhat, explained the necessity of coordinating the efforts of fellow community activists to rebuild the destroyed

temples and other religious properties in Kashmir. A brief programme was also celebrated at the Asthapan site in Pulwama.

Involve Religious Scholars for Return of KPs, MLA Suggests GOI

Temples & Shrines Prabandhak Committee (TSPC), Tral honoured Awantipora MLA Tral, Mohd Rafiq Naik at a grand function at Community Hall Muthi Jammu last month.

On the occasion, the President of TSPC submitted a memorandum to him highlighting various issues of encroachments and the dilapidated condition of temples and shrines situated throughout the length and breadth of the sub-district, Tral, and sought his assistance in mitigating these issues being confronted by the community.

The memorandum stressed the issue of reconstructing Mahakali Asthapan, the encroachment of land at Pinglish, and the demarcation of cremation grounds. In addition, the land of Ahale Hanood in various villages previously inhabited by the KP community was also raised.

MLA in his address assured that he will continue to follow in his father's footsteps irrespective of politics. He further said that Kashmir and Kashmiriyat are incomplete without Pandits. He suggested that the Government of India need to involve religious scholars, preachers of the majority community in making a congenial atmosphere which will help in return and rehabilitation of Kashmiri Pandits who are an inseparable part of the Valley.

J L Pandita, general secretary of the Committee, presented a vote of thanks.

Editing: Vijay Kashkari
Source: Agencies

JKAACL Pays Glowing Tributes to Sarwanand Kaul Premi and his Son Virender Koul on Their 35th Balidaan Diwas

Jammu, April 29: The Jammu and Kashmir Academy of Art, Culture and Languages (JKAACL) today observed the 35th death anniversary (Balidaan Diwas) of Shri Sarwanand Kaul "Premi", a legendary

freedom fighter, noted academician, and renowned Kashmiri poet-author, and his son Virender Koul, who were martyred by terrorists in 1990 in Kashmir.

A solemn yet impressive function was held at the K.L. Saigal Hall, Writers Club, Jammu, where a cross-section of society, including eminent writers, poets, intellectuals, and academicians, gathered to pay heartfelt tributes.

The function was graced by Shri Atal Dulloo, IAS, Chief Secretary of the UT of J&K, as the Chief Guest. Prof. Rattan Lal Hangloo, former Vice-Chancellor of Allahabad University, and Shri Brij Mohan Sharma, IFS, Principal Secretary to the Government, Culture Department, was the Guests of Honour.

Ms. Harvinder Kour, JKAS, Secretary, JKAACL, and Shri Rajinder Premi, son of the late Sarwanand Premi, also shared the presidium.

In her welcome address, Ms. Harvinder Kour described Shri Premi as a true son of the soil, who contributed immensely not only through his literary genius but also through his courageous role in India's freedom movement and his unwavering commitment to communal harmony. She affirmed JKAACL's continued dedication to honouring his legacy annually.

Shri Rajinder Premi, in his address, spoke in depth about his father's multifaceted personality and lifelong service to humanity. He also paid homage to other martyrs, including those of Pahalgam, Wandhama, Sangrampora, Nadimarg, Chattisinghpura, Prankote, and Bhaderwah, expressing solidarity with their families.

Dr. Sohan Lal Koul presented a scholarly paper in Kashmiri, illuminating Shri Premi's towering contributions to Kashmiri language and literature. He hailed him as a secularist, Gandhian, and a humanitarian who translated Geetanjali, the Bhagavad Gita, and the Ramayana into Kashmiri and Urdu.

Shri Brij Mohan Sharma praised the extensive contributions of Shri Premi and expressed the department's willingness to promote his message of peace and brotherhood.

Prof. Rattan Lal Hangloo, reflecting on his student days, remembered Shri Premi as an inspiring teacher and scholar who shaped the intellectual future of many in Kashmir. He urged the UT Government to duly recognize Shri Premi's contributions.

Shri Atal Dulloo, IAS, emphasized Shri Premi's role in fostering peace, harmony, and culture. He assured the audience of the government's commitment to preserving and promoting his literary and cultural legacy.

Shri Autar Mota, in his detailed paper, highlighted Shri Premi's involvement in the freedom struggle, his close association with poet Mehjoor, and his immense literary and social contributions.

Poetical Tributes Session:

The second session featured poetic tributes presided over by Dr. Arvind Karwani, Relief Commissioner (Migrants), J&K, and Shri Sanjeev Rana, JKAS, Additional Secretary, JKAACL.

Notable poetic tributes included:

- ❖ Sh. Ashok Gowhar, student of Late Premi
- ❖ Sh. Balmukund Sanyasi, highlighting Premi's messages of brotherhood
- ❖ Sh. Satish Safeer, with his evocative poem
- ❖ Smt. Santosh Shah Nadan, Smt. Kusum Shardha, and Smt. Rajni Dhar Bahar, who moved the audience with thought-provoking Kashmiri poems
- ❖ Dr. Ramesh Nirash, who recited a nostalgic Hindi shraddhanjali
- ❖ Dr. Roshan Saraf (Roshee Roshee), known for his unique poetic tone
- ❖ Sh. Maharaj Krishen, who presented a

moving Urdu poem encapsulating Shri Premi's moral values

In his presidential address, Dr. Arvind Karwani stressed the importance of carrying forward the mission of Late Shri Premi to promote harmony and peace across the Union Territory.

*Press Release
By: Rajinder Premi*

Tiranga Rally Successfully Held on Thursday, May 15, 2025

A grand Tiranga Rally took place in Jammu, showcasing solidarity and patriotism for our brave soldiers and honourable Prime Minister. The rally, which commenced at Indira Chowk and culminated at Vikram Chowk, saw a large gathering of enthusiastic participants.

The event demonstrated the community's unwavering support for the nation and its heroes. Participants waved the national flag, singing patriotic songs and chanting slogans that echoed the spirit of unity and pride.

The rally concluded with a sense of pride and fulfilment, reaffirming the commitment to the nation.

Spiritual Grandeur Marks Maha Yagnya at Zeashta Devi Shrine

The Zeashta Devi Prabandhak Committee (ZDPC) conducted the sacred Maha Yagnya on 18th May at the revered Zeashta Devi shrine with immense spiritual fervor and devotion. The event witnessed participation from thousands of devotees who gathered to offer prayers and seek divine blessings.

Prior to the commencement of the Hawan, the 11th edition of the much-anticipated 'Zeashta Sandesh' was formally released, capturing the essence and activities of the Sanstha. This was followed by the auspicious inauguration of the newly constructed Hawan Shalla by NARI SHAKHTI, marking a significant milestone in the development of the shrine's facilities.

In a deeply symbolic gesture, the Zeashta Devi flag was hoisted in the presence





of devotees and dignitaries, evoking feelings of unity, tradition, and devotion.

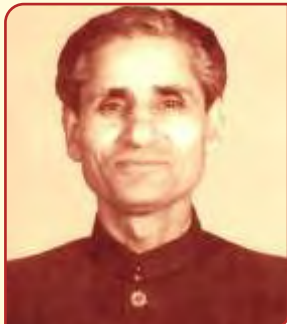
The day-long event was further dignified by the presence of several prominent personalities, including the Hon'ble Lieutenant Governor of J&K, SH. MANOJ SINHA top Army officials, High Court judges, DC Srinagar and respected members of the civil society.

The Maha Yagnya concluded on a blissful note with Purna Ahuti followed by the distribution of prasad among the devotees. The entire event was managed and organized by ZDPC under the dynamic leadership of president ZDPC Sh. Ravinder Kumar Jogi

*P.L. Pandita
Publicity secretary*

REMEMBRANCE

35th Balidaan Diwas (01-05-2025)



Pt. Sarwanand Kaul Premi
(02.11.1924 - 01.05.1990)



Pt. Verinder Kaul Veer
(29.05.1962 - 01.05.1990)

You were a great visionary, patriot, affectionate, selfless and a true Karmayogi. You inherited wealth of rich ideals and served mankind with dedication.

Your teachings will continue to inspire us forever. We owe our today and tomorrow to your love, noble thoughts and valuable guidance. We all grew-up with your unparalleled wisdom, warmth, cheerfulness and strength. You will live forever and your light will always guide our path.

We salute you today and reaffirm our dedication for the ideals dear to you.

We pay our respectful homage to you in a spirit of gratitude, indebtedness and humility.

In reverence -

Samast Parivar, Relatives and friends.

Agriculture Education in India

India's history of agriculture dates back to the Neolithic period. It ranks second worldwide in farm output. According to the International Labour Organisation (ILO), in 2022, 43 per cent of the country's workforce was employed in the agriculture sector. The Indian Economic Survey 2020 -21 reported that agriculture employed more than 50% of the Indian workforce and contributed 20.2% to the country's GDP.

Agriculture comprises sectors like animal husbandry, forestry, and fisheries. In 2020, it accounted for 17.5% of the GDP and 41.49% of the workforce. India ranks first in the world with the highest net cropped area, followed by the US and China.

Agriculture has evolved in India over thousands of years, and early agricultural practices are well documented in the Upanishads and Vedas. However, there was no formal system for agricultural education until 1877, when the first Agricultural College was established at Saidapet, which later shifted to Coimbatore.

The research input in providing improved technologies significantly contributed to the phenomenal increase in agricultural production. In some other parts of the country, agrarian education started as a part of engineering colleges like the Bengal Engineering College (then known as Civil Engineering College), Shivpur, which started agricultural education as the formal curriculum in 1898. It was only in the beginning of the 20th Century, the need of formal agricultural research and education on a larger scale was realized with the establishment Imperial Agricultural Research Institute (IARI) at Pusa, in 1905, where the agricultural education programme of the Civil Engineering College, Shivpur, had shifted a year earlier. Pusa, situated in the heart of the Indo-Gangetic plains in North Bihar, was selected as it is one of the richest agro-ecological regions of the world. Establishment

of IARI in 1905 was followed by the establishment of colleges at Kanpur, Nagpur, Lyallpur and Coimbatore in 1906, Pune in 1907 and Sabour in 1908. Right from its inception, IARI has been developing trained manpower for the country and training officers of the Department of Agriculture. High demand for such training led to the start of formal training courses, leading to a two-year Diploma of Associateship of IARI from 1923 to 1957.

The Ministry of Education recognised the Associateship of IARI as equivalent to the M.Sc. degree of Indian Universities in 1949. The Associates of IARI became the backbone of the National Agricultural Research System (NARS). The Institute shifted to its present location in New Delhi in 1936 and was renamed the Indian Agricultural Research Institute (IARI) in 1947.

Immediately after independence in 1947, the Government of India formed the University Education Commission under the Chairmanship of Dr. S. Radhakrishnan. The commission submitted a report in 1949 and recommended the establishment of 'Rural Universities'. The Rural Universities were proposed to be autonomous and free to develop their own programmes, syllabuses, curricula, and regulations to teach all subjects, including literature, history, philosophy, psychology, social sciences, mathematics and the natural sciences. The concept of a rural University was very similar to the Land Grant Colleges. Subsequently, two joint Indo-American Teams of Agricultural Research Education (1954-55 and 1959-60) also endorsed the recommendation of the University Education Commission. They suggested the establishment of Agricultural Universities in various States of the Country on the pattern of the Land Grant Colleges of the USA. The first State Agricultural University (SAU) was established in 1960 at Pant Nagar, UP. As of January 2021, 64 agricultural universities

recognised by the Indian Council of Agricultural Research (ICAR) are operational in the country. Agricultural education in India is in tune with fast-changing national and international development.

So, agricultural graduates with knowledge, skills, ability, and entrepreneurship are needed to provide a class of village-based services such as diagnostic laboratories, advisories on new innovations, markets, and avenues of development assistance for corporate and contract farming.

The ICAR (Indian Council of Agricultural Research), is the authority to promote and ensure quality assurance in agricultural education. ICAR established IARI (Indian Agriculture Research Institute) 1958 for postgraduate education.

India has a network of State Agricultural Universities, specialised Veterinary and Animal Sciences and Horticulture and Forestry Sciences Universities, Central Agricultural University, Institutes having Deemed-to-be-Universities status, Central Universities with Agriculture faculty like BHU, Varanasi; AMU, Aligarh; Vishwa Bharti, Shantiniketan and Nagaland University. The universities are modelled on the US land grant university pattern with integration of education, research and extension education. With about 265 constituent colleges having about 35,000 student intake capacity, imparting education in 11 major disciplines at the undergraduate level and about 95 subjects at the post-graduate level. In higher agricultural education, about 55% of students are from rural backgrounds and, on average, 36% are female.

Besides, the IIT, Kharagpur imparts education in the field of Agricultural Engineering, and about 100 privately owned colleges, the majority of them affiliated to general universities, while some, particularly in the States of Maharashtra and Chhattisgarh, are affiliated to the State Agriculture Universities, impart higher agricultural education to over 10000 students annually.

Agricultural education needs to be coordinated with existing and emerging issues related to the WTO (World Trade Organisation) and free market economies. Worldwide,

agriculture is becoming competitive price-wise and its produce is of acceptable quality. Price and brand equity have become more prominent than before.

Subjects like biotechnology, nanotechnology, precision agriculture and information and communication technology, legal aspects, good practices of trade, ethics of IPR and GMO, market intelligence and modern information and communication techniques have become more critical subjects for the modern agriculture education. The ICAR Vision 2030 emphasises the need to strengthen and streamline higher agricultural education to meet the future challenges through pioneering science and technology.

Smart Agriculture Education

The term smart agriculture refers to the usage of technologies like Internet of Things, sensors, location systems, robots and artificial intelligence on your farm. The ultimate goal is increasing the quality and quantity of the crops while optimizing the human labour used.

The new farm management approach leverages Geopolitical Systems (GPS) and Artificial Intelligence-enabled software for precise mapping of farmlands and ensuring individual fields or crops get precisely the inputs they need for optimum productivity.

Drones used in agriculture

Crop monitoring: Drones can provide a bird's eye view of crops, allowing farmers to monitor their growth and health, identify issues early, and make timely interventions.

- ❖ **Precision spraying** : Drones can help reduce environmental impacts and input costs by applying chemicals more precisely.
- ❖ **Field mapping** : Drones can automate the process of mapping fields, which can improve efficiency, especially in remote areas.
- ❖ **Farm security** : Drones can help monitor the security of farms and ranches, which can be especially useful for large properties or hard-to-reach areas.
- ❖ **Soil monitoring**: Drones can be used to monitor soil conditions.
- ❖ **Livestock management**: Drones can be used to count and monitor livestock movement.
- ❖ **Irrigation monitoring**: Drones can help monitor irrigation needs.

❖ **Collecting samples:** Drones can be used to collect soil and water samples.

Drones can also be used for locust control.

To fly a drone, you need to obtain a certificate from the Federal Aviation Administration (FAA). The type of certification required depends on how the drone will be used and where it will be flown.

Agriculture-Specific Training:

Many courses are tailored to the specific needs of agricultural applications, focusing on topics like crop monitoring, spraying techniques, and precision farming.

A one-year course that provides professional skills and knowledge, as well as employability skills. The course is delivered nationwide through a network of ITIs. After completing the course, trainees receive a National Trade Certificate (NTC).

A course at Centurion University that focuses on precision agriculture. The course covers topics such as gerbera, orchid, and rose production, as well as crop health monitoring and management.

A school at Adamas University that offers courses in both classical and futuristic agriculture. The school's mission is to prepare students to be the next generation of agricultural-professionals.

Namo Drone Didi Scheme:

The government's Namu Drone Didi scheme provides training and support to women-led Self-Help Groups (SHGs) to use drone technology for agricultural services, offering a subsidized drone and training package.

Career in Agriculture and Allied Sciences

Agriculturalist, Agriculture Engineer, Agriculture Technician, Agrobiologist, Apiculturist, Arborist, Biological Scientist, Biotechnologist, Botanist, Commodity Trader, Conservation Scientist, Crop Insurance Manager, Dairy Product Managers, Dairy Scientist, Dairy Technologist, Dietician, Environmental Scientist/Engineer, Floriculturist, Farm Production Manager, Food Process Engineer, Food

Chemist/Microbiologist/Researcher, Forest and Conservation Technicians, Forest and Conservation Workers, Foresters, Horticulturist, Irrigation Engineer, Phytopathologist, Plant Breeder, Plantation/Farm Manager, Rice Breeder, Seed Technologist/Agronomist, Sericulturist, Silviculturist, Soil Scientist, Viticulturist, Weather/Crop Forecasting Expert, etc.

References:

1. National Agricultural Education Day Lecture IARI
2. NAEP-Project document
3. <https://en.wikipedia.org/>

Indian Council of Agricultural Research (ICAR)

Admission to UG/PG/ (AIEEA) and JRF/SRF(Ph.D.) Entrance Examinations -2025

The Indian Council of Agricultural Research (ICAR) is the apex body for coordinating, guiding, and managing research and education in agriculture in the entire country under the aegis of DARE, Ministry of Agriculture and Farmers Welfare.

The ICAR-AU System of India has 74 Agricultural Universities comprising 63 State Agricultural, Veterinary, Horticultural and Fisheries Universities (SAUs).

The National Testing Agency (NTA) has been entrusted with the responsibility of conducting the Indian Council of Agricultural Research (ICAR) Entrance Examinations [AIEEA (PG) & AICEJRF/SRF(Ph.D.)]-2025 for admission to the Postgraduate and Doctoral Degree Programmes for the academic session 2025-26, as per details given below.

✓ Submit online submit application form through website Feedthrough Credit/Debit Card/Net Banking /UPI is 05-06-2025

✓ Date of Examination is 03-07-2025

Mode of Examination is Computer Based.

Pattern of Examination Multi Choice Questions (MCQs) and Objective type.

Feedback: vijaykashkari@gmail.com



AIKS Matrimonial Service



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



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



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



Seeking Alliance for my Son Date of birth:-19-12-1990, Time of birth:-9.25 pm, Place of birth:-Jammu, Height:-5'10", Qualification:-B.tech(EEE) from MDU Rohtak. Job Discription:-Marketing Director VaYu (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



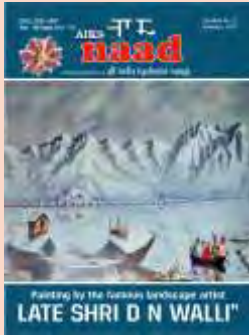
Looking for a suitable match for our son, Manik Patwari, DoB: 21-12-1994, Place of Birth: Faridabad (Haryana), Time of Birth: 09:35 AM, Height: 5'5" ft. Qualification: B-Tech (Mechanical Engineer) from Deen Bandhu Chhotu Ram University of Science and Technology, Murthal Sonipat) Haryana. Job Profile: 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



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MARTYR'S OF JIHAD IN KASHMIR

List for May Month

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

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

S No.	Martyr's Name	Location Killing	Date
1	Sh. Sarwananad Koul Premi	-	01.05.1990
2	Sh. Virender Kumar	-	01.05.1990
3	Sh. Chuni Lal Shalla	-	02.05.1990
4	Sh. Makhan Lal Thaploo	-	02.05.1990
5	Sh. Surinder Kumar Raina	Tullamula, Ganderbal	02.05.1990
6	Sh. Virender Kumar Chatta	Baramulla	03.05.1990
7	Sh. Saroop Nath	Beru, Badgam	03.05.1990
8	Sh. Mohan Lal Bhat	-	04.05.1990
9	Sh. Ramesh Kr. Raina	-	05.05.1990
10	Sh. Surinder Dhar	-	05.05.1990
11	Sh. Vinod Kumar	Natipora, Srinagar	06.05.1990
12	Sh. Prof. KI Ganjoo	Sopore	07.05.1990
13	Ms. Prana Ganjoo	Sopore	07.05.1990
14	Ms. Dolly	-	07.05.1990
15	Sh. Dev Kant Roy	Srinagar	08.05.1990
16	Sh. Bihari Lal Labroo	Anantnag	09.05.1990
17	Sh. Rattan Lal	V Khaller	10.05.1990
18	Sh. Gulshan Lal	Pulwama	10.05.1990
19	Sh. Surinder Kumar	-	10.05.1990
20	Sh. Moti Lal Bhat	-	10.05.1990
21	Smt. Babli Raina	-	10.05.1990
22	Sh. Amar Nath Bagati	Srinagar	11.05.1990
23	Sh. Omkar Nath	-	11.05.1990
24	Sh. Poshkar Nath	-	11.05.1990
25	Sh. Daya Krishen Dullo	-	12.05.1990
26	Sh. Mohan Lal	Anantnag	13.05.1990
27	Sh. Chaman Lal	Badgam	13.05.1990
28	Sh. Veer Ji @Vaid Ji Bhat	Badgam	13.05.1990
29	Sh. Ashok Kumar	Pulwama	13.05.1990
30	Sh. Bushan Lal	Srinagar	13.05.1990
31	Sh. Saroop Nath	..	15.05.1990
32	Sh. A.K.Wazir	Srinagar	15.05.1990
33	Sh. Bushan Lal Koul	Anantnag	16.05.1990
34	Sh. Bushan Lal	Anantnag	17.05.1990
35	Sh. Sham Lal Sharma	Vanpoh, Anantnag	17.05.1990
36	Sh. Suresh Kr. Kisoo	Purshiyar, Srinagar	17.05.1990
37	Sh. Chuni Lal	Habakadal, Srinagar	17.05.1990
38	Sh. Manmohan Bachloo	Baramulla	18.05.1990



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