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Bharti Raina Kaul
8130538867

LAYOUT & DESIGN
Pranav Koul, Suman Kumar
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THIS MONTH'S COVER

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Editorial



Navreh Poshte!

As we usher in the year 5102 of the Kashmiri calendar, *Navreh* arrives not merely as a festival of festivity, but as a profound reminder of our civilizational continuity. It is a celebration of time “kaal” not as a linear progression, but as an eternal cycle, deeply embedded in the philosophical consciousness of our rishis and yoginis.

Across millennia, our ancestors endured harsh climates, social upheavals, and waves of invasions, yet remained unwavering in their commitment to preserve the sanctity of their traditions. The survival of our rituals is not accidental; it is a testament to a deeply rooted cultural resilience that continues to define our identity even in exile.

The Kashmiri calendar, conceived with remarkable astronomical and philosophical insight, reflects an advanced understanding of cosmic rhythms. Through the *Nakshatra Patrika (Nech Patar)*, time was not only observed but lived, integrated into daily rituals, guiding both spiritual and temporal life. This synthesis of the cosmic and the personal remains one of the most refined contributions of our tradition.

While *Navreh* marks our New Year, its spirit resonates across Bharat in diverse yet unified expressions, Ugadi, Gudi Padwa, Cheti Chand, Navratri. The names may differ, but the essence remains singular: an

affirmation of renewal, an acceptance of life's cyclical nature, and a reaffirmation of harmony between human existence and the universe.

Yet, as we celebrate, we do so with an awareness of the world around us. Ongoing geopolitical tensions, particularly in regions such as the Middle East, signal uncertainties that may influence global and national dynamics from supply chains to economic stability. These are reminders that time, while cyclical, also brings phases of testing.

However, Bharat's journey in recent years offers reassurance. The resilience demonstrated in the aftermath of the COVID-19 pandemic stands as a powerful example of collective strength, adaptability, and resolve. Our nation's greatest asset its people continues to embody endurance, innovation, and a spirit of rebuilding.

As we step into this New Year, the underlying message of *Navreh* becomes ever more relevant: to remain anchored in tradition while adapting to the evolving rhythms of time. It is this balance that has sustained us through centuries and will continue to guide us forward.

May this year bring clarity in thought, strength in action, and peace across all realms of existence.

“Naya varsh, nayi disha, naya vishvaas.”

मनील जैन रावतक



From the *President's* *Desk*

Respected All

Namaskar to All AIKS family,

At the outset Navreh & Sounth Greetings to the whole biradari. AIKS is bringing out a special issue of Naad on this auspicious occasion.

AIKS in its yet another event celebrated International Mother Tongue Day event on 21 February. Besides release of a Book, Mushaira, importance of Mother tongue day and felicitations of stalwarts took place that was presided over by Shah Faisal IAS, Director IGNCA who lauded the efforts of our community in making all out efforts in preservation of mother tongue & culture.

AIKS has also written and demanded from Divisional commissioner Kashmir inventory of immovable properties of exiled community left behind in valley in 1990 exodus, We demand that outreach camps be immediately organized in Delhi NCR also where around 30% of kashmiri displaced Hindus live since our forced migration. Earlier too, RC office J&K has conducted a similar exercise during issuance of Domicile certificates and Ayushman coverage.

AIKS further demands that despite pursuance in the past, by many kashmiri Pandit organisations a complete inventory of Migrants immovable properties left behind in the valley has not been publicly issued. It was demanded that cut off dates of migrants revenue records be 1990 as the community fears a large scale tampering of records after the forced exodus in the valley.

And that Government should conduct a local survey regarding those migrants ancestral properties left behind, for which they do not possess any records with them. These properties are the inherited ones through a lineage.

4. that Divisional Commissioner Office should submit a detailed report of action taken so

far (ATR) to the Hon'ble High Court of Jammu, Kashmir & Ladakh at Jammu in the case : OWP No : 477/2016 titled 'All India Kashmiri Samaj & Ors V/S UOI and Ors pending adjudication (Last Date of Hearing was : 21.11.2025)

AIKS held an important meeting with Director IGNCA and dy Secretary Ministry of culture, who assured delegation of President & Vice President in this regard. We have to come together on the issue of identity front so far as Census 2026 is concerned. As we met Registrar General Census with a plea to count us as a 'Distinct identity' many pertinent points came up. Our delegation was made to convince that we will have to identify ourselves as 'Migrants 'or " displaced' under the caste sub head in 2026 census that will be taken up in April next year. Our primary objective is to get our population census correct so that even if Central & State govt too wants to go for our return & rehabilitation process, our count should reflect a correct figure..Our community is facing crisis on preservation and promotion of culture, heritage and language. All prominent KP organizations will have to deliberate on this burning issue.

So far as demand of setting up of Kashmiri academy by Delhi Government on the lines of Punjabi, Sindhi, Urdu academy in Delhi is concerned we have done a couple of follow up meetings with concerned officers and minister as well. The academy will be kept in next budget of Delhi as assured by the minister himself.. We need to create a museum and Martyr memorial.

May Sharda Mata bless us all !!

Er. RAVINDER PANDITA
Tel : 9811143024



 Sunil Kaul



General Secretary's Column

At the outset, warm greetings to the entire Biradari on the auspicious occasion of Navreh and Sounth. AIKS is also bringing out a special issue of Naad to mark this occasion.

International Mother Tongue Day Celebrated with Fervor in Delhi

On February 21st, 2026, the Centre for Kashmiri Language, Literature, and Culture (CKLLC)—the academic wing of the All India Kashmiri Samaj (AIKS)—commemorated **International Mother Tongue Day** with a grand cultural and literary event. The celebration took place at **Samavar Main Hall**, located within the **Lal Ded Centre** of Pamposh Enclave, New Delhi, drawing a gathering of approximately 85 dedicated community members.





Opening Ceremony and Institutional Vision

The proceedings commenced with a warm welcome address by **Shri Ravinder Pandita**,

President of AIKS. He greeted the distinguished guests and participants, noting that the global observance of International Mother Tongue Day has been a cornerstone of the community's calendar for over two decades.

Following the welcome, **Dr. Roop Krishen Bhat**, Chairman of CKLLC, detailed the organization's mission. He emphasized that the CKLLC remains steadfast in its commitment to the preservation and promotion of the Kashmiri language and culture. Highlighting the center's tangible contributions, Dr. Bhat showcased several popular publications in **Devanagari Kashmiri**, including:

- ❖ **Lal Ded's Vaakh and Nunda Rishi's Shruk**
- ❖ **The Kashmiri Cultural Reader**
- ❖ A comprehensive collection of biographical essays on eminent Kashmiri writers.

Literary Releases :

A Milestone for the Language

A significant highlight of the event was the official release of the "**Kashmiri-Hindi Dictionary.**" Prepared by the **Central Hindi Directorate (CHD)** under the Ministry of Education, Government of India, this monumental work was edited by a panel of scholars including **Dr. Shashi Shekhar Toshkhani, Dr. Roop Krishen Bhat, Dr. Gauri Shankar Raina, and Shri Brijnath Betab.**

Dr. Hitendra Kumar Mishra (Director of CHD) and **Dr. Shalini Rajwanshi** (Deputy Director and Project Co-coordinator) addressed the audience, discussing the

intricate process of compiling the dictionary and outlining the Directorate's ongoing efforts to bridge linguistic gaps through Hindi.

Two other notable books were also unveiled:

1. **Lal Ded's Vakh** by Shri Pushkar Nath Raina.
2. **Andrim Zarab**, a new Kashmiri novel authored by Dr. Sohan Kaul.

Honors and Awards :

The Prof. Omkar Koul Award

The prestigious **Prof. Omkar Koul Award** for the promotion of Kashmiri language, literature, and culture was presented to two stalwarts who have made indelible marks on the community's artistic landscape:

- ❖ **Shri Ravinder Kumar Bhan (Ravi Mech)**: A legendary music producer credited with over 15,000 Kashmiri songs.
- ❖ **Dhananjay Kaul**: A highly acclaimed Sufi singer known for his soulful renditions.

Both awardees were honoured with mementoes and traditional shawls in recognition of their lifelong dedication.

Keynote and Panel :

Preserving Heritage in the Digital Age

The event was graced by **Chief Guest Shri Shah Faisal, IAS**, Deputy Secretary in the Ministry of Culture. In an insightful address, he emphasized the urgent need for the **digitization** of the Kashmiri language. He advocated for the development of AI-driven software and modern technological applications to ensure the language remains relevant and accessible to younger generations.

A thought-provoking panel discussion on the **Preservation of Kashmiri Heritage** followed, featuring:

- ❖ **Shri Verendra Bangru**: An art and cultural activist with decades of experience at IGNCA.
- ❖ **Shri Sunil Raina Rajanaka**: A

Kashmiri Shiva Darshan expert and Editor of *Naad*, known for his work in digitizing Kashmiri temples.

- ❖ **Dr. Gauri Shankar Raina**: An eminent media personality, writer, and translator.

The panelists reached a consensus on the necessity of a centralized **Cultural Centre, Museum, and Library** in the National Capital Region (NCR). They called upon all Kashmiri Pandit organizations to pool their resources to establish a permanent hub where art forms and historical records can be preserved for posterity.

Cultural Finale: Poetry and Music

The latter half of the day transitioned into a soulful **Kashmiri Mushaira**, curated and conducted by the eminent poet **Smt. Sunita Raina Pandita**, who has six published poetry collections to her name. The poetic symposium featured evocative recitations by:

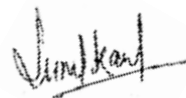
- Shri M.H. Zaffar
- Shri Roshan Lal Roshan
- Smt. Sunita Kher
- Shri Subhash Razdan
- Shri M.K. Kaul 'Bahaar'

The evening concluded with a vibrant musical performance by a group of talented young singers: **Ms. Vanshika Bhat, Ms. Upasana Pandita, Mr. Rohit Kaul, and Ms. Viteshta Kaul**. They were masterfully accompanied on the **Tabla** by **Mr. Ganesh**.

Concluding Felicitation

In a final gesture of appreciation, AIKS President Shri Ravinder Pandita presented mementoes, AIKS diaries, and shawls to all participating poets and singers. **Dr. Anil Vaishnavi** (President of KSS Gurugram) was also specially felicitated for his tireless work in preserving Kashmiri heritage within the Gurugram area.

The entire program was elegantly anchored by **Ms. Upasana Pandita**, and the day concluded with a formal vote of thanks delivered by **Shri Rajinder Premi**, Vice President of AIKS.





 Col Tej K Tikoo

BANGLADESH

AN OLD THREAT RESURFACES IN THE EAST

Events of August 5, 2024, which shook Bangladesh and resulted in the overthrow of Sheikh Hasina government, have resurrected a serious security challenge to India in the East. Prior to December 1971, when Bangladesh was East Pakistan, the threat to India had been consistently prolonged, forcing the Government of India to factor its security implications into India's defence calculus. However, after the December 1971 liberation of Bangladesh and surrender of nearly 95K Pakistani troops to the Indian Army, the threat to India in the east in general, and to northeast India in particular, had been largely neutralised. As long as Sheikh Mujibur-Rehman, the hero of the war of liberation, remained in power, India remained smug in its belief that the Indian northeast was now secure. However, after the events of Aug 15, 1975, when Sheikh Mujibur-Rehman and his entire family were assassinated, the overall situation changed drastically, with Gen Zia-ur-Rehman ascending to power after the military coup. The relations between India and Bangladesh did not turn hostile, but the level of bonhomie that existed between December 1971, and August 1975, did not survive these horrible events.



It was only later, when Sheikh Hasina, Sheikh Mujibur-Rehman's daughter, the only surviving member of the family, assumed power after Awami League was voted to power, first time in 1996, that the relations between India and Bangladesh started getting better. During Sheikh Hasina's first tenure (1996-2001), she signed the 30-year Ganga water sharing treaty with India and repealed the Indemnity Act, allowing for the prosecution of the killers of Sheikh

Mujib-ur-Rehman and his family. Between 2001 and 2009, when Sheikh Hasina lost power to Bangladesh Nationalist Party (BNP), relations between the two countries headed south, primarily because Jamaat-e-Islami, Bangladesh, shared power with BNP during this period. However, Sheikh Hasina returned to power in January, 2009, and thereafter, served consecutively for 15 long years, winning elections in 2014, 2018 and 2024. This period was marked by significant economic growth, infrastructural development and social reforms in Bangladesh. Her political opponents criticised her for authoritarianism, human rights violations and electoral irregularities. However, it goes to Sheikh Hasina's credit that between 2009-2023, Bangladesh's GDP grew at an average of 6% per annum. Similarly, Bangladesh's infrastructure improved significantly with many bridges and highways coming up. Dhaka also saw its first Metro rail connecting its millions in a seamless travel across the vast megapolis.

Though her opponents continued to blame her for human rights violations, the fact is that she provided shelter to over a million Rohingya refugees fleeing Myanmar. The relations between Bangladesh and India saw vast improvement, growing exponentially across areas covering infrastructure, economy and trade.

Sheikh Hasina was also ruthless in dealing with the assassins of her father and nearly her entire family. She followed a perfectly legal process enshrined in Bangladesh's constitution. She brought to justice many of those involved in those gruesome murders, including some important office bearers of Jamaat-e-Islami. It would be pertinent to mention that Jamaat-e-Islami had actively taken part in fighting shoulder to shoulder with Pakistan Army against the Mukti Bahini, through its armed wing, the Razakars, during its war of liberation, between March 1971 and Dec 1971. Jamaat-e-Islami was a proxy of Pakistan at that time and continues to be so even today. The close relationship between Pakistani state and

“

Indian sensitivity was directly challenged when the same threat was repeated by the leaders of the agitation, who exercised considerable influence on the interim government, on many occasions.

”

Jamaat-e-Islami of Bangladesh can be gauged from the fact that Pakistan Senate passed resolutions condemning the hanging of Jamaat leaders, such as Abdul Quader Molla, Ali Ahsan Mohammad Mujahid, Salah-ud-din Quader, Chowdhury Motiur Rahman Nizami and Mir Quasem Ali, who were all sentenced to death by lower courts and were executed between 2013-2016 after they had exhausted all their remedial options, including the rejection of their appeals by Bangladesh Supreme Court. Incidentally, on May 27, 2025, the same Supreme Court of Bangladesh later, after the dethroning of Shekh Haseena, acquitted A.T.M. Azharul Islam, a senior Jamaat leader, who too had been on the death row for war crimes committed during 1971 Liberation War.

During Sheikh Hasina's second tenure, Indo-Bangladesh relations truly flourished. Some landmark agreements were signed during this period between the two countries, including the historic Land Boundary Agreement of 2015, which resulted in exchange of many enclaves of Bangladesh within Indian borders and vice-versa, without disturbing and exchanging populations. In 2018, 130 km of Indo-Bangladesh Friendship Pipeline was laid to supply 4 million metric tons of diesel to Bangladesh, while the latter permitted India to use Chittagong and Mangla ports for transporting goods to India's land-locked northeast. Similarly, cooperation

between the two countries also extended to collaboration in the defence field, resulting in carrying out joint exercises, establishing manufacturing/service centres, training of security personnel, maintenance and other security-related issues. In Sept 2020, India operationalised the Daudkandi (Bangladesh)-Sonamura (Tripura) inland- waterway protocol on 3 September,

While relations between India and Bangladesh were proceeding well, Jamaat-e-Islami too was getting strengthened. Two factors helped this process: increasing radicalisation of Muslims all over the world, particularly in the Indian subcontinent, and also because America wanted to have a puppet in place of Sheikh Hasina in Bangladesh. American interference and desire for regime change in Bangladesh can be gauged from Sheikh Hasina's statement that "...some white man conveyed to me that America is desirous of creating an American Air Force base at St Martin's Island, close to Bangladesh's coastline at its southern edge," a demand she rejected, as it impinged on Bangladesh's sovereign right of taking all its decisions in keeping with its own interests.

As is well known, American deep state has not been averse to regime change in those countries where it finds inconvenient governments not willing to carry out its diktat. They appeared to have done the same thing in Bangladesh, turning to Soros mafia to handle 'Operation Regime Change'. It is here that the much-strengthened Jamaat-e-Islami and BNP cadres came handy. Certain issues which had created fissures in Bangladesh society were resurrected to create grievances among students. In 1972, Sheikh Mujib-ur-Rehman had enacted a law creating a quota system for jobs in govt departments and for students in educational institutions. The law was challenged in the court of law. After being held in abeyance for several years, while the adjudication process was under way, in June 2024, Dhaka High Court reinstated the system. While the quota was fixed for different categories, it was the 30% quota for freedom fighters which Jamaat opposed tooth and nail.

After all, while freedom fighters were fighting against Pakistan army in 1971, the Jamaat through its Razakars, were fighting for Pakistan Army against Freedom Fighters. On 30 July, 2025, after a prolonged agitation, the Supreme Court of Bangladesh suspended the quota system. By now, the Pakistan's ISI and the CIA had joined hands with BNP and JEI, to carry out mass protests for regime change.

With every passing day, the massive violent protests gained momentum, forcing Sheikh Hasina to use force to stop the protests, resulting in large-scale deaths of protestors. Such killings further fuelled the violence which was now directed towards supporters of Awami League, freedom fighters and all the symbols of the 1971 war of independence. The protests, now led by young students of Dhaka University and other colleges, were joined by rabid Islamists who targeted Hindus, killing many of them. These violent protests and the government's inaction against them eventually created an environment of chaos and anarchy, compelling Sheikh Hasina to abdicate and flee from the country, just before the violent crowd had reached the PM house on 5 Aug 2025. It is pertinent to mention that the Bangladesh Army itself provided an aircraft to Sheikh Hasina to fly her safely to New Delhi, India, where she lives in exile ever since.

Immediately thereafter, an interim govt



was sworn-in under Muhammad Yunus, who had been awarded Nobel Peace Prize a few decades back for his work in micro-finance banking of rural Bangladesh. On August 5, 2025, he was abroad and was flown in by the Soros group into Dhaka to be sworn in as the head of the interim govt. Yunus's animosity towards India and his love for Pakistan soon became evident, not just through his utterances but also by his actions. The students and Jamaat -e-Islam cadres got free run now. The violence against minorities, their places of worship, and Awami League cadres continued unabated and became widespread. While the world was getting alarmed, Yunus saw it as a minor law and order issue. In the meantime, many Pakistani ministers and senior Army officers, high-ranking officials of Pakistan foreign office, including its foreign minister, visited Bangladesh almost on daily basis. Anti-India sentiment was now one of the pre-eminent features of Bangladesh's foreign policy. For the first time, after East Pakistan became Bangladesh, qawwalis and Urdu poetry were recited at Jatiya press club in Dhaka to commemorate Jinnah's 76th death anniversary on 13 September 2024.

Mohammad Yunus did not just close his eyes to the wave of anti-India rhetoric of the important leaders of the interim government; he contributed directly to stoking the anti-

India sentiments, baying for Indian blood. He and his ministers, including high ranking officials, threatened India with dire consequences if India did not extradite Sheikh Hasina, who had sought shelter in India. Yunus touched India's raw nerve when he reminded India that its "seven sisters" in the northeast (referring to seven Indian states of northeast, namely, Tripura, Mizoram, Manipur, Nagaland, Meghalaya, Arunachal Pradesh & Assam) are joined with the Indian mainland only through a short corridor at Siliguri, thus rendering these states dependent on Bangladesh for everything, including their security. He further said that the Bay of Bengal was Bangladesh's backyard which also served as a life-line to these seven sisters.

Indian sensitivity was directly challenged when the same threat was repeated by the leaders of the agitation, who exercised considerable influence on the interim government, on many occasions. The true purpose about the visits of Pakistan's top generals, high ranking officers of ISI and ministers to Bangladesh, coupled with the visit of some of them to Lalmonirhaat, close to the Siliguri corridor, sealed India's suspicions. It may be mentioned that Siliguri corridor, also called the chicken's neck, is a narrow corridor with a total width of 22 Km that connects the rest of India with these seven sisters. It may be mentioned that all these northeastern states



share 98% of their borders with foreign countries and only 2% with the rest of India.

After independence, most of the northeast states were neglected by the central government, resulting in people of Mizoram, Tripura, Nagaland and Assam rising in armed revolt against the central Government. China took advantage of this simmering discontent and fuelled insurgency by training various insurgent groups in neighbouring Myanmar with which India, East Pakistan and China shared a common border. The then East Pakistan provided safe havens to such cadres for many decades. It was only when Sheikh Hasina ruled Bangladesh, that the support to such insurgents was stopped. Lately, particularly during the last decade, these states have enjoyed special status, receiving financial and other assistance at an enhanced scale. The progress made by these states during this period has been remarkable. This has helped wean the youth away from insurgency and get them into national mainstream without compromising with their identity. However, the vulnerability of the chicken's neck remains a vital security threat to these northeast states. As a matter of fact, China's aggressive posturing at Doklam in 2017, when it tried to change the status quo in the triangle formed by Bhutan in the east, India in south and Sikkim in the west, just a few kilometres north of the chicken's neck indicated China's design to threaten India's Achilles heel. Firm and resolute Indian reaction dissuaded China from indulging in any further aggressive action.

In overall security matrix, Muhammad Yunus' tenure of just over 18 months destroyed (hopefully, temporarily!) the period of healthy and cooperative relationship that existed between India and Bangladesh under the Awami League regime for nearly two decades.

After recent elections held on 12th February in Bangladesh, BNP has been voted back to power with an overwhelming popular vote, crossing even the two-thirds majority mark. Within hours of its leader, Tariq Rahman, son of the former P.M. Begum Zia and the military strongman Zia-ur-Rehman, being sworn in as new P.M. of Bangladesh,

Muhammad Yunus took a flight to the U.S. fearing backlash of those whom he had put behind bars. However, in his farewell address, India loomed large in his mind, when he said that Bangladesh could provide huge potential for the economic prosperity of the northeast region, including seven sister states, Nepal & Bhutan. He further added “that our open sea is not geographical boundary, it is an open door for Bangladesh to connect with global economy. When seen in the context of what he had said last year, viz, “Landlocked Northeast favoured the prospect of becoming an extension of Chinese economy”, which had further strained the New Delhi-Dhaka ties, his reference to seven sisters, without mentioning their being Indian states, proved beyond doubt his ill intentions. Yunis's tenure of 18 months was marked by anti-India posturing, rise of extremism, unabated attacks on Hindu minority and instability.

The chaotic state of governance that existed in Bangladesh during Mohammad Yunis's short tenure has, to some extent, been succinctly described by no less than the President of Bangladesh, Mohammad Shahabuddin. In an interview to Bangla Daily, Kaler Kantho, about a week back, while speaking about the interim government, the Bangladesh President said, “They tried to keep me in the dark. They did not want the people to recognize me. They did not allow me to attend functions abroad or within the country.” Elaborating further on the U.S.-Bangladesh relations during this period, he said, “The Bangladesh-U.S. trade deal was held in a highly secretive manner and that even the President's office was not informed about it.” This disclosure further strengthened the widely-held belief that the protests against Shekh Hasina were inspired by foreign forces.

Indications coming from Bangladesh after Tariq Rehman took over as the Prime Minister, indicate that the new government is unlikely to follow Mohammad Yunis's disruptive policies, at least for the time being. This is good news for south Asia. **END**



The momentous festival of 'Navreh' finds a special mention in the 'Brahma Purana'.

of 'Navreh' also signifies the start of 'Satya Yug', the first of the four golden eras of Hindus. 'Navreh' has historical significance as it signals the initiation of 'Vikram Samvat' to commemorate and memorialize the victory and triumph of famous king of golden era of Indian history, Chandra Gupt Maurya over 'Shakas'. 'Navreh' is the day, when the new almanac, an annual calendar of months and days with astronomical data and other related information starts for the new Hindu calendar year.

Navreh heralds the arrival of soothe season of spring when fresh life becomes evident from fields to forests with new foliage, blossoms and riot of colours in the form of flowers making their presence felt everywhere. Yamberzal or Narcissus poeticus, having white coloured petals and yellow stamens is a beautiful and sweet scented flower, which is frequently spotted from meadows to gardens. It is one of the early flowers, which announces the arrival of 'Sonth' in Kashmir. Similarly, the appealing flowers of Primula Rosea, Primulla elliptical and Primula denticulata also make their appearance immediately after the snow melts in Kashmir.

Likewise, the early migratory birds of 'Phemb-Seer' (Paradise Flycatcher), 'Poshnool' (Golden Oriole), 'Kukil' (Ring-Dove), 'Katij' (common swallow), 'Tsin Hangur (Himalayan Sterling) and 'Sheen-pipin' or Doeb-Bai (Pied-Wagtail) also proclaim the advent of 'Sonth' in Kashmir through their melodious notes.

As such, the festival of 'Navreh' is a celebration of change of season, regeneration and fertility, a journey from cold to warmth, an escape from winter confinement to social communion and a beginning for new lease of life everywhere.

The celebration of this joyous day in the medieval times also finds mention in 'Kitabul Hind', a book written by a renowned foreign voyager Al Beruni. According to him, the month of Chaitra denotes festivities for the natives of Kashmir on account of the victory gained by an ancient Kashmiri King Muttai over the Turks. In the words of celebrated historian Srivara, the Chaitra festival in ancient times in Kashmir was laced with enthusiasm and fervour to the accompaniment of lighting and merriment everywhere.

'Navreh' also marks the time to bid 'adieu' to harsh and severe winter and welcome season of spring when multitude generosity of Nature is visible everywhere. The display of new life in nature and



invigorating ambience arouses hope and inspiration even in most brazen hearts.

Prior to the festival of 'Navreh', the family priest known as 'Kul Brahman' brings to every Kashmiri Pandit family, the almanac of the New Year known as '**Jantari or Panchang** or **Nachhipater**' in Kashmiri. 'Nachhipater' is a derivation of Sanskrit word. '**Nakshetra Patri**'. The Kul-Brahman also brings the '**Kreel Pach**', which is an illustrated scroll usually having a picture of Goddess Saraswati or Goddess Sharika with a hymn in Her praise.

On the night prior to Navreh, an elderly lady of the Pandit household fills a big thali with rice. On this rice filled thali, various items like walnuts (in odd numbers usually five or seven), paddy (as per family 'reeth'), a piece of bread (usually 'Kulcha'), a lump of cooked rice, a pen, an inkpot and book, a Katori filled with curds, a currency note or a coin or a gold ornament like ring or a bangle, a pinch of salt, seasonal flowers (usually Yamberzal), a piece of medicinal herb called '**Vai**') known by the name of Sweet flag or Acorus Calamus and a mirror are arranged. The '**Nachhipatar** or **Jantari**' of the new year and the '**Kreel-Pach**' also find a special place in this rice filled thali.

This ritual is known as '**Thal-barun**'. Early in the morning of 'Navreh' well before sunrise, a female member of the family, usually a daughter, makes each and every member of the family have a 'darshan' of this thali in their respective rooms. This ritual is known as '**Buth-Vuchun**'. The ritual of 'Buth Vuchun' is said to bring happy year full of health, wealth, wisdom and good luck for the entire family. After having darshan of this thali, every elder member of the family puts some money in it, which is then taken by the girl as a gift known by the name of '**Kharch**'.

As per mythological belief, a mysterious power lies hidden in all human beings. It can be stimulated only by the use of specific symbols as our subconscious correlates fully with the symbols in comparison to the words.

As such, all the items arranged on the rice filled thali have symbolic significance.

Rice, the principle diet of Kashmiris is a symbol of abundance, life, growth, development, expansion and prosperity.

Rice, the principle diet of Kashmiris is a symbol of abundance, life, growth, development, expansion and prosperity. Rice is also an integral part of our every auspicious occasion and function in our lives. It also stands for the quality of refinement and purity in the individual life. Paddy or unhusked rice connotes unsullied clarity, natural perfection and untainted life without deception and imitation.

Cooked rice indicates metaphoric process through which paddy has passed upto the cooked form. As such, the cooked rice is a symbol of transformation and progression in life in the right direction. Besides it, the cooked rice is regarded as a '**prasad**' and gift of God to the mankind. Apart from it, paddy, rice and cooked rice being the source of survival and sustenance are symbols for our physical and mental growth. Curds is a symbolic representation for fullness, stability and cohesiveness in life. Due to its '**satvic**'-quality, curds also represent placidity, consistency and virtuous conduct in life. The next item of bread kept on the rice thali is a symbolic representation for absorption, expansion and integration in one's socio-cultural surrounding.

The walnuts indicate regeneration, evolutionary process, continuity and flow of life. The four kernals present in the walnut represent the four aspects of dharma or divinity. Wealth or arth, Kama or wish fulfilment and moksha or salvation. A coin or a currency note or a gold ring or a bangle represents good fortune, prosperity, wealth and material strength. The gold ring or gold bangle is a symbol of purity and auspiciousness. The gold metal also has religious and spiritual significance as it not only gives contentment but is also believed to drive away evil influences. The coin, currency note and the gold ornament together remind us not to shun

righteousness in the pursuit of material wealth. The medicinal herb of 'Vai' known by the name of sweet flag or Acorus Calamus is a symbolic representation for disease free life and good health.

Flowers represent freshness, hope, fragrance, compassion and feeling of concern in life. They are so inextricably associated with the human life that no celebration or rejoicing is complete without them. Flowers are also symbols for the impermanence of life.

Flowers cheer-up the mood and drive away the feelings of depression and dejection.

The pen, inkpot and the book taken together are symbols for wisdom, knowledge, awareness, insight, enlightenment, learning and intellectual brilliance. They also represent the power of knowledge for the eradication of illiteracy, ignorance and shallowness. They have the allegoric meaning for '**Apara Vidya**' i.e. Knowledge of worldly objects and '**Para Vidya**' i.e. knowledge of Self. Salt, which is central to our day to day life is supposed to generate positive energy and drive away negative retardants and bad luck. Some families also keep sugar on the rice thali, which signifies cordial social bonding and sweetness at every stage in life.

The 'Jantari' (Nachhipater) represents the symbolic connection of the events in human life to the planetary influences and their movements. 'Kreel Pach' having a picture of Isht Devi is indicative of religious inclination, our trust in Her grace and our total surrender to the sovereignty of the Divine.

Mirror due to its' attribute of reflection stands for duplication of auspiciousness, apart from all the good events of life.

Mirror is also believed to dispel and deflect the damaging impact and influences if present in the house.

Flowers represent freshness, hope, fragrance, compassion and feeling of concern in life.

As such Goddess Lakshmi is symbolically represented in Her different aspects of Vidyalakshmi (represented by pen, inkpot and book), Dhanyalakshmi (represented by paddy, rice, cooked rice, bread and curd) and Dhanlakshmi (represented by a coin, currency note or a gold ornament). Inversely, the various agriculture and cattle products are symbolic representations of Mother Nature, Mother Earth-Bhoodevi and Goddess Shakambhari, the Goddess of vegetarian and agriculture.

Besides it, Goddess Mahakali, the presiding deity of longevity represented by the medicinal herb of 'Vai' or sweet flag is also worshipped and remembered during the ritual of 'Buth-Vuchun'. On the day of 'Navreh', the rice of thali is used for making yellow coloured rice called 'Tahar' and after performing pooja, it is taken as 'Prasad' or 'Naveed' by the family members.

On 'Navreh' morning, the walnuts of rice thali are thrown in the river as the flowing water of the river and walnuts together symbolically represent regeneration and continuity of fruitful and productive life. It is also a metaphor for the surge and movement of active and energetic life. In the good old days upto mass displacement in 1990, on the 'Navreh' morning, Kashmiri Pandits of Srinagar city after having a customary bath and attired in new dresses would make a beeline to Hari Parbhat to pay obeisance to the Goddess Sharika. Hari Parbhat-the historic and heritage hill of Goddess Sharika (one of the manifestation of Goddess Parvati) is the holy spot, which has **Chakrishwar** Asthapan on it. The Divine Mother Goddess Sharika, the presiding deity of Srinagar city represented by 'Soyambhu' Shrichakra (Mahamaha Shri Chakra) is the very cause of creation, sustenance and dissolution of the Universe. The holy site of 'Devi Angan' at the foothill of Hariparbhat is believed to be the cosmic playfield of the Universal Mother, where all the divinely activities are controlled. In the sacred ambience of **Devi Angan** and in the serenity of it's cool and calm surrounding, the spiritual seekers do

meditation for spiritual awakening and enlightenment.

On '**Navreh Mavas**', i.e. Chaitra Krishna Paksh Amavasya, which falls a day prior to Navreh, Kashmiri Pandits while in Srinagar used to visit Viccharnag Shrine, which is about eight kms. from Srinagar on the Srinagar-Ganderbal road. They used to offer prayers and have a holy dip in one of its sacred springs.

In earlier times on 'Navreh Amavasya', a local annual Almanac, known by the alternative names of 'Janthari', 'Panchang' or 'Nachhipater' used to be released for public use after having been compiled and deliberated upon by the native learned Brahmans at Vicharnag itself.

In Srinagar, on 'Navreh' day Kashmiri Pandits dressed in new clothes would visit 'Badam-Vari'-the orchard of almonds situated at the foothills of Hari Parbhat situated in the down-town. Here they would enjoy sipping steaming tea (Kehwa) made in 'Samavar'. They would also relish roasted water chestnuts (*Trapa bispinosa*), oil-fried rotis locally known as 'luchie' and 'nadermonje pakoras'. The children with beaming faces would enjoy playing with water-balls, gas-filled ballons and 'tikawavij'.

On this day, the 'Badam-Vari' would present the look of a fairyland due to the pink and white flowers of the almond trees being in full blossom. People would enjoy the almond blossom locally known as 'Badam Phulai'. Almond is the first fruit bearing tree to blossom in the Kashmir valley in this season.

The violet or green coloured spring vegetable locally called 'Vosta-Hak' (*Chenopodium* sps.) cooked with reddish or 'nadru' is a special dish along with a lavish spread of the traditional dishes on the day of Navreh. In addition to it, cheese cooked in combination with a native wild vegetable called '**Tsokalader**' having the Botanical name of *Polygonum persicaria* is a much prized and sought after dish on this day. The near and dear ones especially the daughters and son-in-laws are invited on the 'Navreh' feast.



Zangtrai:

As per prevailing Kashmiri folklore, Lord Shiva and Goddess Parvati were not invited for the 'Navreh' feast by the in-laws of Lord Shiva. In consequence, Goddess Parvati felt downcast and dispirited on the day following Navreh. In remembrance of brooding and contemplative mood of Goddess Parvati on the day after 'Navreh', Chitra Shukla Paksh Ditya or the second day of bright fortnight of Chaitra is known by the name of '**Deivein Doie**' in Kashmir. As per the connected folklore, realising the said lapse, the parents of Goddess Parvati later-on invited Her to a feast on the third day after 'Navreh'. As a reminder, this day is known as 'Zangtrai', which falls on the third day of the bright fortnight of Chaitra.

In reverence and regard for this day, Kashmiri Pandit ladies even to this day visit their parental houses and return back to their homes in the evening with salt and cash locally known as '**Aetgath**' as a token of good omen. Both these days of 'Deivein Doie' and 'Zangtrai' having indigenous distinctiveness are known and observed only in Kashmir and nowhere else in the country.

The auspicious festival of 'Navreh' epitomises our age old traditions, which make us determined not to forget our rich past, notwithstanding the twists and turns in our history and present-day geographical and climatic separation.

If so many momentous events are embedded in a single day, then that day becomes a special day and that special day is 'Navreh' for Kashmiri Pandits.

Even to this day, 'Navreh' continues to be a popular and adored festival among Kashmiri Pandits and everybody eagerly awaits its arrival every year.



 Sanjay Kundu



CIVIL SERVICES A Natural Calling for Kashmiri Pandits



Kashmiri Pandits have negligible political weight and almost no organized pressure groups, there is a perception that our community does not always receive its due within the system.

Kashmiri Pandits have historically been nation builders. Few communities in India have contributed as consistently to the policy, intellectual and administrative architecture of the country. In the field of civil services, Kashmiri Pandits have left an indelible imprint. There is scarcely any august office in the higher civil services that members of our community have not occupied due to their merit and diligence.

Over the decades, Kashmiri Pandits have served as Cabinet Secretary, Principal Secretary to the Prime Minister, Union Home Secretary, Finance Secretary, Foreign Secretary, Secretary (Research & Analysis Wing), Chief Secretaries, and Directors General of Police across various states. Their reputation for scholarship, integrity and administrative acumen has been widely acknowledged, and their public credibility has remained unimpeachable.

Even in my own extended family, the civil services held a natural attraction. My

mother's two cousins served with distinction in the higher civil services. One was an IAS officer of the Rajasthan cadre, who rose to become Secretary, Chemicals and Fertilizers in the Government of India. The other joined the Indian Revenue Service (Customs & Central Excise) and eventually served as the Chairman of the Central Board of Customs and Excise.

However, over the years, the charm of the civil services has somewhat diminished within our community. Many believe that civil services are an extended arm of politics. The careers, postings and promotions are largely influenced by political considerations, and merit and diligence have little role to play. Since Kashmiri Pandits have negligible political weight and almost no organized pressure groups, there is a perception that our community does not always receive its due within the system.

Yet, despite these shortcomings, the civil services remain one of the most secure,

prestigious and meaningful careers in India. This reality became particularly evident during the Covid pandemic. While large segments of the corporate world struggled and many high-paid executives lost their positions, government services continued to offer stability, continuity and institutional respect. The allure of government service has consequently risen again among the youth.

Kashmiri Pandit youth are generally bright, disciplined and possess strong contextual awareness, the qualities that are essential for success in the civil services. Every year, more than 1.5 million candidates apply for the Civil Services Examination conducted by the Union Public Service Commission, yet only about a thousand finally make it to the merit list. For candidates belonging to the general category, which includes Kashmiri Pandits, the competition is particularly intense. One must be among the very best to secure a place in the premier services. However, our community members should not be

**What is required is not merely time,
but undivided attention, discipline and intellectual clarity.**



disheartened by this. We have always succeeded against heavy odds. All that we want is a fair fight, level playing field and a fighting chance.

The moot question therefore is: what does it take to succeed in this examination and what level of preparation is ideally required to be successful in the very first attempt?

From my conversations with several bright IAS and IPS probationers during my tenure in Himachal Pradesh, I gathered an interesting insight. Notwithstanding the changes in the examination pattern over the years, many of them believed that about eight hours of serious and focused preparation each day for roughly six months can significantly improve one's chances. What is required is not merely time, but undivided attention, discipline and intellectual clarity. For a determined young person, dedicating six months of concentrated

effort is a small investment when compared with the prestige, security and opportunity that follow. Also, it must be remembered that entry into the civil services offers a stable and enduring professional settlement, once in, you don't have to run around for jobs and look for opportunities. The opportunities often begin to seek you out.

India is a vast and dynamic country, and the prestige attached to the civil services naturally attracts some of the brightest young minds. The induction is tough, especially for candidates from the general category, but once inside the system, one becomes part of something far larger than oneself. Civil servants are part of the developmental story of the nation and also the social story. They shape policies, implement programmes, respond to crises and quietly steer the country through its complex social and economic challenges. In doing so, they leave footprints that endure far beyond individual careers.

A person may become a successful entrepreneur, innovator or millionaire, but few professions offer the same combination of influence, responsibility and public impact that the civil services provide. Those who excel in their professions often become role models and, in time, part of the administrative folklore of the country.

For these reasons, my suggestion to the youth of the Kashmiri Pandit community is

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A person may become a successful entrepreneur, innovator or millionaire, but few professions offer the same combination of influence, responsibility and public impact that the civil services provide.

”

simple: give the civil services a serious and sincere attempt. Take out six months from your lives. These roles align well with our community's traditional temperament, quiet diligence, intellectual discipline and commitment to nation building. Civil servants are not expected to shout from rooftops; they are expected to work with dedication and integrity. For a community that has largely remained on the margins of vote bank politics or financial influence, this is a very good option. That is precisely what Kashmiri Pandits have always done in the past, and the civil services will remain a robust option in the future as well.

(The writer former DGP of Himachal Pradesh)

APPEAL FOR ARTICLES!

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

Please send your articles on hqaiks@gmail.com.



 Ravinder Gurtoo



The Nightingale Who Sang Through Tears

Introduction

In the long and layered history of Kashmir, where mountains guard memories and rivers carry whispered stories, there emerged a voice unlike any other, tender yet resilient, wounded yet dignified. That voice belonged to Arnimaal, the 18th-century Kashmiri poetess whose verses continue to echo through time. Known lovingly as the Nightingale of Kashmir, Arnimaal transformed personal sorrow into timeless poetry, giving Kashmiri literature one of its earliest and most authentic female voices.

Her poetry was not born in royal courts or scholarly gatherings. It rose from the quiet anguish of a young woman abandoned by her husband, left to negotiate her identity in a society that seldom listened to women. In her loneliness, she found language; in her pain, she found power.

Early Life and Background

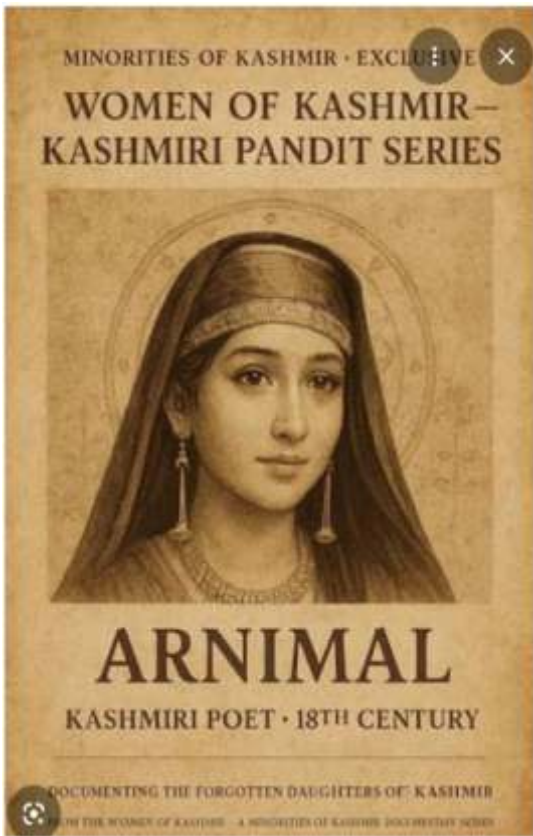
Arnimaal was born in the village of Palhalan, near Pattan in Kashmir, sometime in the 18th

Known lovingly as the Nightingale of Kashmir, Arnimaal transformed personal sorrow into timeless poetry, giving Kashmiri literature one of its earliest and most authentic female voices.



century. The Kashmir of her time was politically turbulent, passing through Afghan rule, marked by uncertainty and hardship. Yet culturally, it remained vibrant, steeped in Sufi mysticism, Shaivite philosophy, folk traditions, and a rich oral literary culture.

Like many girls of her era, Arnimaal was married at a very young age. Her husband, a learned man and poet, belonged to a world of scholarship and administration. However, their marriage did not bring her companionship or



emotional security. Historical accounts suggest that her husband left her and went away, perhaps to another town, perhaps into another life, leaving Arnimal behind.

In a society where a woman's identity was largely defined by her marriage, such abandonment was not merely emotional devastation; it was social erasure. Yet Arnimal refused to disappear into silence.

Poetry Born of Separation

Arnimal's poetry is rooted in viraha, the pain of separation. But her expression of separation is deeply personal and strikingly honest. Unlike the mystical longing of Sufi poetry, where separation symbolizes distance from the Divine, Arnimal's longing is earthly, intimate, and human.

She writes not as a saint seeking God, but as a woman yearning for her absent beloved. Her verses are filled with: Restless nights, Silent tears, Conversations with nature and Questions without answers.

Yet there is no self-pity in her tone. There is pain, but there is also pride. She does not beg; she remembers. She does not curse fate; she reflects upon it.

Her poetry carries the fragrance of Kashmiri soil, references to flowers, rivers, seasons, and village life. Nature becomes her confidante. The blooming garden mocks her loneliness, the flowing river mirrors her tears.

The Feminine Voice in a Male World

One of Arnimal's greatest contributions to Kashmiri literature is her unapologetically feminine voice. In the 18th century, literature was overwhelmingly dominated by male scholars and mystics. Women were often subjects of poetry, rarely its creators.

Arnimal changed that. She did not write from a philosophical distance. She wrote from lived experience. Her verses reveal: Emotional vulnerability, Self-awareness, Quiet rebellion and A deep sense of dignity

In her poems, the woman is not passive. She feels deeply, speaks openly, and remembers fiercely. Her grief does not weaken her identity, it sharpens it.

In many ways, Arnimal can be seen as an early feminist voice of Kashmir, not because she wrote manifestos, but because she dared to articulate her emotional truth in a society that expected silence.

Language and Style

Arnimal wrote in the Kashmiri language, choosing simplicity over ornamentation. Her poetry is lyrical and song-like, composed in forms that were easily memorized and recited. This accessibility allowed her verses to survive through oral tradition long before they were written down. Her style is characterized by, Musical rhythm, Emotional clarity, Direct address to the beloved and Imagery drawn from everyday Kashmiri life

She often used metaphors of flowers and gardens. Interestingly, her own name Arnimal is associated with garlands of flowers. Yet the flowers in her poetry are not

merely decorative, they symbolize fleeting beauty and fragile hope.

Unlike court poets who sought patronage, Arnimaal's poetry feels intimate and personal. It does not aim to impress, it aims to express.

Love, Dignity, and Inner Strength

Though much of her poetry revolves around separation, it also reflects remarkable inner strength. Arnimaal does not dissolve into despair. She questions the beloved's absence. She reflects on her own worth. She asserts her emotional presence even when physically abandoned.

There is a quiet resilience in her voice, the resilience of a Kashmiri woman who understands suffering yet refuses humiliation.

Her poetry teaches that love does not mean surrendering self-respect. Longing does not mean losing identity. In fact, her loneliness becomes the very source of her creative power.

Cultural and Historical Context

The 18th century in Kashmir was marked by Afghan rule, heavy taxation, and social unrest. Life was uncertain and often harsh. In such an atmosphere, poetry became a refuge, a space where emotions could breathe. Arnimaal's personal sorrow may have mirrored the larger suffering of the land. Her separation from her beloved can also be seen symbolically as Kashmir's separation from peace, stability, and harmony.

For modern readers, especially those who have experienced displacement and exile, her poetry carries a haunting familiarity. The feeling of waiting for someone who may never return resonates deeply in the collective Kashmiri memory.

Preservation and Legacy

Arnimaal's poems survived largely through oral tradition. Villagers sang her verses; women recited them in gatherings. Over time, scholars collected and preserved her works, ensuring that her voice would not be lost.

Today, she holds a respected place in

Kashmiri literary history. She is often mentioned alongside other great Kashmiri poets, yet her uniqueness remains undeniable.

Her legacy includes: Establishing a strong female presence in Kashmiri poetry, Influencing later generations of poets, Providing emotional authenticity to Kashmiri literature.

Even centuries later, her poetry is taught, discussed, and celebrated.

Arnimaal and the Modern Reader

What makes Arnimaal timeless is her emotional honesty. In an age of digital expressions and fleeting attention, her verses remind us of the depth of human feeling.

She speaks to: The woman waiting for a distant husband, The lover separated by circumstances, The exile longing for homeland, The individual who refuses to be silenced.

Her poetry does not belong only to the 18th century. It belongs wherever there is love touched by distance. Her life teaches that creativity often emerges from brokenness. She did not choose abandonment, but she chose expression. And that choice turned her sorrow into immortality.

Conclusion

Arnimaal's story is not one of triumph in the conventional sense. She did not lead armies or hold power. She did not travel far from her village. Yet through her poetry, she travelled centuries.

In the quiet corners of Kashmir's literary heritage, her voice still sings soft, aching and dignified.

She reminds us that sometimes the most powerful revolutions begin not with swords or speeches, but with a woman daring to speak her truth.

Arnimaal turned her tears into verses, her loneliness into melody, and her silence into history.

And that is why, even today, she remains the Nightingale of Kashmir a flower that bloomed in sorrow but whose fragrance refuses to fade.



Chander M Bhat



DAI NAG, BADGAM

COORDINATES : LAT. 34 DEGREES 01 MINUTES, LONG. 74 DEGREES 73 MINUTES.



Badgam town, located just 13 kilometers from Srinagar, came into existence in 1979, having previously been part of Srinagar district. Historically, Badgam was a part of Baramulla district, and even earlier, Srinagar itself was within the jurisdiction of Anantnag district under the name Tehsil Sri Pratap. The area has also been referred to as Pargana Deesu in historical records. The well known chronicler Khawaja Azam Demari mentioned Badgam as

Deedmarbag in his writings. Badgam is bordered by Baramulla and Srinagar districts to the north, Pulwama to the south, and Poonch to the southwest.

According to local tradition and revenue records, the name signifies a big extensive village and is derived from the Sanskrit 'Brahatgrama'. B.K.Raina and S.L.Sadhu in their book 'Place Names of Kashmir' writes that there used to 1200 households in the village and no other village in Kashmir

province was a big. During the famine and the earthquakes that ravaged Kashmir about a hundred years ago Badgam also suffered devastation. The surviving inhabitants of the village got dispersed and only about 200 household were left. The village got split into two: Narchipora (Naraspur), about two kilometers to the east of Badgam on the main road, and Badgam proper. The authors further writes that before 1928 revenue was collected in kind in the village but walnut trees were charged *chilki* 40 (*chikli* equal to about 60 paisa) when in fruit. Later, land revenue was leased to one Sardar Rup Singh. The land revenue structure was then overhauled after 1890 as per the labours of Sir Walter Lawrence.

During the Mughal regime Badgam was a part of the *Densu paragana* (block). According to another tradition the name Badgam is derived from the shrine of Bhida Devi on account of which the village was known as Bhidagam which gradually contracted to the present name.

Badgam was the home of 26 Kashmiri Pandit families before the forced exodus in the year 1990.

Dai Nag is a sacred spring of immense significance, revered for its spiritual and natural beauty. The spring itself is approximately 20 feet in length, 15 feet in width, and about 6 feet deep, filled with crystal clear waters that reflect the peaceful surroundings. On the right bank of this Holy Spring stands a majestic Shiva temple, which serves as the focal point of the shrine complex. The temple houses a striking Shiva Lingam, standing five feet tall and carved from black stone. This ancient Lingam is the symbol of Lord Shiva's presence, and devotees from far and wide come to offer their prayers here.



The shrine complex spans an expansive area of about 6 kanals of land, and the entire environment is a harmonious blend of nature and spirituality. Towering trees, including walnut and almond trees, add a sense of abundance and shade to the grounds. An ancient elm tree stands tall as a silent witness to countless prayers, while the grand Chinar tree, with its broad leaves and regal stature, creates a canopy of serenity over the temple grounds. These trees not only provide natural beauty but also represent the deep rooted connection between the divine and nature.

In the early hours of the morning, the atmosphere in the shrine complex used to be particularly serene and captivating. Devotees would arrive just before dawn, their footsteps soft as they approach the temple to pay obeisance to Lord Shiva. The gentle rustling of leaves in the cool morning breeze adds to the tranquility of the moment. As the devotees light incense sticks and offer '*doop*' (sacred smoke), the air becomes fragrant, and the entire space takes on a meditative aura.

The sound of conch shells, blown at the start of the morning prayers, reverberates through the shrine complex. This sound, considered auspicious, carries with it a vibration that resonates not only within the temple but throughout the surrounding area. It

is said that this sacred sound purifies the air and removes negative energies, creating a divine atmosphere where worshippers feel an intimate connection to the divine. The rhythmic ringing of bells and the chanting of mantras by priests further enhance the spiritual experience, filling the hearts of devotees with devotion and peace.

The temple, with its simple architecture and peaceful surroundings, offers a perfect escape from the outside world. Pilgrims often sit by the spring, meditating or simply soaking in the divine energy that seems to flow with the water. The natural beauty combined with the sacred rituals creates a powerful sense of peace and reflection, making *Dai Nag* a unique and cherished site for all who visit.

Adjacent to the sacred *Dai Nag* spring, there is a Dharamshala, which once served as the office of the Tehsil Education Officer. This building not only fulfilled administrative functions but also stood as a resting place for devotees and pilgrims visiting the holy site. The Dharamshala played a significant role during religious festivals, particularly during the annual Yagna, which was a grand and sacred event. On the auspicious occasion of Krishna *Janmashtami*, the entire complex would come alive with vibrant activity. Devotees from nearby villages and distant regions would gather in large numbers to participate in the Yagna, offering prayers, seeking blessings, and celebrating the divine birth of Lord Krishna. The air would be filled

with the sound of devotional chants, conch shells, and the fragrance of offerings, as the entire atmosphere resonated with spirituality and joy. The Dharamshala, bustling with activity, would accommodate many devotees, who would spend the day immersed in devotion and celebration, making the occasion a deeply spiritual and communal experience.

The cremation ground, solemn and sacred, spans across a vast area of 10 kanals of land. This expansive space is not only a place of farewell but also one of quiet reflection and reverence, where generations have come to pay their last respects to their loved ones. At the heart of this ground stands an ancient Chinar tree, its presence majestic and deeply symbolic. The Chinar, with its wide, sheltering branches, has witnessed countless ceremonies over the years, standing as a silent guardian over the souls that have been laid to rest. Its deep roots seem to intertwine with the very history of the land, offering a sense of continuity and timelessness. The shade of the Chinar provides a comforting presence for those who come to the cremation ground, serving as a natural monument to the cycles of life and death. This sacred space, bordered by the serenity of nature and the enduring Chinar, invites reflection on the transient nature of life and the eternal spirit, creating a peaceful environment for families to gather, remember, and honor those who have passed on.

NAAD CONGRATULATES OUR COMMUNITY CHILDREN FOR QUALIFYING UPSC CIVIL SERVICES 2025

Ritika Bhan (Rank 456): Originally from **Batpora, Shopian**, her family currently resides in Jammu as migrants. She had previously secured the **17th rank in the JKAS.**



Suvan Sharma (Rank 148): Topped the list of qualifiers from J&K. He is an alumnus of the Government College of Engineering and Technology, Jammu.





 P K Mam



CANCER AWARENESS, PALLIATIVE CARE AND SOME RECENT MEDICAL RESEARCH UPDATES



Life is as fragile as a drop of water on a lotus leaf—uncertain and fleeting. None can foresee what tomorrow holds, or when, where, and to whom cancer may strike. This relentless disease has touched almost every family, leaving fear and suffering in its wake. Yet, even amid these trials, many remain anchored in faith, trusting that a higher wisdom prevails and that we are never truly abandoned. This belief sustains us.

January 2026 – A Stark Reminder

The granddaughter of former US President John F. Kennedy died at the age of 35 from a rare form of leukemia. Announcing her passing, the family said, “Our beautiful Tatiana passed away this morning.” She was a climate-change and environmental journalist, and the second child of Caroline Kennedy and Edwin Schlossberg. During her illness, she had also criticised her cousin, the US Health Secretary, for scepticism and cuts in cancer-research

funding. THE stark reality remains that, despite all resources, destiny often plays a decisive role in the battle against cancer.

Cancer Day is also a moment to honour those who have bravely battled this relentless disease. We remember the loved ones we have lost and stand in solidarity with those still fighting. Their courage fuels our collective resolve to advance research, improve treatments, and ultimately defeat cancer.

This article brings together selected recent developments in cancer awareness, palliative care, and medical research, focusing on insights that are practical, compassionate, and hopeful. My engagement with this subject began nearly six decades ago while witnessing my father's battle with cancer. If these reflections offer even modest reassurance to those confronting cancer, the effort stands justified.

Broader Areas of Concern

The Rising Concern of Cancer in Young Indians

The National Cancer Registry Programme (NCRP) has flagged cancers among adolescents and young adults (AYAs) aged 15–39 as a growing concern. Breast, thyroid, mouth, tongue, head and neck, and gastrointestinal cancers are the leading sites in the 30–39 age group. The age-adjusted incidence rate is higher in females than in males, with approximately 1.69 lakh new cancer cases reported annually in this age bracket.

Experts attribute this rise to lifestyle and environmental factors such as obesity, sedentary habits, chronic stress, delayed childbirth, processed diets, and pollution. While most cancers affecting AYAs fall outside routine screening, studies suggest that nearly 40% of cancer risk can be reduced through lifestyle changes—quitting smoking, limiting alcohol intake, maintaining healthy weight, and regular physical activity.

A New Hope in Cancer Treatment

Dr. Geetha Manjunath's Niramai has developed AI-powered Thermalytix screening, offering safe, painless, and affordable breast-cancer detection. Another promising development is Anktiva, an FDA-approved bladder-cancer drug by Immunity

Bio, which has shown encouraging results in trials for other cancers and even long COVID.

The Agony Of Cancer Pain

Pain is a harsh reality for many cancer patients. Prostate cancer, in particular, can be devastating, with patients often experiencing excruciating pain resistant even to the strongest painkillers. However, there is hope. Dr. Hinanna Berjis, a pain physician, advocates a broader approach to pain management, incorporating therapies that are safe, accessible, and empowering.

Redefining pain does not replace medicines; it complements them by integrating patient-centred therapies. The goal is not to fight pain endlessly, but to make it bearable, improve sleep, and restore dignity. Even modest relief can renew hope, which itself becomes a vital component of compassionate cancer care.

The Power of Palliative Care

Palliative care is not limited to end-of-life support. It focuses on improving quality of life by addressing pain, emotional distress, and supportive needs at any stage of illness. Early integration of palliative care helps patients live better—and often longer—by restoring comfort, dignity, and holistic support.

Few Recent Research Updates (2025-26)

- ❖ **December 2025:** UK researchers successfully used donor immune cells from healthy individuals to treat aggressive bone-marrow cancers, converting them into “living drugs.”
- ❖ **November 2025:** An ICMR study identified sleep deprivation, chronic stress, and obesity as emerging risk factors for breast cancer.
- ❖ **October 2025:** Certain tumour-resident bacteria were found to enhance chemotherapy effectiveness.
- ❖ **October 2025:** AI-enabled gut-bacteria cataloguing improved prospects for early colorectal-cancer detection.
- ❖ **October 2025:** India unveiled its first indigenous CAR-T cell therapy.
- ❖ **September 2025 :** Light-based cancer

therapy showed nearly 99% success in early trials

- ❖ **September 2025** : A parliamentary panel recommended increased oncology funding and price caps.
- ❖ **June 2025** : Regular exercise significantly improved survival in colon-cancer patients.
- ❖ **June 2025** : Advances in 3D imaging improved early oral-cancer detection.
- ❖ **June 2025**: Tata Memorial Hospital introduced ultra-high radiation dosing for kidney cancer.
- ❖ **April 2025**: AIIMS reaffirmed the benefits of early palliative-care integration

Staying Strong Against Cancer

Cancer is fought not only with medicines, but also with resilience. A healthy lifestyle, balanced nutrition, physical activity, emotional support, and a positive outlook play a vital complementary role. No one faces this journey alone.

Affordability: A Grave Challenge

Affordability remains one of the gravest challenges in cancer care today. Advanced treatments—particularly immunotherapy and targeted therapies—though promising, are

often prohibitively expensive, sometimes costing several lakhs of rupees per treatment cycle and requiring prolonged therapy. For the common man, such costs are simply beyond reach, forcing many families into debt or premature discontinuation of treatment.

Addressing this reality demands collective responsibility. Governments must strengthen public healthcare, regulate prices, and widen insurance coverage, while society, NGOs, and charitable institutions must actively participate in easing this burden. Compassionate consideration is not optional—it is essential to ensure that financial hardship does not decide who lives and who suffers.

WHILE, some may seek philosophical solace in concepts such as karma, for patients and families the lived reality is an ongoing struggle with the unknown. It is not DEATH we fear, but the DEADLINESS of the disease and the suffering it brings. Still, life remains precious, and individuals respond according to the resilience they are able to summon.

May the Almighty guide our medical scientists to discover effective treatments for this dreadful disease sooner rather than later. Such a breakthrough would truly be a great service to humanity.

May all beings be free from suffering.

NAAD CONGRATULATES BHARTI KAUL ON RECEIVING RASHTRIYA NRITYA RATNA PURASKAR 2026

NAAD extends its heartfelt congratulations to Kathak artist Bharti Kaul on being honoured with the Rashtriya Nritya Ratna Puraskar 2026, an award instituted in the name of Padma Vibhushan Pt. Birju Maharaj, in recognition of her dedication to the Indian classical dance form Kathak. The honour was conferred during the International Women's Day Celebration and National Excellence Awards 2026, organised by Ambedkar Global Foundation, New Delhi.

NAAD wishes her continued success and many more accolades in the journey ahead.





 Sunaina Bhan



Protecting Kashmiri Culture Begins With Healing Our Society

A Culture Beyond Geography

Kashmir is not just a place on the map. It is a living memory built on values, dignity, intellect, and emotional depth. Long before politics and conflict defined it, Kashmir was celebrated for restraint, respect in relationships, and moral responsibility within families. Today, while slogans about protecting Kashmir echo loudly, the truth remains: culture does not survive through rhetoric, it survives through people.

The Home as the First Institution

Culture begins inside homes, not on public platforms. Families are the first schools of discipline, empathy, and respect. How conflicts are handled, how relationships are nurtured, and how individuals are treated during their weakest moments shape the moral

fabric of society. Kashmiri culture was never about domination or silence. It was about balance, wisdom, and emotional maturity.

A society that cannot protect its own people cannot protect its culture. Before demanding pride in the name of Kashmir, we must ask whether we are protecting the Kashmiri way of life in our homes, relationships, and social behaviour.

Shared Responsibility in Preserving Culture

Culture is not the burden of one gender, nor the privilege of another. It is a shared responsibility. Every member of society men, women, elders, and youth plays a role in carrying forward traditions, values, and dignity. When responsibility is shared, culture becomes stronger. When it is divided or imposed unevenly, culture weakens.

Kashmiri culture was built on discretion, not display. Problems were resolved within walls, not announced to the world. Strength was protected, not exposed.

Modern Realities and the Need for Evolution

Times have changed. Education, financial independence, and global exposure have transformed how people think and live. Yet many families still impose emotional rules designed for a different era. This creates friction, often mislabelled as rebellion or disrespect. In reality, it is a clash between outdated expectations and present realities.

Just as the value of money changes with time, so must the value of thoughts. Cultures that refuse to evolve become rigid. Rigid cultures do not survive, they fracture.

Defamation: The Silent Destroyer

One of the most corrosive social habits today is defamation within the community. When relationships face challenges, society rushes to judge. Stories are passed without context, reputations are damaged, and emotional wounds are inflicted that take years to heal.

Defamation forces individuals into impossible choices: between family and peace, between love and reputation, between dignity and social approval. Many relationships do not fail because of incompatibility. They fail because of fear created by social judgement.

A culture that thrives on gossip cannot claim moral superiority. Kashmiri culture was built on discretion, not display. Problems were resolved within walls, not announced to the world. Strength was protected, not exposed.

Protecting Relationships with Dignity

Strong families do not humiliate their own members. They nurture strengths rather than highlight weaknesses. Yet interference has become normalised in the name of concern. Relatives, neighbours, and acquaintances involve themselves in personal matters without responsibility for consequences. A

single careless statement can undo years of emotional bonding. Mental trauma caused by social defamation leads to emotional withdrawal, loss of confidence, health issues, and lifelong fear.

This is not culture. This is harm disguised as tradition.

Emotional Intelligence : Kashmir's Forgotten Legacy

Kashmir has always been known for intellect and wisdom. Emotional intelligence is a natural extension of this legacy. A society that values education must also value emotional maturity. Conflict resolution, communication, and empathy must replace judgement, control, and silence.

Isolation is often glorified in the name of dignity. In reality, isolation damages people. Healing does not come from suppression. It comes from connection, understanding, and support. A culture that isolates its wounded members creates broken generations.

Everyday Discipline Protects Culture

Protecting Kashmiri culture does not require political power or influence. It requires individual discipline. It requires knowing when to speak and when to remain silent. It requires refusing to spread narratives that are not fully understood. It requires choosing unity over drama and empathy over ego.

Culture survives through everyday behaviour. It survives when people refuse to defame. It survives when families protect dignity. It survives when society chooses to heal rather than harm.

Reclaiming Kashmir as a Moral Space

Before asking for Kashmir as land, we must reclaim it as a moral space. A space where respect is non-negotiable, where empathy is instinctive, and where relationships are protected, not sacrificed.

If we can heal our homes, we can heal our society. If we can protect our people, we can protect our culture. Only then will Kashmir truly belong to us, not just geographically but ethically.



Mahashri Shriya Bhat

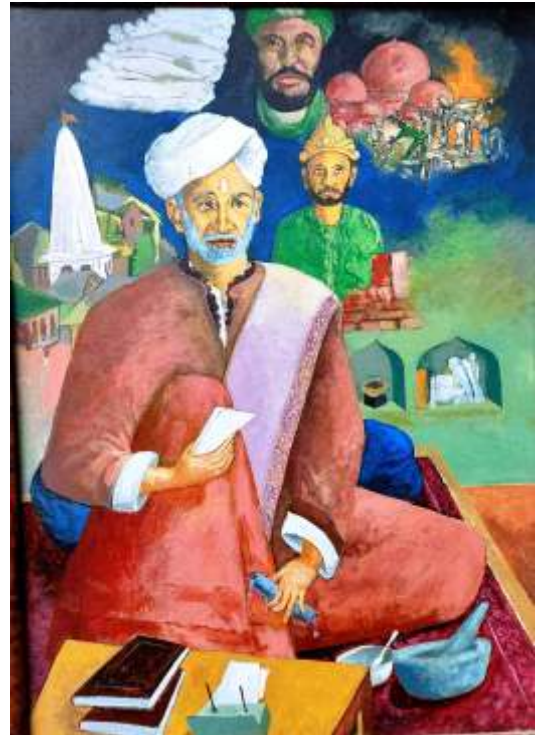
The Healer Who Revived Kashmir's Cultural Spirit

Kashmir, historically known as Sharada Desh, has for centuries been a land of learning, spirituality and cultural brilliance. From the great philosophers of Shaivism to the scholars of Sanskrit literature, the valley has nurtured a vibrant intellectual and spiritual tradition. However, like many regions of India, Kashmir also passed through difficult phases of political and cultural upheaval. During one such turbulent period in the 15th century, a remarkable figure emerged who helped restore dignity and hope to his community, Mahashri Shriya Bhat, a renowned physician, scholar, and humanitarian.

Mahashri Shriya Bhat belonged to the respected lineage of Kashmiri Vaidyas, practitioners of the ancient Ayurvedic system of medicine.

In a society that deeply valued knowledge and scholarship, physicians were held in high esteem not only for their healing abilities but also for their wisdom and service to humanity. Shriya Bhat embodied these ideals completely. His mastery of Ayurveda and related traditional sciences earned him recognition across the region.

The political environment in Kashmir during the preceding decades had been marked by turmoil. Earlier rulers had imposed various restrictions on the Hindu population, leading to social disruption and the displacement of many families from their ancestral homes. The cultural and religious life that had once flourished in the valley faced serious challenges.



During this period, Sultan Zain-ul-Abidin (1420–1470 CE) ascended the throne of Kashmir. History remembers him as a ruler who eventually adopted policies of tolerance and reconciliation as compared to earlier bigot rulers. Yet, the transformation of the political climate did not occur overnight. It was influenced by several events and personalities, among whom Mahashri Shriya Bhat occupies a distinguished place.

According to historical accounts preserved in Kashmiri chronicles, Sultan

Zain-ul-Abidin once suffered from a severe and painful medical condition, often described as a dangerous carbuncle or abscess. The ailment threatened his health and caused great concern within the royal court. Physicians and healers from different regions were summoned to treat the Sultan, but none were able to provide relief.

At this critical moment, attention turned to Mahashri Shriya Bhat, whose reputation as an accomplished physician had spread widely. He was known not only for his expertise in Ayurveda but also for his deep understanding of traditional medical knowledge and scriptures such as the Garuda Shastra, which dealt with healing practices and remedies.

Shriya Bhat was brought to the royal court, where he carefully examined the Sultan's condition. Applying his profound medical knowledge and practical skill, he treated the ailment with precision and confidence. In time, the Sultan recovered fully from the life-threatening condition, a result that astonished the court and confirmed Shriya Bhat's extraordinary abilities as a healer.

Grateful for having regained his health, Sultan Zain-ul-Abidin wished to reward the physician generously. As was customary for rulers of the time, he offered Shriya Bhat wealth, land grants, and any honour or privilege he might desire. Such rewards could have secured immense personal prosperity.

Yet what followed transformed this medical success into a historic moment for Kashmir.

Instead of accepting wealth or property, Mahashri Shriya Bhat made a request that reflected both his compassion and his sense of duty toward his community. He asked the Sultan to allow displaced Kashmiri Hindus to return to their homeland and to restore their religious and cultural freedoms. His appeal was not driven by personal ambition but by a vision of social harmony and justice.

The Sultan accepted these requests. As a result, many Kashmiri Hindu families who had earlier left the valley were able to return

to their homes. Several restrictions imposed during previous regimes were removed, and the community gradually regained the freedom to practice its traditions openly.

This development played an important role in reviving the cultural life of Kashmir. Temples, traditions, and scholarly pursuits that had suffered during earlier years began to find new space for expression. The valley once again moved toward an atmosphere in which diverse communities could coexist and contribute to its intellectual and spiritual heritage.

Mahashri Shriya Bhat's contribution, therefore, extended far beyond the field of medicine. His actions helped shape a turning point in Kashmir's history by encouraging policies that promoted reconciliation and cultural restoration. Through wisdom and selfless service, he demonstrated how an individual's moral courage can influence the course of society.

Equally significant was the example he set through his personal conduct. In an age when royal patronage could easily tempt individuals with wealth and status, Shriya Bhat chose the path of tyag (sacrifice). By placing the welfare of his community above personal gain, he embodied the highest ideals of Indian civilizational values - service, compassion, and commitment to dharma.

For these reasons, Mahashri Shriya Bhat is remembered as a Yugpurush, an epoch-making personality whose life left a lasting imprint on the history of Kashmir. His story reminds us that the preservation of culture and dignity often depends on individuals who combine knowledge with moral strength.

Today, as the people of Kashmir and the broader Indian society reflect upon their rich heritage, the legacy of Mahashri Shriya Bhat continues to inspire. His life stands as a powerful reminder that wisdom guided by selfless purpose can revive hope even in the most challenging times.

In honoring this great son of Kashmir, we acknowledge not only his medical brilliance but also his enduring contribution to the cultural and social revival of Sharada Desh.



 Sanjay Pandita

THE CIRCLE OF CARE

LOVE, LONELINESS, AND THE CHANGING GRAMMAR OF FAMILY...



There was a time when the family was not merely a structure of relationships but a living organism, breathing through shared routines, mutual dependence, and an unspoken understanding that no member stood alone. Grandparents, parents, and children formed a continuum in which each generation completed the other. The elderly were not seen as burdens but as reservoirs of memory and wisdom; parents were the pillars of stability; children were the promise of renewal. Life unfolded within the reassuring predictability of togetherness. Even hardship, when shared, felt lighter because it was distributed across many shoulders. The

home was not just a physical space but an emotional homeland where every member had a role and every role had dignity.

In those days, time itself seemed to move differently. Evenings gathered families around a single lamp or courtyard. Stories were told not for entertainment alone but for the transmission of values, cautionary lessons, and ancestral pride. Children learned patience by listening to the slow cadence of their grandparents' voices. Parents were not perpetually anxious about deadlines, performance reviews, or the volatility of global markets. Work ended when the day ended, and what remained belonged to the

family. Relationships matured through proximity, through countless small interactions that gradually built an unbreakable sense of belonging.

The digital revolution did not arrive like a storm; it seeped into life quietly, promising convenience and connection. It gave humanity extraordinary tools—instant communication, limitless information, and opportunities that previous generations could scarcely imagine. Yet alongside these gifts came an invisible cost: the fragmentation of attention and the acceleration of existence. Families did not break apart dramatically; they drifted, carried by currents of ambition, mobility, and technological immersion. The joint family gave way to the nuclear unit, and the nuclear unit, in many cases, became geographically scattered fragments of the original whole.

Children today grow up in a world that demands relentless achievement. From early schooling to professional life, they are conditioned to compete, to excel, to secure a future that feels perpetually uncertain. In such a world, the emotional refuge of parents becomes not merely comforting but necessary. Unlike earlier generations who often stepped into adulthood with a clearer

path and stable expectations, modern children navigate a labyrinth of choices—career paths that change overnight, economic landscapes that shift unpredictably, and social environments shaped by constant comparison. The pressure to succeed does not diminish with age; it intensifies. Thus, even as adults, they continue to lean on their parents for guidance, reassurance, and practical support.

Parents, bound by love, rarely refuse. They extend themselves in ways they had never anticipated, becoming lifelong guardians rather than guides who gradually step back. Financial assistance for higher education, support in purchasing homes, help during periods of unemployment or career transition—all these become extensions of parental duty. Yet the most demanding responsibility emerges when grandchildren arrive. In families where both parents work, particularly in private and corporate sectors where time has no fixed boundaries, grandparents become the silent workforce sustaining domestic stability.

They wake before dawn to prepare meals, ensure school readiness, and maintain a rhythm that allows their children to function professionally. They sit beside feverish grandchildren through the night, attend school



meetings, supervise studies, and absorb the emotional turbulence of young minds growing up in a complex world. In doing so, they recreate a childhood atmosphere that modern parents, constrained by professional obligations, struggle to provide. Their presence becomes the emotional glue holding the family together.

When children settle abroad, the dynamics grow even more intricate. Migration promises opportunity but extracts a heavy emotional price. Young couples in foreign lands often face isolation, cultural dislocation, and the absence of extended family support precisely when they need it most—during childbirth and early parenthood. It is then that the elderly parents are summoned across oceans. They leave behind familiar languages, social networks, and climates to inhabit an unfamiliar landscape where even simple tasks require adaptation. In those distant homes, they become custodians of tradition, speaking to the child in a mother tongue that may otherwise fade, cooking foods that carry the fragrance of homeland, and creating a pocket of cultural continuity in an alien environment.

For the grandparents, this experience is layered with contradictions. On one hand, it is an opportunity to bond deeply with the grandchild, to feel needed once again, to witness the continuation of their lineage. On the other hand, it can be profoundly isolating. While the younger generation integrates into the host society through work and social interactions, the elderly often remain confined to the domestic sphere, dependent on others for mobility and communication. Their world shrinks even as their responsibilities expand.

Moreover, the physical demands of caregiving in old age are not insignificant. Lifting a toddler, managing sleepless nights, and maintaining constant vigilance require stamina that age has inevitably diminished. They endure these challenges with quiet resilience, seldom voicing discomfort because love does not negotiate. Yet beneath this devotion lies a fatigue that accumulates silently.

After months or years of service, when

they finally return to their own homes, they often encounter an unexpected emptiness. The house that once felt temporarily abandoned now feels permanently altered. The routine that gave their days purpose has vanished. They are left with memories, photographs, and the lingering echo of a child's laughter that no longer fills the rooms. This transition can be emotionally disorienting, akin to losing a role that had defined their existence.

Loneliness among parents and grandparents is thus not merely the result of physical separation but of identity erosion. For decades, they lived as caregivers, decision-makers, and protectors. When these roles diminish, they confront a question for which society offers few answers: what is the place of the elderly in a world obsessed with youth and productivity? The reverence once accorded to age has been replaced by a subtle marginalization. Experience is admired in theory but often overlooked in practice.

Technology, paradoxically, both alleviates and intensifies this loneliness. Video calls allow grandparents to see their grandchildren daily, to witness first steps and birthdays in real time. Yet the screen also becomes a reminder of distance. They can observe but not participate, smile but not embrace. The tactile dimension of love—the warmth of a hug, the reassurance of physical presence—cannot be digitized. After the call ends, silence reclaims the room with a weight that feels heavier than before.

There are also cases where parents live with their children yet feel lonely. Physical proximity does not guarantee emotional connection. In households dominated by screens, each member may inhabit a separate digital universe. Conversations shrink to logistical exchanges. The elderly, unfamiliar with the pace and language of this new world, retreat into quiet observation. They do not complain because they do not wish to appear demanding, but their silence often conceals a longing for engagement.

Children, meanwhile, remain largely unaware of the depth of this solitude. They



assume that providing comfort, medical care, and financial security fulfills their duty. What they may overlook is that aging parents crave significance more than convenience. They wish to feel that their presence matters, that their stories are still worth listening to, that their lives continue to have relevance beyond nostalgia.

Another dimension of this loneliness arises from the inversion of dependence. Parents who once embodied strength now find themselves reliant on the very children they nurtured. Accepting help can be psychologically difficult, especially for those who defined themselves through self-sufficiency. They may struggle to reconcile their fading independence with their enduring desire to protect rather than be protected.

Despite these challenges, the bond between generations has not disappeared. It has transformed, adapting to circumstances that earlier eras never encountered. Love continues to flow, though sometimes through channels that feel unfamiliar. Grandparents who learn to navigate smartphones to see their grandchildren demonstrate a willingness to evolve. Children who invite their parents to live with them, even in cramped urban apartments, reveal a desire to preserve connection despite constraints.

What is required is a conscious effort to humanize this transformation. Families must recognize that emotional needs do not diminish with age; they become more delicate. Gratitude must be expressed not

only through words but through time and attention. Visits should not feel like obligations but like reunions of shared history. Parents, too, must cultivate lives that extend beyond caregiving—friendships, interests, and pursuits that provide meaning independent of their children's presence.

Ultimately, the story of parents, children, and grandchildren is not one of decline but of continuity under altered conditions. Each generation inherits both the strengths and the vulnerabilities of the previous one. The elderly who feel lonely today once stood at the center of bustling households; the children who are too busy now may one day experience the same quiet yearning. Understanding this cycle can foster compassion across generations.

The circle of care, though stretched, remains unbroken. Love still travels from parent to child to grandchild, changing form but not essence. The grandparents who once carried their children now wait with patient hearts, hoping not for repayment but for remembrance. They do not measure their sacrifices; they measure the distance between past laughter and present silence.

If families can pause amid the rush of modern life to acknowledge this silent devotion, to sit together without hurry, to listen without distraction, the old warmth can return in new ways. For in the end, what sustains a family is not shared genetics or shared space but shared attention. When that attention is restored, loneliness recedes, and the aging hands that once built the family find comfort in knowing that their labor of love has not faded into irrelevance.

Thus, the changing grammar of family life need not become a language of loss. It can become a language of renewed understanding, where each generation learns to see the other not as an obligation but as a continuation of itself. In that recognition lies the possibility that the circle of care will endure—not as a relic of the past, but as a living promise that love, though tested by time and distance, remains humanity's most resilient inheritance.

The writer can be reached at sanjaypanditasp@gmail.com



Kashyap Dhar



THE INDIA AI IMPACT SUMMIT 2026

AI's Rapid Proliferation Across Society Poses Urgent Challenges Thus Disrupting Traditional Employment Patterns, Exacerbating Biases, And Accelerating Energy Consumption. These Developments Highlight The Pressing Need To Go Beyond Aspirational Frameworks And Deliver Measurable, Concrete Impact That Addresses To Both The Promise And The Perils Of AI.

India AI Impact Summit held from Feb 16-21, 2026 in New Delhi, at Bharat Mandapam, charted a path towards a future where the transformative power of AI serves humanity, drives inclusive growth, fosters social development, and promotes people-centric innovations that protect our planet. The India AI Impact Summit was first ever hosted in the Global South after The Three International summits of The UK AI Safety Summit, The Seoul AI Summit and The France AI Action Summit, This Summit ensured to strengthen existing multilateral initiatives while advancing new priorities, deliverables, and cooperative framework, enabling, moving from high-level political statements to demonstrable impact and tangible progress in global AI cooperation. It also seeks to amplify

the voice of the Global South, ensuring that technological advancements and opportunities are shared broadly, not concentrated in a few regions. Next AI Summit is to be held in Geneva, Switzerland

The AI Impact Summit 2026, marked a significant shift in the global AI dialogue by focusing on large-scale implementation, and the interests of the Global South. The summit focused on three pillars of People, Planet, and Progress and addressing workforce readiness, sustainability, and economic development. It marked a defining global inflection point: Transitioning from Dialogue to Demonstrable Impact. Anchored in the Principles of People, Planet, and Progress, envisioned a future where AI Advances Humanity, Fosters Inclusive Growth, and

Safeguards our Shared Planet. Navigate Structural limitations and Managing the Environmental and Ethical Risks. The 'Seven Chakras' framework aimed to democratize AI resources, promote open-source initiatives, and address the concentration of AI power in a few nations. The summit highlighted the need for, and began planning for, large-scale AI workforce retraining and literacy to mitigate job displacement.

The Three Sutras Shaping Sustainable AI Future are:

- People AI, must serve humanity in all its Diversity, Preserving Dignity and Ensuring Inclusivity.
- Planet AI, Innovation must align with Environmental Stewardship and Sustainability.
- Progress AI, benefits must be Equitably Shared, Advancing Global Development and Prosperity.



Seven Chakra

The India AI Impact Summit Expo used a Seven-Theme Framework, inspired by the Chakra Concept, to organize the exhibition into Zones that reflect the key areas shaping AI Worldwide. Each Chakra becomes a Thematic Zone that represents an important part of the Global AI and Digital Transformation Story. The layout was designed to guide visitors smoothly across the floor, making it easy to explore, discover solutions, and engage with exhibitors. Together, these seven zones created an experience where 40+ AI categories come together in a clear, connected, and future-focused journey. These themes were



Spanning Human Capital; Inclusion for Social Empowerment; Safe and Trusted AI; Resilience, Innovation and Efficiency; Use of Science in AI; Democratizing AI Resources; and AI for Economic Development & Social Good and all these Chakras Channel Global Collaboration towards measurable outcomes.

As the first major AI summit in the Global South, it shifted the focus from purely safety-centric (Western) models to development-oriented, inclusive AI. The summit generated significant investment, with reports of over \$250 billion in infrastructure pledges and commitments to add 20,000 GPUs to boost computing capacity. Summit Focused on 'Small AI and Local Needs', instead of, only focusing on large, energy-intensive models of the summit, viz, Portable, Efficient, and multilingual systems suitable for low-connectivity environments. Further, the event prioritized practical applications, such as using AI for Agriculture, Healthcare Diagnostics in Rural Areas, and Legal Translation (Bhashini), rather than just Theoretical Discussions.

- ❖ The India AI Impact Expo 2026 for Responsible Intelligence brought together 70K(sqm)+ Exhibition Area, 30+ Countries Exhibitors, 300+ Indian Exhibitors & 550+ Exhibiting Indian Start Ups, Across 10+ Thematic Pavilions and 500K+ Guinness Record Attendees.
- ❖ Infrastructure Pledges Cross \$250 Billion; \$20 Billion in Deep-Tech Commitments Reflect Global Confidence in India's AI Ecosystem.
- ❖ Over 20 Heads of Government and Representatives from 118 Countries Participate in Landmark AI Convening

- ❖ More Than 5 Lakh Participants and 550 Pre-Summit Events Make India AI Impact Summit One of the Largest Global AI Gatherings, and proved that world has pledged confidence in India's role in the new AI age.

Flagship Events that Shape the Future of Humanity and Technology were used in The India AI Impact Summit were

The AI for ALL-Global Impact Challenge : Strived to identify solutions that use AI to enable large-scale impact and these leading solutions got showcased at the India AI Impact Summit. This initiative implemented in partnership with Startup India under the Department for Promotion of Industry and Internal Trade (DPIIT), Ministry of Commerce and Industry and Digital India BHASHINI Division.

AI by HER-Global Impact Challenge: Focused on inclusive innovation and global impact, this initiative promotes gender equity, Global South innovation, and aims to showcase scalable AI-for-good applications. This initiative was implemented in partnership with NITI Aayog- Women Entrepreneurship Platform.

AI YUVAi-Global Youth Challenge : for the age group 13 - 21, bring your most innovative AI ideas to solve real-world problems, and seize the opportunity to present your innovation at the AI Impact Summit.

This initiative was implemented in partnership with MY Bharat and NIELIT.

AI for Research Symposium; Focused on Research is as interdisciplinary forum that brings together leading researchers and practitioners from India, the Global South, and the wider international community to present frontier work on the impact of AI, exchange methods and evidence, and forge collaborations.

AI for Responsible Intelligence: Focused to bring together National and International Countries, Heads of Govern-ments and their Representatives, AI Running and Start Up Exhibitors, Attendees and Interested Social Stakeholders,

AI Themes Exhibitors : Focus included Cyber Security and Safety, Digital Wellbeing, Health, Agriculture, Education, Energy and Climate, Wild Cards and Open Innovation etc

To Conclude, The 2026 Summit Aimed To Move From AI Experimentation To Adoption, Establishing India As A Key Player In Designing, Rather Than Just Taking Rules For, AI Governance. While It Offered A Promising Framework For Inclusive Growth, The Success Of These Initiatives Depends Heavily On Overcoming Infrastructure Gaps, Developing Local Data-Driven Models, And Reskilling The Workforce.

Kashyap Dhar is AI & ML- B Tech, associated with The NorthCap University, Gurugram; Contact @8368319623, kashyapdhar05@gmail.com

SAVE SHARDA COMMITTEE CONGRATULATES ITS FOUNDER MEMBER LT GEN. RETD. ATA HASNAIN ON BEING APPOINTED AS GOVERNOR OF BIHAR

New Delhi, 09 March'2026. In a press release Save Sharda Committee Kashmir Regd. has congratulated its founder member Lt. Gen. Retd. Ata Hasnain on becoming Governor of Bihar. The committee expressed hope that retd. General will keep on guiding the committee in future too, said Ravinder Pandita, Head/ Founder of Save Sharda Committee Kashmir Regd. Lt. Gen Ata Hasnain was instrumental in 2008-09 in bringing Army and public on Sadhbavana platform through the famous slogan "Awam aur Jawan" during his tenure as GOC 15 Corps. He has always advocated for reopening of Sharda Peeth in PoK.



The committee in its meeting thanked GOI for appointing him as Governor.

- Ravinder Pandita

“I ADORN MYSELF EVERY MOMENT FOR DEATH”

I adorn myself every moment for death.
I bathe and wear new clothes -

like shield and armour, yet woven of grace;
not to fight, nor for a narrow escape,
but to embrace the unknown with a fearless gaze.

I adorn myself every moment for death,
all decked like beauties awaiting their gentleman callers,
hoping that it too may knock upon my door with flowers,
as I sit waiting for it
to make its quiet proposal.

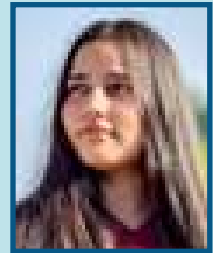
I adorn myself every moment for death.
It dates me, taking me along
to explore the strange corridors of life.
It prolongs the proposal, makes me wait
for the final betrothal-
a ceremony of flame and fire.

And the death I adorn myself each moment for
is not the dead, cold silence of the holy pyre,
where flames consume what eyes can see
and hands can feel.

Nor is it the death of the worldly dance,
for one may yet be called again
upon the worldly floor for bewitching moves,
to repeat the dance with the gentleman caller.

I adorn the self to die before death calls it.
The fading is of this conditioned, limited “I”.
The ceremony of flame and fire
burns the egocentric “I”
To awaken the infinite universal “Self”

I adorn myself every moment for death.
And one moment death will rise in love with me,
as I am already enchanted by it.
One moment we shall be two in one-
when “I” is dead, and death is life.

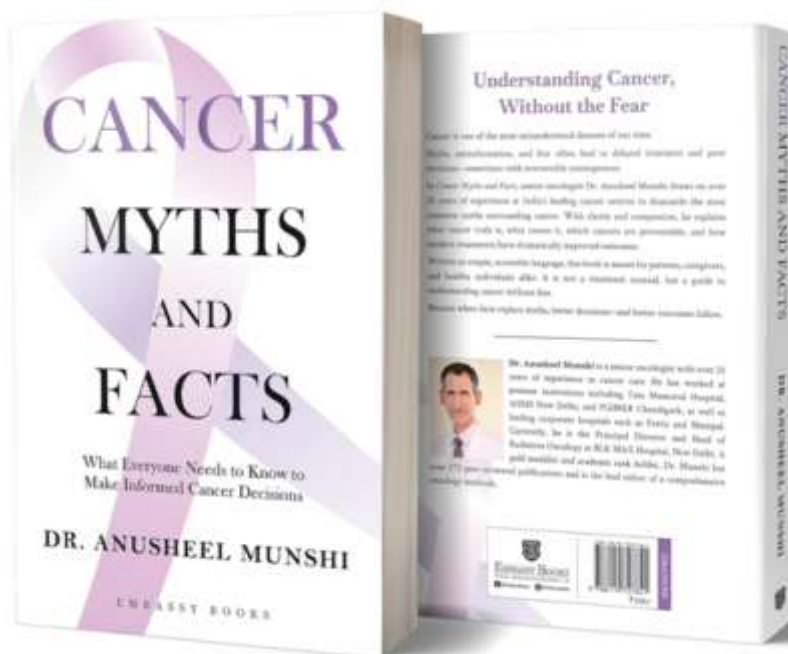


- Vimarshi Koul



 Dr Anusheel Munshi

CANCER MYTHS AND FACTS



Cancer is one of the most misunderstood diseases of our time.

Myths, misinformation, and fear often lead to delayed treatment and poor decisions-sometimes with irreversible consequences.

In the book “ Cancer Myths and Facts”, I have drawn on over 25 years of experience at India's leading cancer centres to dismantle the most common myths surrounding cancer. I have explained what cancer truly is; what causes it, which cancers are preventable, and how modern treatments have dramatically improved outcomes.

Written in simple, accessible language, this book is meant for patients, caregivers, and healthy individuals alike. This is not a treatment manual, but a guide to understanding cancer without fear. This book not only give the general misconceptions associated with cancer, it also gives the body site specific myths and their corresponding facts.

Because when facts replace myths, better decisions-and better outcomes follow.

<https://www.embassybooks.in/product/cancer-myths-facts-1231/?cat=15>

<https://amzn.in/d/0blpKmy9>



 Yoginder Kandhari



JAGTI TOWNSHIP

A Settlement Seeks Answers



Thirty-six years after the forced displacement of Kashmir's minorities—predominantly Kashmiri Pandits—in 1989–90, a troubling question endures: how did a temporary humanitarian response turn into a near-permanent settlement for thousands of citizens of a democratic republic? Nearly three lakh people were uprooted during the insurgency that engulfed the Kashmir Valley with the rise of multiple armed groups. While many families rebuilt their lives elsewhere, a significant number—particularly the economically vulnerable—

continue to live in clusters of government-built tenements around Jammu. The most visible symbol of this prolonged displacement is Jagti Township, where thousands still reside in structures originally intended as temporary relief shelters.

Today Jagti is more than a residential colony; it is a reminder of an unfinished national responsibility. Conceived as a relief measure, the township has gradually come to reflect the inertia of governance. Governments have changed, committees have deliberated and political assurances have surfaced

periodically, yet the essential condition of the displaced has altered little. What was expected to be a short transitional phase before dignified rehabilitation has stretched across nearly four decades, turning displacement into an inherited reality for a generation that has grown up knowing exile as routine life.

From Homes to Holding Areas

Before 1990, most of these families lived in homes they owned—some modest, others substantial—rooted in inheritance and memory. Displacement stripped them not only of geography but also of their economic foundations. In Jammu, the earliest years of exile were spent in tents and cramped shelters with tin roofs, structures meant for emergency relief rather than dignified living. Harsh weather and inhospitable surroundings took a heavy toll; many lives were lost to extreme heat, disease and even reptile bites in areas where camps had disturbed natural habitats.

The construction of 4,224 one-room tenements in Jagti during the years of the UPA government marked a measurable improvement. Nearly twenty thousand people moved into concrete housing, signalling a shift from improvised camps to an organised township.

Yet housing alone does not make a community viable. A township requires an ecosystem—quality schools, reliable healthcare, employment opportunities, access to credit, markets and skill-development centres. Many such facilities exist in and around Jagti, but their functioning has been uneven and poorly managed. Infrastructure has therefore struggled to translate into a supportive economic and social ecosystem.

Over time, the physical structures themselves have begun to show strain. Cracked walls, damp ceilings, peeling plaster, leaking roofs, erratic electricity supply, contaminated water lines and open drains have become part of daily life. Maintenance remains sporadic and reactive. Essential services often receive attention only when residents protest, sometimes blocking the national highway in the sweltering heat of Jammu. What began as a hopeful relief

Today Jagti is more than a residential colony; it is a reminder of an unfinished national responsibility.

initiative increasingly risks becoming a quiet monument to bureaucratic fatigue.

The Social Fracture Within

External persecution triggered the displacement, but internal responses also shaped its trajectory. One uncomfortable reality often overlooked is the uneven solidarity within the community itself. In moments of upheaval, societies are tested—some protect the vulnerable, while others reposition themselves.

During the early years of exile, there were widespread distress sales of property. Families desperate for liquidity sold ancestral assets at throwaway prices. Legal expertise within the community could have helped safeguard titles and challenge dubious transfers. Instead, middlemen—often lawyers or their agents—frequently facilitated such transactions for commissions, turning law from a shield into a conduit.

The Relief and Rehabilitation Organisation for migrants also became tainted. Some migrant employees posted there exploited both the institution and the displaced, reducing a humanitarian mechanism into a pocket of organised corruption.

Access to bureaucracy created further divides. Those with networks navigated compensation claims and employment schemes more easily; others waited in prolonged uncertainty. Professionals in medicine and education, who might have organised structured support networks within camps, did so only sporadically. The point is not a blanket indictment but a structural observation: displacement amplifies inequalities already present in society. Some officers now cite procedural constraints to justify earlier inaction, forgetting that extraordinary circumstances demand extraordinary initiatives. When solidarity was most needed, it proved uneven.

Unequal Rehabilitation, Unequal Futures

Over time, disparities widened. Families with transferable government jobs or portable professional skills stabilised relatively quickly. Others—small traders and agriculturists—struggled to rebuild livelihoods. Informal social networks that once provided resilience in the Valley were disrupted.

Successive rehabilitation packages attempted relief through cash assistance, employment quotas and educational concessions, but these measures often lacked integration. Employment schemes leaned heavily on government absorption, with limited linkage to the private sector. Entrepreneurship support remained modest, collateral-free credit mechanisms were weak and skill-development initiatives were insufficiently aligned with market demand.

The result is the risk of intergenerational displacement. Children born in camps grow up treating exile as normal life. Aspirations narrow when surroundings remain static, and prolonged dependency erodes initiative—particularly among youth facing limited employment opportunities.

Even relief measures sometimes carried unintended costs. Relocation to Jagti and other camps improved shelter but disrupted small businesses that migrants had developed elsewhere. The government took more than fourteen years to allot shops in the township, and even that process remains incomplete. The delay illustrates how administrative inertia can quietly undermine economic recovery.

Politics and the Perpetual Promise

Across decades, political parties have promised dignified return and comprehensive rehabilitation—assurances that frequently feature in speeches and campaign platforms, including those of the present dispensation. Rehabilitation requires long-term planning insulated from electoral cycles. Instead, attention often peaks around anniversaries or political events and fades thereafter.

Compounding this is the tendency of some within the community, seeking political

visibility, to use Jagti as a stage for self-projection. Grand events are organised in the township more for personal prominence than for advancing the residents' real concerns. Jagti thus embodies a paradox: central to rhetoric, yet peripheral in sustained administrative and societal priority.

Faith, Spectacle and Material Reality

Faith has undoubtedly sustained the displaced community. In adversity, spiritual frameworks offer meaning and cohesion. Yet Jagti's most pressing needs remain infrastructural and economic. Grand religious events, often supported by donations or corporate social responsibility funds, may uplift morale but cannot substitute for functioning drainage systems, reliable utilities or sustainable employment.

The issue is not faith versus development. It is one of balance and sequencing. Spiritual strength can reinforce social responsibility; it cannot replace it.

Why Jagti Matters

Jagti is the largest concentrated settlement of displaced Kashmiri Pandits within a single geographic expanse. Concentration confers visibility. It becomes an accessible site for mobilisation, outreach and policy engagement.

But its deeper significance lies in what it represents. Jagti is a living archive of policy half-completion. It demonstrates how emergency relief can gradually harden into semi-permanent arrangements when review mechanisms weaken. It shows how displacement, if not accompanied by economic regeneration, risks becoming a demographic trap.

The Imperative of Responsibility

When governments falter, civil society often claims the space of intervention. Numerous organisations profess to represent the displaced community. Their engagement, however, must extend beyond symbolic assertion. Sustainable intervention requires data-driven needs assessments, transparent fund utilisation, infrastructure audits, legal aid clinics, career counselling platforms and health services linked to referral hospitals.

Equally important is the evolution of participatory leadership within Jagti itself. Accountability strengthens when residents become stakeholders rather than passive recipients.

Jagti does not seek perpetual charity. It seeks structural normalisation—utilities that function without protest, institutions that deliver services without agitation and opportunities that allow residents to rebuild dignity through work.

A Settlement That Asks Questions

Within the ageing tenements of Jagti reside questions that extend beyond one community. How do political assurances translate into measurable outcomes? What mechanisms ensure that displacement does not fossilise into dependency?

It is easy to commemorate loss; it is harder to engineer restoration. Jagti has waited thirty-six years—through administ-rations of

Jagti is a living archive of policy half-completion. It demonstrates how emergency relief can gradually harden into semi-permanent arrangements when review mechanisms weaken.

different political hues and through repeated cycles of promise. Jagti stands as both a reminder and indictment—not of any single regime, but of a collective hesitation to complete what was begun.

Faith has endured. Memory has endured. The unanswered question is whether responsibility will endure with equal persistence. Above all, political and bureaucratic heads must listen more than they pontificate.

The author is a strategic commentator and the author of two books on Kashmir

With best compliments from

Sudhir Shah

Certified Independent Director, Ministry of Corporate Affairs, Govt of India

Growmore Executive & Life Coach

shahnshah108@gmail.com

Noida | Lonavala



 Prof. A.K. Watal



EXTINCTION OF KP COMMUNITY, MELTING LANGUAGE - DEPLETION OF VALUES, CULTURE AND TOLERANCE IN PROGENY

1. Introduction : The subject is as important for me as it could be for any other KP member or socio-cultural organization. Those who have lived in Kashmir before 1990 and are still continuing to live, have a better estimate of the cultural losses and other paraphernalia, we have lost. But despite all that, we have no way than to lament, if timely effective and apt measures are not taken by the concerned stake holders viz; KP Community, KP Socio-Cultural, Socio-Religious Organisations, Parents and the younger generation. We have a talented young generation, educated, informative and economically well settled progeny; who are the Pal Bearers of Kashmiri

Language, KP ethos, culture, traditions, saviors of KP Scriptures and tolerance. **They have a duty towards their aborigine community and drive it in forward direction while looking in the rear mirrors.**

2. Dynamics of Demography of Kashmiri Pandits and the Rising Trend of Divorces:

The Kashmiri Pandit community, known for its rich cultural heritage and strong social bonds, has been undergoing significant changes for years now. Two major concerns that have emerged, are the changing demography of the community and the rising trend of divorces.

The Kashmiri Pandit population has been declining over the years, especially after the



exodus of the community from the Kashmir valley in the 1990s. According to the 2011 Census, the population of Kashmiri Pandits in the Jammu and Kashmir region was around 1.5 lakh (0.1% of the total population). This is a significant decline from the pre-1990 population, which was estimated to be around 5-6 lakh.

Year	Population of Kashmiri Pandits
Pre-1990	5-6 lakh
2011 Census	1.5 lakh

The decline can be attributed to various factors, including:

- **Forced migration:** The exodus of Kashmiri Pandits from the Kashmir valley in the 1990s led to a significant displacement of the community.
- **Late Marriages and Low birth rate:** The community has a low birth rate, which has contributed to the decline in population.
- **Migration to other parts of the country:** Many Kashmiri Pandits have migrated to other parts of the country and even the globe for better economic opportunities, leading to a brain drain and amalgamation of the community.

3. Causes of Divorces among Kashmiri Pandits : The rising trend of divorces among Kashmiri Pandits is a concern for the community. Some of the major causes of divorces unlike other communities, include:

- **Changing social values:** The community is undergoing significant social changes, with increasing emphasis on individualism and personal freedom. The preference to live for self over family /clan has become a trend.
- **Increased awareness:** Women are becoming more aware of their rights and are more likely to seek divorce as a solution to marital problems, sometimes ignoring the rich and tolerant traditions, which used to be followed by KPs to knit the disintegrating families.
- **Economic independence:** Women are becoming financially independent, which has reduced their dependence on their

husbands and increased their willingness to seek divorce.

- **Lack of communication:** Poor communication and lack of emotional support are major contributors to marital problems.
 - **Interference from family members:** Interference from family members can often lead to conflicts and contribute to marital problems.
- Causes of Divorce Percentage**
- Changing social values 25%
 - Increased awareness 20%
 - Economic independence 20%
 - Lack of communication 15%
 - Interference from family members 10%
- The changing demography of Kashmiri Pandits and the rising trend of divorces are concerns that need to be addressed by the community. Efforts should be made to preserve the cultural heritage and social bonds of the community while also addressing the changing needs and aspirations of its members.

4. Information about Kashmiri Pandits/ Migrants available with the Relief Organization in Jammu:

(a) Registration and Demographics

- Approximately 47,129 Kashmiri migrant families are registered with relief organizations in Jammu and Kashmir.
- Around 44,089 families comprising 1.5 lakh individuals are registered with the government as 'Kashmiri migrants' in Jammu¹².

(b) Government Initiatives and Benefits

- **Cash Assistance:** ₹3,250 per person, up to ₹13,000 per family per month to non-government employees/ unemployed migrants.
- **Free Ration:** 9 kg rice per person, 2 kg atta per person, and 1 kg sugar per family per month non-government employees /unemployed migrants.
- **Job Opportunities:** 3,000 state government jobs created for Kashmiri migrants under the Prime Minister's Development Package-2015.

- **Transit Accommodations:** 6,000 units being constructed in the Kashmir Valley.

This has made us complacent and therefore unity among various KP Organisations is need of the hour, to achieve a lasting solution to our permanent settlement in our state.

(c) The state-wise numbers of Kashmiri migrants:

- **Jammu:** 43,618 registered migrant families
- **Delhi/NCR:** 19,338 registered migrant families
- **Other States/UTs:** 1,995 registered migrant families
- **Total:** 64,951 registered migrant families

Additionally, here are some other state-wise numbers of Kashmiri Pandits:

- **Jammu and Kashmir:** 501,000
- **Delhi:** 150,000
- **Maharashtra:** 21,000
- **Himachal Pradesh:** 18,000
- **Madhya Pradesh:** 11,000
- **Punjab:** 6,100
- **Gujrat**
- **Chandigarh:** 3,300
- **Ladakh:** 2,100

NB-Please note that these numbers are estimates and may have changed over time.

5. Stature and Role of Women: Hindu scriptures are vast and have varied views on women, often reflecting the societal context of their times. Generally, women are revered as embodiments of Shakti (divine feminine energy), with figures like Devi, Lakshmi, and Saraswati symbolizing strength, prosperity, and knowledge.

In some texts, women are considered equals, even pivotal in spiritual and familial contexts. For example, the Rigveda mentions women sages and seers. However, interpretations and practices have evolved over time and vary across regions.

6. Role and Responsibilities of younger generation: The idea that younger generations are less tolerant is a common

narrative, but it's complex. Some possible reasons:

- **Changing social norms:** What's considered acceptable is shifting, and younger folks might be more vocal about issues like equality, justice, and identity.
- **Social media:** Online echo chambers can amplify differences and reduce face-to-face interactions, potentially decreasing empathy.
- **Increased awareness and assertiveness:** Younger people might be more aware of issues and less willing to tolerate things they see as wrong.
- **Different priorities:** Gen Z and younger Millennials often focus on issues like climate change, mental health, and social justice, which can lead to clashes with older perspectives and reduced tolerance to surrender before elders.

7. "When Respect Fades for Parents and Elders, a Silent Crisis Erupts in Our Homes and Society"

As per Sh. Kundan Kashmiri; in today's fast-paced and increasingly self-centered world, a painful and disturbing reality is quietly unfolding within families. Parents and elders, once the pillars of households and guiding lights of communities, are increasingly ignored, unheard, isolated, and at times deeply humiliated. This decline in respect is not always expressed through harsh words or open conflict; more often, it appears through silence, indifference, impatience, and emotional neglect. Over time, this attitude weakens family bonds, erodes social discipline, and damages the moral foundation of society itself.

The physical weakness of old people, declining health, emotional sensitivity, and financial dependence, make elders feel helpless and vulnerable. They hesitate to express pain or disappointment because they fear being labeled a burden. Slowly, a sense of worthlessness creeps in, leaving them isolated even while living under the same roof as their own children. This silent suffering is widespread and deeply damaging.

Respect for parents (both mother and



father) and elders is not merely a cultural tradition or social formality; it is a moral and civilizational responsibility. Elders represent sacrifice, struggle, and experience. They spent their productive years raising families, building stability, and ensuring a better future for the next generation. The comforts and opportunities enjoyed by today's youth are rooted in the endurance of those elders who now feel unwanted. Ignoring them is not just ingratitude; it is a serious moral failure.

As per a well-known Hindi writer “Sh. Mahavir Prasad Dwivedi aging is inevitable “Today's independent youth will one day face physical limitations, emotional dependence, or vulnerability. The way elders are treated today is the lesson being taught for tomorrow. A society that exercises disrespect towards parents should not expect compassion for itself in the future. No degrees of education, technology, or financial success can compensate for the absence of these human values.

True strength of the younger generation lies not in dominance or material success, but in humility, gratitude, and emotional maturity. Listening to elders enhances wisdom and

perspective. Differences of opinion are natural, but disagreement must never become disrespect. Elders may not follow modern trends, but they possess the wisdom of lived experience. For them, attention and affection often matter far more than financial support.

At the same time, elders must also engage in self-reflection. Respect cannot thrive amid constant criticism or emotional rigidity. Times have changed, and guidance must replace domination. Dialogue must replace command. When elders listen as much as they speak, mutual understanding grows naturally.

Youth must be educated not only for careers but for character. They may have a lot of information, but must extract knowledge to be receptive, tolerant, patient and composed. They should not burn their own houses to get rid of rats.

Children must learn respect for parents and elders, gratitude, empathy, and social responsibility from an early age; which is also embodied in NEP 2020. Such value-based education strengthens families, builds disciplined communities, and creates

compassionate societies. Nations do not rise merely on economic strength; they rise on character, values, and respect for human dignity.

8. Good Steps to Support Our Kashmiri Pandit Boys and Girls and their Identity

- (i) Empower through Education—Encourage deep understanding of their cultural roots, traditions, and spiritual heritage.
- (ii) Share the rich history and resilience of the Kashmiri Pandit community in schools, workshops, and online platforms.
- (iii) Create Safe Dialogue Spaces
- (iv) Allow girls to express doubts or feelings without fear of judgment.
- (v) Encourage open, respectful conversations within families and communities about faith, identity, and choices.
- (vi) Offer Emotional and Mental Support
- (vii) Many youth go through phases of questioning. Provide access to counselors, mentors, or role models from the community.
- (viii) Focus on self-worth and belonging, not guilt or shame.
- (ix) Celebrate Cultural Identity
- (x) Organize cultural programs, heritage classes, and language revival events to strengthen community bonds.
- (xi) Promote pride in being a Kashmiri Pandit — through music, stories, festivals, and shared values.
- (xii) Address Root Causes
- (xiii) If a girl feels alienated, pressured, or disconnected, explore why—with compassion.
- (xiv) Address issues like lack of representation, discrimination, or emotional isolation that may influence decisions.
- (xv) Avoid Coercion or Stigmatization
- (xvi) Every individual has the right to choose, but that choice should be informed, free, and not manipulated.
- (xvii) Avoid labeling or attacking. Use dialogue, not division.

(xviii) If we can counsel them to marry at younger ages (25-30 years) and have more than two children. Of course, not at the cost of their livelihood. The stigmas need to be unveiled.

"Our Kashmiri Pandit daughters are the bearers of a rich legacy — of wisdom, culture, and resilience. Let's empower them through knowledge, pride in their identity, and unconditional support, so their choices are truly free, informed, and rooted in love — not pressure.

Let us admire the honesty and courage of today's youth. Unlike the past, many young people today are free from the 'Pidram Sultan Bood' syndrome—the tendency to exaggerate one's social status or background. They embrace their roots with pride and speak openly about who they are. This type of attitude reminds us that no lawful profession, providing rizk-e-halal or lawful income, is ever dishonorable.

Our energetic youth celebrate and take pride in their origins and confidently share their stories, inspiring us all with their authenticity. Every Parent try their best to teach their children, but sometimes children in early teenage get trapped by emotions, love Jihad. Moreover, you can't keep an eye on children when they are outside home. So, everytime we can't blame Parents. No father will feel happy if his daughter elopes with a guy of different faith.

9. Spirituality has power: We have lost our Spiritual legacy, influenced by western glamour, Spiritual legacy is to be revived, colonial rulers were keen to destroy it We have to have do Spiritual Renaissance, in all faith and intensity. But everyone has to do himself, increase his inner strength, with intensity, not formally, as mostly we are doing formally, more on WhatsApp. Moral strength in us will overcome the impediments, revive our prestige, which is thousands of years old. No one can brow beat us, it is Ram ki Nagri. Let us try to engage the younger generation, wholeheartedly. **The role of youngsters is prime and paramount.**

PRESS RELEASE

ALL INDIA KASHMIRI SAMAJ SEEKS

INVENTORY OF IMMOVABLE PROPERTIES OF KASHMIRI MIGRANTS FROM GOVERNMENT

New Delhi, 06 March'2026

All India Kashmiri Samaj Regd (AIKS) a nodal agency of Kashmiri Pandits with Affiliates all over India and abroad has thanked J&K UT govt for outreach camps for redressal of grievances relating to properties of Kashmiri migrants vide Govt Order No: 559 DIVCOMK of 2026 dated 02.03.2026.

In a press release AIKS has demanded detailed report of action taken so far (ATR) to the Hon'ble High Court of Jammu, Kashmir & Ladakh at Jammu in the case OWP No: 477/2016 titled ' All India Kashmiri Samaj & Ors V/S UOI and Ors pending adjudication (Last Date of Hearing: 21.11.2025). AIKS also demands that such camps be immediately organized in Delhi NCR also where around 30% of Kashmiri displaced Hindus live since our forced migration. Earlier too, RC office J&K has conducted a similar exercise during issuance of Domicile certificates and Ayushman coverage.

AIKS president Ravinder Pandita has demanded a complete inventory of migrants' immovable properties with cutoff date as 1990 as the community fears a large-scale tampering of records has been done after their forced exodus from valley.

"Government should conduct a local survey regarding those migrants' ancestral properties left behind, for which they do not possess any records with them. These properties are the inherited ones through a lineage," said Ravinder Pandita.



ALL INDIA KASHMIRI SAMAJ (REGD.)

(APER BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANIZATION)
AIS Group Office : B-38, Sansar Prasad, G.C.I, New Delhi-110048, India. 817143234
Web: www.aiks.org ; E-mail: hsaiks@gmail.com

Divisional Commissioner
Kashmir, Govt. of J&K,
Srinagar, Kashmir(J&K) 04.03.2026

Subject : Conduct of Outreach Camps by Nodal Officers/Migrants for redressal
of Grievances relating to properties of Kashmiri migrants

Ref : Your Order No: 559 DIVCOMK of 2026 dated 02.03.2026

Respected Sir,

At the outset, on behalf of All India Kashmiri Samaj, I thank you for this noble initiative. As you know All India Kashmiri Samaj Regd(AIKS) founded in 1981 is a nodal agency of Kashmiri Pandits with affiliates all over India and abroad. I would like to draw your attention to the following in furtherance to above said order :

1. that such camps be immediately organized in Delhi NCR also where around 30% of Kashmiri displaced Hindus live since our forced migration. Earlier too, RC office J&K has conducted a similar exercise during issuance of Domicile certificates and Ayushman coverage.
2. that despite pursuance in the past, by many Kashmiri Pandit organisations a complete inventory of Migrants immovable properties left behind in the valley has not been publicly issued. It was demanded that cut off dates of migrants revenue records be 1990 as the community fears a large scale tampering of records after the forced exodus in the valley.
3. that Government should conduct a local survey regarding those migrants ancestral properties left behind, for which they do not possess any records with them. These properties are the inherited ones through a lineage.
4. that Divisional Commissioner Office should submit a detailed report of action taken so far (ATR) to the Hon'ble High Court of Jammu, Kashmir & Ladakh at Jammu in the case : OWP No - 477/2016 titled 'All India Kashmiri Samaj & Ors V/S UOI and Ors pending adjudication (Last Date of Hearing was : 21.11.2025) Hope to have your grievances redressed

(RAVINDER PANDITA)
PRESIDENT

Copy to : Hon'ble LG Govt of J&K UT with similar request
Joint Secretary, JLI, MHA, Kartavya Bhawan-01, New Delhi.

AIKS affiliated Units at

Islamabad - Aiga Anwarul Hameed, Anwarul Hameed, Jamil Khan, Binjalina, Binjalina@Gmail, Binjalina Chaudhary,
Delhi - Datta Chandra, Farooq, Farooq, Farooq, Farooq, Farooq, Farooq, Farooq, Farooq, Farooq, Farooq, Farooq,
Jammu - Jammu, Jammu, Jammu, Jammu, Jammu, Jammu, Jammu, Jammu, Jammu, Jammu, Jammu, Jammu,
Punjab - Purni, Purni, Purni, Purni, Purni, Purni, Purni, Purni, Purni, Purni, Purni, Purni,
Overseas : U.K. & U.S.A.

Dr. No. 09

HIGH COURT OF JAMMU & KASHMIR AND LADAKH AT JAMMU

OWP No. 477/2016

All India Kashmiri Samaj and Ors.Applicant(s)/Petitioner(s)

Through :- Mr. E.L. Bhat, Advocate

vs

UOI and Ors.Respondent(s)

Through :- Ms. Monika Kohli, Sr. AAG

CORAM: HON'BLE MR. JUSTICE SANJEEV KUMAR, JUDGE
HON'BLE MR. JUSTICE SANJAY PARHAR, JUDGE

ORDER
27.09.2025

Despite last and final opportunity granted to the Divisional Commissioner, Kashmir to file the compliance report.

On the request of Ms. Monika Kohli, learned Sr. AAG and in the interest of justice one more opportunity of six weeks is granted to file the compliance report, failing which, Divisional Commissioner, Kashmir shall appear in person on the next date of hearing

List on 21.11.2025.

(Sanjeev Kumar)
Judge

(Sanjeev Kumar)
Judge

1438867
27.09.2025
Msk



CS takes stock of migrant rehabilitation measures, stresses improved grievance redressal mechanism.

On 10 March 2026, in Jammu, the Chief Secretary, Atal Dulloo, reviewed and assessed progress in implementing key welfare measures for the rehabilitation and resettlement of migrant populations in Jammu and Kashmir during a high-level review meeting.

The meeting, convened by the Department of Disaster Management, Relief, Rehabilitation and Reconstruction (DMRR&R), reviewed multiple initiatives aimed at strengthening relief, housing and social security support for various categories of displaced persons in the Union Territory.

The meeting besides Additional Chief Secretary, Jal Shakti; ACS, Power Development, ACS, Finance and ACS, Public Works and Principal Secretary, DMRR&R was also attended by Commissioner Secretary, Housing & Urban Development, Commissioner Secretary, General Administration, Commissioner Secretary, Youth Services & Sports; Commissioner Secretary, Law Department; Secretary IT; Secretary Revenue; Development Commissioner (Works); Relief Commissioner; Director FCS&CA, Jammu; and other senior officers. The Divisional Commissioner, Kashmir, and the concerned Deputy Commissioners participated through video conferencing.

A detailed assessment was also made regarding the implementation of the Prime Minister's Development Package (PMDP 2015) and the steps being taken to improve the delivery of services to Kashmiri migrants, Jammu migrants and other displaced persons residing in the Union Territory.

The Chief Secretary reviewed the status of construction of transit accommodation across the Kashmir Valley districts for

migrant employees recruited under the relief package. He asked the executing agencies to complete these projects within the stipulated timelines and ensure all required facilities are in place.

He also reviewed the status of Departmental Promotion Committees (DPCs) for employees appointed under the relief package. He noted that clarifications and directions have already been issued to address procedural bottlenecks faced by departments and asked that there be no further delay in granting employees their rightful benefits as per the rules in force.

The meeting also assessed the progress achieved in implementing key welfare decisions, including the inclusion of migrant families in the National Food Security Act database, the extension of Ayushman Bharat Golden Card benefits to eligible beneficiaries and the provision of funds for the repair and maintenance of dwelling units allotted to migrants at different locations in Jammu.

Issues relating to the allotment of accommodation to migrant employees posted in different districts of the Kashmir Valley, the delegation of powers to officers in the Relief Organisation to issue required certificates, and the need to construct additional flats for migrant families in Jammu were also deliberated upon.

The Chief Secretary directed the Deputy Commissioners to ensure the quality disposal of complaints registered by migrants on the dedicated portal regarding their immovable properties and assets left behind in the Valley. He instructed the Commissioner to depute officers to the districts to monitor the grievance-disposal process. He emphasised that affected individuals should be kept informed as these issues are resolved on merit.

International Saraswat Brahmin Maha-Sammelan

The International Saraswat Brahmin Maha-

Sammelan 2025 was held in Jodhpur (Rajasthan) on 20 December 2025. This was a major community event held in Jodhpur that focused on fostering dialogue for community growth and nation-building. The gathering emphasised youth participation, historical documentation, and community organisation, featuring contributions from various society leaders.

The conference aimed to bring together community members to discuss progressive initiatives and contribute to nation-building. A significant focus was placed on involving youth for data collection, promotional activities, and documenting the community's history.

Among the key attendees was a displaced Kashmiri Pandit, Dr Ramesh Razdan, a postgraduate (National Fellow), a Veterinary Doctor by profession, and a 65-year veteran of Kashmiri Pandit activism. Amongst others, the participants in the event included senior advocate Hastimal Saraswat, IASE University former Vice-Chancellor Dr Ramniwas Sharma, society president RK Ojha, and youth wing president Pawan Joshi.

If a full section were dedicated to Kashmir and the Displaced Community under

Govt. Reply to Tarigami

The UT government, on the floor of the Assembly relies to MLA MY Tarigami that Screening Committee is in place for provisionally registered Kashmiri migrant families that the Administrative Secretary Home Department heads to screen and approve registration of those Kashmiri migrant families, which have at any point of time been 'provisionally registered' with the Relief Organization (M), J&K or registered with the condition that their confirmed registration shall be subject to clearance from the Screening Committee.

Replying to the MLA, the Government "The Panel has been mandated to dispose of 1250 applications for provisional registration, for confirmed registration or otherwise, on case-to-case basis, on consideration of the threat perception/verification report by the CID and by the

District Magistrate of the concerned district. No further extension to the provisional registration shall be allowed."

It added that no land belonging to Kashmiri migrants has been acquired in the Valley in violation of legal procedures.

"As per the report submitted by the Divisional Commissioner, Kashmir, no land is acquired without adhering to the prescribed land acquisition procedures, including prior notification and verification, and all such acquisitions are assessed in accordance with the applicable land acquisition laws," the Government sa Government Chief Minister Surinder Choudhary replied to the question on behalf of Chief Minister Omar Abdullah, who is in charge of the Disaster Management, Relief, Rehabilitation & Reconstruction (DMRRR) department.

In his supplementary, Tarigami said the 2022 order regarding PM package employees was "highly discriminatory," though he welcomed the Government's Decision to revise it.

He urged the Government to provide relief for pensioners, noting that the structure fixed in 2018 had not kept pace with inflation.

Source: Agencies

Editing: Vijay Kashkari

JDU Spokesperson Proposes Massive Rehabilitation Township in Mattan for 3 Lakh Kashmiri Pandits

Strategic Vision Submitted to PMO Advocates for Secure Minority Zone and Restored Political Representation in South Kashmir

Rakesh Handu, Spokesperson JDU (JKUT) on Feb 22, 2026 proposed a comprehensive and visionary rehabilitation plan for the exiled Kashmiri Pandit community and other minorities through the establishment of a massive, self-sustaining township centered in the historic town of Mattan.

In a detailed memorandum addressed to the Prime Minister of India and the Lieutenant Governor of Jammu and Kashmir, Handu emphasized that Mattan, historically known for its world-famous Sun Temple and



its status as a pinnacle of communal harmony, offers the ideal geographical and cultural landscape for a large-scale return of the displaced population.

The proposal envisions a modern township with the capacity to house between two to three lakh people, strategically extending from the limits of Hutmara on the Pahalgam road to the areas of Akura and Nambal, and further reaching toward the Qazigund axis.

The activist highlighted the tragic history of the town, noting that while it was once a Hindu-majority enclave, the 1990 outbreak of terrorism forced the community into exile, leaving behind properties that were subsequently gutted, vandalized, or sold under extreme distress.

To rectify this, the proposal suggests that the government should acquire land from original owners who migrated or sold their property in dejection, providing them with compensation at current market rates to facilitate a structured redevelopment.

By utilizing the surrounding natural beauty, water resources, and proximity to existing security infrastructure like the Shangus army cantonment, the JDU spokesperson argues that the government can

create a “Gateway to Peace” that does not disturb the local majority population but instead fosters a model of mutual coexistence.

Central to this proposal is the restoration of the minority community’s democratic rights and constitutional agency within the valley. Handu argued that the establishment of such a concentrated and secure township would finally allow the minority community to effectively elect their own representatives to the Legislative Assembly, the Anantnag-Rajouri Parliamentary constituency, and local DDC or BDC bodies.

He urged the Union Ministry of Home Affairs and the UT administration to apply deep strategic thought to this initiative, framing it as a necessary step for those who hold deep allegiance to the Indian Constitution and democratic values.

The plan concludes that such a self-sustaining zone would not only serve as a home for Kashmiri Pandits but would offer a secure environment for all people adversely hit by ongoing regional instability, ultimately rebuilding a pluralistic society in the heart of South Kashmir.

***Report By
Rakesh Handoo***

KASHMIRI PANDIT MARTYRS

List for March 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	Smt. Prabhavati	-	14.03.1989
2	Sh. P.N. Handoo	Balgarden, Srinagar	01.03.1990
3	Sh. Tej Krishen	Budgam	01.03.1990
4	Sh. Joginder Singh	-	03.03.1990
5	Sh. Jagar Nath	Yer Khushipora, Anantanag	03.03.1990
6	Sh. Brij Nath Bhat	-	04.03.2000
7	Smt. Nirmala Raina	-	06.03.1990
8	Sh. Kashi Nath	Kathidarwaza, Srinagar	06.03.1990
9	Sh. T.K.Razdan	-	15.03.1990
10	Sh. R N Handoo	Narsingharh, Srinagar	18.03.1990
11	Sh. Dinesh Lal	Karan Nagar, Srinagar	19.03.1990
12	Sh. A.K.Raina	Srinagar	19.03.1990
13	Sh. Gulshan Lal Raina	-	19.03.1990
14	Sh. Om Prakash	Shopian	19.03.1990
15	Sh. Gulshan Lal Lamba	-	21.03.1990
16	Sh. P N Koul	Bijebehara, Anantanag	22.03.1990
17	Sh. Avtar Krishan	-	21/22.03.1997
18	Sh. Bushan Lal Bhat	-	21/22.03.1997
19	Sh. Sanjay Bhat	-	21/22.03.1997
20	Sh. Deeleep Bhat	-	21/22.03.1997
21	Sh. Pairay Lal Pandit	-	21/22.03.1997
22	Sh. Sanjay Bhat	-	21/22.03.1997
23	Sh. Triloki Nath	-	21/22.03.1997
24	Sh. Vijay Bhat	-	21/22.03.1997
25	Sh. B.K.Ganjoo	Chotta Bazar, Srinagar	23.03.1990
26	Sh. Triloki Nath Ambardar	-	23.03.1990
27	Sh. Tara Chand Ambardar	Zaindar Mohalla, Srinagar	23.03.1990
28	Sh. B.L.Misiri	Peer Bagh, Srinagar	23.03.1990
29	Sh. Soom Nath Tickoo	Ganderbal, Srinagar	23.03.1990
30	Sh. Rattan Lal	Srinagar	23.03.1990
31	Sh. Sh. Paul	Amira Kadal, Srinagar	23.03.1990
32	Sh. Amrik Singh	Amira Kadal, Srinagar	23.03.1990
33	Ms. Devi	Allachi Bagh	23.03.1990
34	Sh. Bansil Lal	-	24.03.1990
35	Sh. Amit Kher	-	24.03.2003
36	Sh. Avtar Krishan	-	24.03.2003
37	Sh. Bansil Lal	-	24.03.2003
38	Sh. Bansil Lal	-	24.03.2003
39	Ms. Jiga Kumari	-	24.03.2003
40	Sh. Lasa Koul	-	24.03.2003
41	Sh. Lok Nath	-	24.03.2003
42	Sh. Mohan Lal	-	24.03.2003
43	Sh. Muna	-	24.03.2003
44	Sh. Pretam Krishen	-	24.03.2003
45	Sh. Pretam Kumari	-	24.03.2003
46	Ms. Princy Kumari	-	24.03.2003
47	Smt. Radha Krishen	-	24.03.2003
48	Ms. Rajini Kumari	-	24.03.2003
49	Sh. Rakesh Kumar	-	24.03.2003
50	Smt. Suman Ji	-	24.03.2003
51	Smt. Somavati	-	24.03.2003
52	Smt. Asha	-	24.03.2003
53	Sh. Suraj	-	24.02.2003
54	Sh. Triloki Nath	-	24.03.2003
55	Sh. A.K.Bazaz	Safa Kadal, Srinagar	26.03.1990
56	Sh. Praneet Sahini	Zaindar Mohalla, Srinagar	27.03.1990
57	Sh. Ramesh Sahini	Zaindar Mohalla, Srinagar	27.03.1990

Indian Institutes of Science Education and Research (IISERs), the Institutes of Excellence

Indian Institutes of Science Education and Research, Institutes of Excellence, are autonomous Institutes established under the Ministry of Education. The Government of India has established the IISERs at Berhampur, Bhopal, Kolkata, Mohali, Pune, Thiruvananthapuram, and Tirupati to integrate and promote interdisciplinary science education and research. Over the years, the IISERs have been successfully attracting talented young minds. An overarching goal of the IISERs is to enable students to shape the nation by inventing and implementing sustainable solutions for societal problems through scientific research. This is being achieved by faculty of international repute and bright students. In a short span of time, the IISERs have generated an incredible amount of intellectual property, including publications and patents.

The Indian Institutes of Science Education and Research (IISERs) are premier, central government-established Institutes of National Importance dedicated to high-quality science education and cutting-edge research in India. They focus on integrating teaching with state-of-the-art research across various scientific disciplines.

IISERs offer advanced laboratories, global exposure through collaborations, and specialised BS-MS/PhD programs that prepare students for research careers. They are considered premier institutions, comparable to IITs in basic sciences, attracting top talent in India.

NIRF rankings for all IISERs (Bhopal, Kolkata, Mohali, Pune, Thiruvananthapuram, Tirupati, Berhampur) vary; they are broadly recognised for their scientific research

excellence. The NIRF 2025 results underscore the strong research culture, high-quality education, and academic excellence of the IISERs.

❖ The Indian Institute of Science Education and Research (IISER) Bhopal

The IISER Bhopal was established in 2007. It offers studies at the UG and PG levels in the following departments: Biological Sciences, Chemistry, Earth and Environmental Sciences, Mathematics, Physics, Chemical Engineering, Data Science & Engineering, Electrical Engineering & Computer Science, Economics, and Humanities and Social Sciences.

IISER Bhopal offers 5-year BS-MS (dual degree), 4-year BS (Engineering/Economic Sciences), and PhD programs focused on interdisciplinary science and engineering.

❖ The Indian Institute of Science Education and Research (IISER) Kolkata

Kolkata Campus of IISER was established in 2007.

IISER has the following Academic Departments: Academic Departments; Biological Sciences, Chemical Sciences, Computational and Data Sciences, Earth Sciences, Humanities and Social Sciences, Mathematics and Statistics, Physical Sciences, Biological Sciences, Chemical Sciences, Computational and Data Sciences, Earth Sciences, Humanities and Social Sciences, Mathematics and Statistics, Physical Sciences.

The programme of studies is: A 5 Year BS-MS Dual Degree Programme in Computational and Data Sciences, Master of Science Programme in Chemical, Mathematical, and Sustainability Sciences, MS by Research Programme (Offered Majors: 1. Biological Sciences (offered by the Department of Biological Sciences) 2. Space Physics (offered by the Centre of Excellence in Space Sciences India (CESSI)), Integrated PhD Programme,

Doctor of Philosophy Programme, and Post Doctoral Research Programme.

❖ **Indian Institute of Science Education and Research (IISER) Mohali**

The Institute was established in 2007. The departments of studies are its 5-year BS-MS dual degree (majors in Biology, Chemistry, Mathematics, Physics), an Integrated PhD program, and a doctoral (PhD) program.

Research-focused doctoral degrees in Biological Sciences, Chemical Sciences, Physical Sciences, Mathematical Sciences, Earth and Environmental Sciences, and Humanities and Social Sciences.

❖ **Indian Institute of Science Education and Research (IISER) Pune**

It was established in 2006.

IISER Pune offers a 5-year BS-MS dual degree programme after the 12th standard, Master of Science and Integrated-PhD programmes for bachelor level students, and PhD programmes for Master's level students.

Ranked 55 in the Overall Category and 35 in the Research Institutions category by the NIRF 2025 India Rankings. Listed 8th in India, 152nd at the Asia-Pacific level, and 358th globally on the 2025 Nature Index - Research Leaders Tables. Ranked 1201-1500 in Times Higher Education (THE) World University Rankings 2026. Ranked 130 in the 2020 THE Emerging Economies University Rankings, and ranked 101-150 in the 2020 THE Young University Rankings.

Departments of study are Biology, Chemistry, Data Science, Earth and Climate Science, Humanities and Social Sciences, Mathematics, Physics, and Science Education.

❖ **Indian Institute of Science Education and Research (IISER) Thiruvananthapuram**

IISER TVM was founded in 2008.

The Institute provide education in modern science, integrating it with outstanding research at the undergraduate level. The Institution offers a five-year BS-MS programme in addition to the iPh programme. D. and PhD programmes in Biology, Chemistry, Mathematics, Physics, Earth & Environmental Science, Data Science, and interdisciplinary areas.

The Institution offers 5-year BS-MS (General and Interdisciplinary), 2-year MSc, Integrated PhD, and PhD programs in biological, chemical, mathematical, and physical sciences, as well as in data science and environmental studies. \.

2-Year M.Sc. The program is available in Biological Sciences, Chemical Sciences, Mathematical Sciences, and Physical Sciences. Specialised research-focused courses are for the Integrated PhD. Program. Doctoral research in various specialised fields.

❖ **Indian Institute of Science Education and Research (IISER) Tirupati**

The IISER Tirupati was established in August 2015.

Courses Offered by the Institute are BS-MS, BS-ESS, Integrated PhD, PhD, and Professional Master's Program.

The programme's subjects are Biology, Chemistry, Physics, Mathematics, Earth & Climate Sciences, and interdisciplinary areas. It also offers a 1-year Professional Master's in Data Science (BioDS & DS-AI).

The qualifying degrees are: BS-MS Dual Degree (5 Years), Integrated PhD, and a 6-year program combining Master's and PhD in Biological Sciences. Ph.D. Program: Research-focused degrees in Biology, Chemistry, Physics, Mathematics, and Earth & Climate Sciences. Professional Master's (1 Year): Specialised courses in Biological Data Science (BioDS) and Data Science & Artificial Intelligence (DS-AI). BS Economics: 4-year undergraduate program.

❖ **Indian Institute of Science Education and Research (IISER) Berhampur**

Indian Institute of Science Education and Research, Berhampur, was established in 2016.

IISER Berhampur offers a 5-year BS-MS dual degree, Integrated PhD (iPhD), and PhD programs across core science disciplines, including Biological, Chemical, Mathematical, Physical, and Earth & Environmental Sciences. The curriculum emphasises interdisciplinary research, with

new focus areas including Data Science and Earth & Climate Sciences.

Key Courses and Departments are in the BS-MS (5-Year Dual Degree) program, which focuses on core science education and allows students to major in Biology, Chemistry, Mathematics, Physics, or Earth & Environmental Sciences. Integrated PhD (iPhD): Offered in Biological Sciences, Chemical Sciences, Mathematical Sciences, and Physical Sciences. The PhD Program is available in all major science departments, with research focus areas in structural biology, quantum materials, cosmology, and particle physics.

Admission to the BS-MS program requires passing Class XII with a science stream and appearing for the IISER Aptitude Test (IAT).

Criteria for IISc Bangalore

1. Undergraduate Programmes (BSc & BTech)

- ❖ **Bachelor of Science (Research) Programme**: Admission is based on the IISER Aptitude Test (IAT) 2026. Candidates must have studied Physics, Chemistry, and Mathematics in Class XII and secured at least 60% (first class).
- ❖ **BTech in Mathematics and Computing**: Admission is through JEE Advanced 2026. Candidates must register through the JoSAA 2026 portal.
- ❖ **Application Process**: Candidates must apply online on the IISc admission portal and appear for the mandatory national entrance exam.

2. Postgraduate Programmes (MTech, MDes, MMgt)

- ❖ **MTech**: Selection is primarily based on a valid GATE 2024/2025/2026 score.
- ❖ Some departments (e.g., Aerospace, CSE, Civil) use 100% GATE score.
- ❖ Other departments (e.g., Mechanical, Robotics) use a 70% GATE + 30% Interview selection process.
- ❖ AI/Chemical/Computational & Data Sciences use 70% GATE + 30% Written Test.

CFTI graduates with a CGPA

- ❖ **M Des**: Shortlisting is based on GATE/CEED/CAT scores, followed by a design aptitude test and interview (70% exam + 30% interview).
- ❖ **M Mgt**: Selection is based on GATE/CAT/GMAT scores, followed by a group discussion and interview.
- ❖ **Important**: MTech and MDes candidates must register on the Common Offer Acceptance Portal (COAP).

3. Research Programmes (PhD & MTech Research)

- ❖ Master's degree in Science, Bachelor's degree in Engineering/Technology, or a 4-year Bachelor of Science degree.
- ❖ Based on qualifying exams like GATE, CSIR-UGC NET for JRF, UGC-NET for JRF, JEST, or INSPIRE fellowship.
- ❖ Shortlisted candidates must attend a mandatory interview.
- ❖ **Mid-year Admissions**: Occur for PhD in November, with applications opening in October.

Eligibility of J & K

Migrant Candidature for Maharashtra

The candidate should have passed 10+2 examination or its equivalent examination with Physics and Mathematics as compulsory subjects along with Chemistry or Biotechnology or Biology or Technical Vocational subject or Computer Science or Information Technology or Informatics Practices or Agriculture or Engineering Graphics or Business Studies or Electronics or Entrepreneurship and obtained at least forty-five per cent. marks in the above subjects taken together; and should have obtained non zero positive score in Joint Entrance Test (JEE) (Main) Bachelor of Engineering (B.E.) or Bachelor of Technology (B.Tech.) or the candidate should have appeared in all the subjects in PCM MHT-CET 2026 and should obtained non zero score in PCM MHT-CET 2026 conducted by the Competent Authority;

Provided that, preference shall be given to the candidate obtaining a non-zero positive score in the Joint Entrance Test (JEE) (Main) Bachelor of Engineering (B.E.) or Bachelor of

Technology (B.Tech.) over the candidates who obtained a non-zero score in MHT-CET 2026;

(The candidates are eligible to apply for all 29 major disciplines declared by AICTE)

IISER Aptitude Test 2026 (IAT)

The IISER Aptitude Test (IAT) 2026 is the national-level entrance exam for admission to undergraduate programs across all IISERs, including the 5-Year BS-MS, 4-Year B.Tech, and 4-Year BS programs in Economics and Data Sciences. The test is conducted in computer-based mode (CBT) and evaluates candidates in Physics, Chemistry, Mathematics, and Biology.

Registration starts on March 5 and closes on April 13.

The IISER Aptitude Test (IAT) 2026 will be held on June 7, 2026

For seven campuses (Pune, Kolkata, Mohali, Bhopal, Thiruvananthapuram, Tirupati, Berhampur). Admissions for 2026 are via the IAT

Guru Gobind Singh Indraprastha University (GGSI) University Kashmiri Migrant Reservation Policy

The University's reservation policy for

Kashmiri Migrants is one seat per Institution. Admission will be based on NLT/CET/ CUET.

Since the seats of Kashmiri Migrants are supernumerary, they will not be converted into any other category, in case they remain unfilled.

The University reserves seats for Kashmiri Migrants in specific programmes of study. This follows our current practice.

GGSIU primarily uses national-level tests for admission to professional programs like B.Tech (JEE Main), Law (CLAT-UG), MBA (CAT/CMAT), MBBS (NEET), and B.Ed (NCET). For many other UG/PG courses, it has adopted CUET, though it still holds its own CET for several programs.

IPU CET

IPU CET 2026 is an entrance exam for admission to various UG/PG courses (BTech Biotech, BBA, Law) at GGSIPU. The examination is generally considered moderate in difficulty, with questions aligned with the CBSE syllabus.

Feedback: vijaykashkari@gmail.com

Calendar of Month	
Amavasya (Navratra Aarambh)	19 th March 2026
Zang Trei	21 st March 2026
Kumar Shashti	23 rd March 2026
Ashtami (Shukla Paksha)	26 th March 2026
Navami	27 th March 2026
Ekadashi (Shukla Paksha)	29 th March 2026
Poornima (Hanuman Jayanti)	02 nd April 2026
Sankat Nivaran Chaturthi	05 th April 2026
Ashtami (Krishna Paksha)	10 th April 2026
Ekadashi (Krishna Paksha)	13 th April 2026
Sankranti	14 th April 2026
Amavasya	17 th April 2026
Note	Panchak starts on 16 th March 2026 ends on 20 th March 2026
	Panchak starts on 12 th April 2026 ends on 17 th April 2026

	Chaitra (Shukla Paksha) from 19 th March 2026 to 02 nd April 2026
	Vaishakh (Krishna Paksha) from 03 rd April 2026 to 17 th April 2026



AIKS Matrimonial Service



Seeking alliance for my son, 5'9", B.E. (EXTC, Mumbai University), MBA (Business Analytics, Symbiosis Pune), born 28th May 1995 at 12:06 noon in Jammu. Working as Business Insights and Engagement Partner at TE Connectivity, Bangalore. Contact Ramesh Pandita (9419189513), 3/1 Anand Nagar, Borhi, Jammu; aryanramesh99@gmail.com



We are seeking a suitable alliance for our daughter. Date of Birth: 13.08.1996 (01:38 AM), Place of Birth: New Delhi, Height: 5 ft 4 in, Manglik: Anshik Manglik

Qualification: M.Sc. in Pharmaceutical Design and Engineering – Technical University of Denmark (DTU), Denmark. B.Sc. in Biomedical Engineering – University of Texas at Arlington (UTA), USA. Professional Details: Presently working in Denmark as a Senior Regulatory Affairs Specialist in a global organization providing medical devices and technologies for chronic care management. Career is well established with strong long-term prospects.

India Address: Faridabad, Delhi NCR (Currently residing in Denmark) Preference: Kashmiri Pandit boy residing in Europe (working and well-settled). Tekni Milap is a must.

Interested may kindly contact: +91 98104 21789 or Email: vinay@bhat.co



Seeking a suitable alliance for our well-cultured, and family-oriented daughter, born on January 21, 2000 at 8:46 AM in Delhi, holding Bachelor's in Forensic Sciences and a Master's in Digital Forensics, Cyber Security, and IT. Currently, employed with a leading Big 4 firm. Interested families are kindly requested to contact us at 9312007931 or 9999573333, or email at allianceckp65@gmail.com.



Looking for a suitable match for our younger Son. Masters in Engineering, presently employed with leading Indian Auto Multinational as Asst Manager International Operations @ Chennai. Date of Birth: 07/06/1996, Time of Birth: 2.57am, Place of Birth: Noida. Family based at Noida. Pls respond on shahnshah108@gmail.com / 9910076101



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



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



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Date :

The President

All India Kashmir Samaj

AIKS Camp office at Samavar Club,
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Dear Sir,

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

Name (In full) :

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

Address :

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..... **Pin :**

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

Mobile : **Email :**

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

With best wishes
Yours Sincerely

Signature

A cheque of Rs. 10,000/- for Patron Member and Rs. 5,000/- for Life Member favouring All India Kashmiri Samaj is enclosed here with.

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