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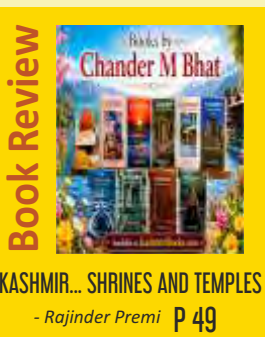
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Sunil Raina Rajanaka

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AIKS Camp office at Samavar Club,
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BUSINESS MANAGER & CIRCULATION FEEDBACK

Sudhir Shah

9910076101

EDITORIAL COORDINATOR

Bharti Raina Kaul

8130538867

LAYOUT & DESIGN

Pranav Koul, Suman Kumar
M/s Print Orbit

THIS MONTH'S COVER

Glimpses of Kheer Bhawani Mela,
Tulmula

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Editorial



BEYOND SYMBOLISM TOWARDS MEANINGFUL REHABILITATION

*Dear Readers,
Namaskar and Jyestha Ashtami greetings...*

The recent visits of Kashmiri Pandits to Kashmir and subsequent conclave in Srinagar has once again brought the issue of Kashmiri Pandit return and rehabilitation to the centre of public discourse. The event, coupled with the successful observance of the annual Kheer Bhawani Mela at Tulmul, has rekindled hope, reflection, and debate within the community and beyond.

Kashmiri Pandit's though displaced over the decades Have shown remarkable resilience. Across India and the world, the community has preserved its cultural identity, spiritual traditions, and intellectual legacy while excelling in diverse fields. The call to reconnect with Kashmir, emotionally and economically, carries both symbolic and practical significance. At the same time, symbolism alone cannot address the deeper concerns surrounding return.

The annual Kheer Bhawani Mela stands as a powerful reminder of the community's enduring spiritual bond with Kashmir. Thousands of devotees returning to the sacred shrine every year reaffirm that exile has not severed civilizational ties. Faith has sustained continuity where geography could not.

Yet, the larger question remains unresolved: can temporary visits evolve into permanent, dignified return?

Security continues to be the central concern. While the overall security situation in Jammu and Kashmir has improved, sporadic targeted killings in recent years have reinforced fear and

uncertainty. Rehabilitation, therefore, cannot be measured merely by conferences, pilgrimages, or expressions of goodwill.

Meaningful rehabilitation requires a credible framework based on security guarantees, property protection, employment opportunities, cultural preservation, and political confidence. Equally important is rebuilding trust between communities, institutions, and generations shaped by trauma.

There are differing views within the Kashmiri Pandit community on the path forward. Some advocate gradual reintegration and confidence-building, while others emphasize stronger constitutional and political safeguards. Both perspectives arise from legitimate concerns and deserve serious engagement.

The path ahead demands balance between optimism and realism, memory and reconciliation, aspiration and policy.

Kashmir's pluralistic identity remains incomplete without the dignified presence of Kashmiri Pandits. The true test of rehabilitation will not be symbolic return, but sustainable return rooted in security, dignity, and belonging.

As Mirza Ghalib beautifully wrote:

*"Dil hi to hai na sang-o-khisht, dard se bhar na aaye kyun,
Royenge hum hazaar baar, koi hamein sataaye kyun."*

Yet history teaches us that even after long darkness, hope survives. The journey home may be difficult, but faith, memory, and resilience continue to light the path.

मनील गैंगरकर



From the *President's* *Desk*

Respected All Namaskar to All AIKS family,

AIKS is pursuing the OWP 477/2016 and thanks the community advocates Sh. P N Raina, Ms Diksha Handoo, Sh. P N Goja, Sh. Kashmiri Lal Bhat and Sh. Virender Bhat & Ors for their sustained efforts and getting a favorable order on each Date of hearing. In the last date of hearing on 21 May the Hon'ble judges pulled up State Govt. on various issues of encroachments particularly the instance of Cremation ground land encroached by State Police Department at Wanpoh, Anantnag. The NDOH is 16 July'2026 and I sincerely believe that this court case will help & Benefit the community more than other efforts. AIKS is pursuing the matter of NFSA in High Court due to sustained efforts of our advocates who are working selflessly for the community without any remuneration. The case is likely to be listed in month of July.

The recent Global conclave at SKICC has evoked mixed response from the community. AIKS during the tenure of Col. Tej Tikoo as President had distanced itself from GKPD and was neither invited for the conclave nor participated indirectly. The only positive outcome of the conclave in my view is the Govt. stand to form 'Apex Committee' again that was last disbanded in the year 2012. AIKS demands that instead of Apex Committee we should have a 'Welfare Board' or a governing council with powers of decision making that should involve members from MHA, as well for better monitoring & implementation of decisions.

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 organizations 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 migrant's 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 migrant's ancestral properties left behind, for which they do not possess any records with them. These properties are the inherited ones through a lineage.

AIKS has come up with a request to community about the upcoming census to be in single voice about our status so that census is vivid about the displaced community regarding population and status. 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 is being carried out. 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.

Last but not the least I appeal to the whole community to opt for membership of AIKS and subscription to its mouth piece NAAD.

May Sharda Mata bless us all !!



 Sunil Kaul



General Secretary's Column

Temple Property Reclaimed Through AIKS Legal Intervention

High Court Directives Secure Gopitirath Ishbar Nishat Temple from Encroachment

This month marked a significant milestone in the ongoing AIKS High Court proceedings at Jammu. Among the several orders passed by the Hon'ble High Court, I would particularly like to highlight one noteworthy case.

As a direct consequence of the Court proceedings, another temple property has been successfully secured from encroachment and is presently under continuous administrative and police protection.

In this matter, the Deputy Commissioner, Srinagar, submitted a compliance report before the Hon'ble High Court regarding the protection and preservation of the Gopitirath Ishbar Nishat Temple property. The report assured the Court that its directions were being fully implemented and that necessary measures had been taken to safeguard the temple premises from any form of encroachment.

This development represents a significant achievement in the larger effort to protect and preserve the religious and cultural heritage of the community through sustained legal intervention and judicial oversight.

Key Highlights of the Compliance Report:

1. The Deputy Commissioner assured the Hon'ble Court of full compliance with its directions.
2. Immediate steps were taken by communicating with the Senior Superintendent of Police, Srinagar, directing protection and safeguarding of the temple property in accordance with law and court orders.
3. The communication was also forwarded to the Sub-Divisional Magistrate, Srinagar, and Tehsildar Khanyar for monitoring and follow-up action.
4. Revenue records confirm that approximately 7 Kanals and 8 Marlas of land at Nishat Bagh stand recorded in the name of the temple.
5. Field reports confirm that the temple premises are presently free from encroachment and are fully boundary-walled.
6. Local administrative and police authorities have been directed to maintain strict vigilance and take immediate legal action against any future encroachment or unauthorized interference.

This represents one of the first major milestones achieved by our organization through the Jammu High Court case. AIKS places on record its appreciation for the dedicated efforts of its Legal Advisory Team representatives, including Shri P. N. Raina, Shri P. N. Goja, Shri Virender Bhat & Shri Kashmiri Lal ji, who have been tirelessly representing & safeguarding the interests of the community.

During the month, AIKS also filed a petition in the Hon'ble Jammu High Court challenging the NAFSA Scheme through Advocate Shri P. N. Goja. The petition was filed on the last working day before the Court's summer vacation following extensive deliberations within the team. The matter is expected to be taken up soon after the reopening of the Court on 22 June 2026.

On 29 May 2026, a review meeting was held at the AIKS Office, New Delhi, attended by the President and core executive members. The meeting focused on revenue generation strategies and providing immediate value-added support to the legal team handling matters in Jammu. It was resolved that the General Secretary, along with core executive members, would visit Jammu to interact with the legal team before the next date of hearing.

During the meeting, Professor Ramesh Bhat of Jammu was felicitated by the President and the AIKS team in recognition of his valuable contributions and dedicated service to the community.



Vijay Kashkari



TWO FACES OF **Political Apathy**

The apathy faced by Kashmiri Pandits, displaced from the Kashmir Valley in 1990, can be seen in two main forms. The first is the persistent failure of both state/UT and central governments to provide proper rehabilitation, justice, and security for the community. For three decades, many have been confined to inadequate refugee camps in Jammu, enduring poverty and a lack of basic amenities. Even employees relocated under the Special Prime Minister's Package report threats to their safety and insufficient lodging and support.

The second form of apathy relates to the inaction of community leaders and broader social and media indifference. Limited

attention—such as occasional media coverage of events from 1990—fails to capture the widespread neglect of this community by both society and institutions responsible for governance.

The displaced community feels isolated. They understand the 'crocodile tears' of politicians who visit them at the time of elections. Politicians exploit the community's suffering for political gain without providing long-term or short-term solutions.

Together, governmental and societal neglect have left many within the community feeling like refugees in their own country, experiencing loss of identity, ongoing trauma, and a sense of being forgotten.



To fully understand this situation, it is necessary to examine both governmental indifference and the exhaustion of community leadership in greater detail.

The first decade in exile was marked by a struggle for survival. Employees, traders, students, agriculturists, horticulturists, floriculturists, industrialists, and fire sufferers repeatedly protested for basic necessities, facing government insensitivity. Community activists often travelled to New Delhi, approaching politicians from all parties and urging them to address the displaced community's needs. Despite their efforts, the displaced persons remained caught in complex challenges.

Thirty-five years have passed, but there is no end to their exile. The displaced persons got jumbled with the political system of India. The aspirations and complexities of the displaced persons were addressed with different perceptions of the ruling and opposition political parties. The displaced persons, political victims, were the responsibility of none of the political parties. Quoting an example, a displaced employee tried to seek an appointment with the then Union Home Minister to convey their problems. The appointment was not given on one pretext or another. The displaced employees approached Sh. Kedar Nath Sahini, the tallest BJP leader, to help in seeking an audience, also failed. He wrote back that the displaced employees should try to seek the meeting themselves. Further, he wrote that it seemed that for the Home Minister, the displaced community was of no importance. Whenever any Union Minister or Member of Parliament showed the courtesy of meeting the delegation of displaced employees, their response seemed sympathetic, and their one-line recommendation was, "I am directed to request you to please get it examined and appropriate action taken." One more insensitiveness of the Constitutional organisation I would like to write about. It is about the National Human Rights Commission of India (NHRC). The Forum of the displaced employees drafted a document,

"Displaced Kashmiris in General and Displaced Employees in particular" The document has 14 annexures. NHRC responded, and a delegation was asked to be sent for the meeting with the Chairman of NHRC. The Employee's Forum delegation, comprising Prof. B. L. Zutshi and me (the author of the write-up), on the fixed date, was in the office of the NHRC to meet the Chairman, Justice Ranganath Misra. In his chamber, there was already the Chief Secretary of the State, Mr Mir Nasarullah, then Chief Secretary (CS) of J&K, sitting, representing the State to discuss our petition. The CS assured to look into the petition. No results.

Till May 2004, our petition to NHRC was heard by Justice Ranganath Misra, Justice M.N. Venkatachaliah, Justice J.S. Verma, and Justice A.S. Anand. For over a decade, the petition was heard and discussed. In several hearings, I participated. Ultimately, on 22 May 2004, the Assistant Registrar (Law) informed that the case is closed. The order wrote, "*The complaint is not entertainable in accordance with the provisions of Section 36 of the Protection of Human Rights Act 1993, in accordance with Regulation 9 of the National Human Rights Commission (Procedure) Regulation 1994, as amended. Hence, no action is called for, and the file is closed.*"

In another case, A delegation of the Panun Kashmir Movement (PKM) led by Shri Ashwani Kumar Chrungoo, Convener (PKM), submitted its first memorandum to the Commission on March 7, 1994. The delegation was joined by the representatives of AIKS and Kashmiri Samiti. Delhi. The attention of the NHRC was requested to address the genocide, exodus, and apartheid of the displaced community. NHRC recommended various relief measures. In the wrap-up, NHRC wrote, "*In conclusion, the solution is to be found at the political level to make necessary provisions for the protection of rights without compelling the victims to seek enforcement in the courts of law.*"

AIKS filed the case in the Supreme Court of India in 2006 under Article 32 of the Indian Constitution. In the year 2016, the petition was

Together, governmental and societal neglect have left many within the community feeling like refugees in their own country, experiencing loss of identity, ongoing trauma, and a sense of being forgotten.

transferred to the High Court of J & K at Jammu. The petition has been heard by 'me lords' for twenty years. AIKS President Late Sh. M. K. Kaw, the petitioner, has left this world and must have joined the first counsellor-at-law of the case, Late Sh. Arun Jaitly, in another world called heaven.

Referring to the Inter-Ministerial One Hundred Thirty-Seventh Report on the Rehabilitation of J&K Migrants placed on the table of the Rajya Sabha on 13th February 2009. The representatives of the displaced community were heard, which included the AIKS delegation. The last para of the report is a suggestion that reads, “..., the role and responsibility of the Ministry of Home Affairs do not end by merely requesting and advising the State Government. It has to play a proactive role in the matter and vigorously pursue with the Government of J&K at the highest level so as to convince the latter the need for formulating rehabilitation schemes and sending them on time to the Central Government for further action.”

A team of the Interlocutors were appointed by the Government of India on 13 October, 2010, to study the problems of J&K. In their report, they suggested, “*The Kashmiri Pandits living in cramped quarters in camps on the outskirts of Jammu want the monthly funds they receive to be raised substantially, given the rising costs of living. Furthermore, they seek jobs, reserved from them in Kashmir, to be made available to them in Jammu itself. Our Group believes that both demands deserve sympathetic consideration. Our Group also backs the demand for the right to return and for representation in the Apex Committee for Rehabilitation. Likewise, we support the idea of a regular interaction programme between KPs and Kashmiri Muslims.*”

No tangible results so far, as the pleas and memos submitted in the corridors of power are put into the dustbins.

The other face of the apathy among displaced persons is a large number of community organisations and leaders, and their ad hoc policies. This has created uncertainty, and the community feels neglected or ignored. The community does not accept the system, as they feel they didn't build this arrangement. Maybe it was by default that so many organisations and leaders were created, but their egos do not coordinate with each other. These smaller groups behave differently and try to make themselves bigger. Their competitive politics is to disregard consensus despite a common purpose. Each small action by several organisations has resulted in an erosion of trust and faith. The leaders are characterised by a lack of motivation, emotion, or concern for their objectives. When trust erodes, the foundational glue of relationships, organisations, and society breaks down. This leads to broken communication, reduced cooperation, disengagement, and eventual withdrawal. Instead of collaboration, individuals default to suspicion, fear, and self-preservation.

When both government and community leaders fail to act proactively, people experience rapid systemic decline. Accountability vanishes, leaving a vacuum that breeds chaos, inefficiency, and distrust. It has created a total breakdown of order. A dangerous vacuum is created that has led to distrust of Government Institutions and mismanagement of the community organisations. The community members are individually monitoring, regulating, and judging their own thoughts, emotions, and actions.

“One is the face of apathy rooted in free will...the second, more insidious face of apathy -a condition created by institutional practices and social and cultural structures that limit participation and political awareness.” ---Thomas DeLuca.



 Ravinder Gurtoo



TRUTH, MEMORY, AND EXILE

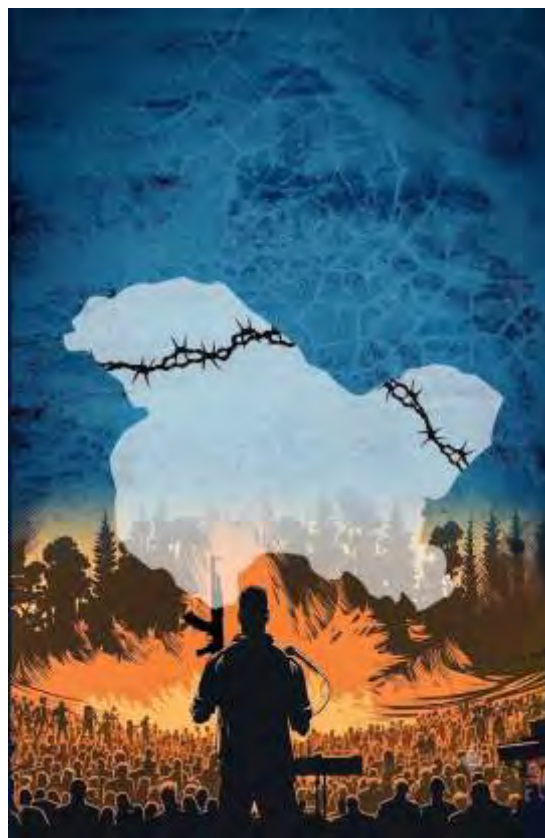
WHY THE PAIN OF KASHMIRI PANDITS CANNOT BE REDEFINED

For communities that have suffered persecution, memory is not merely a recollection of the past, it is a lifeline connecting generations to their identity, dignity, and history. When a people are uprooted from their homeland, stripped of security, and forced into exile, they carry with them not only physical displacement but also a psychological burden that often lasts for decades.

This is why recent remarks by the Lieutenant Governor of Jammu and Kashmir regarding the exodus of Kashmiri Pandits have caused deep anguish among members of the community. The pain is not merely about a statement. The pain arises from a recurring pattern in which the lived experiences of Kashmiri Pandits are subjected to reinterpretation, minimization, and political reframing. Most of the community members consider it as a message from Delhi and translated by LG of the UT.

For thirty-six years, the Kashmiri Pandit community has lived with the consequences of one of the most tragic chapters in modern Indian history. Entire families abandoned their homes overnight. Temples were left unattended. Businesses built over generations were lost. Neighbourhoods that once echoed with centuries of cultural continuity fell silent.

To many observers, these may appear as historical events. To Kashmiri Pandits, they remain daily realities.



The difference between history and trauma is simple. History is remembered. Trauma is relived. Every Kashmiri Pandit family carries stories that are impossible to erase. Stories of fear. Stories of targeted killings. Stories of threatening slogans that shattered the confidence of an entire

community. Stories of parents who locked their homes believing they would return within days, only to spend decades in exile. Stories of elderly people who died waiting to see their homeland one last time.

No official statement can change these realities.

No political formulation can alter what thousands witnessed with their own eyes. No administrative office, regardless of its stature, possesses the authority to redefine lived experience.

The tragedy of the Kashmiri Pandits is not a matter of competing narratives. It is a matter of historical record. The exodus was not an abstract migration. It was not an economic relocation. It was not a voluntary search for better opportunities. It occurred within an atmosphere of fear, intimidation, violence, and targeted attacks that made continued existence in the Valley impossible for a large section of the community.

The psychological dimensions of this tragedy are often ignored. When people discuss displacement, they usually focus on geography. They speak about homes left behind, land abandoned, and properties occupied. These losses are enormous, but the deepest wounds often lie elsewhere.

The deepest wound is the destruction of belonging. Human beings derive emotional security from familiar landscapes, cultural symbols, community networks, and inherited memories. A homeland is not simply a physical territory. It is a psychological space where identity feels secure and continuity feels natural.

When that space is violently disrupted, something fundamental changes within individuals and communities.

A child born in exile grows up hearing stories of a place that is simultaneously home and not home.

An elderly refugee carries memories that become increasingly difficult to share with younger generations.

Parents struggle to preserve traditions in environments far removed from their cultural roots.

Over time, exile becomes more than a geographical condition. It becomes a psychological inheritance.

The Kashmiri Pandit community understands this reality better than most. Entire generations have grown up in exile. Entire generations have experienced the paradox of belonging to a homeland they scarcely know. Entire generations have inherited grief without inheriting the geography that gave that grief its meaning. This is why language matters.

Words matter.

Official statements matter.

When public authorities speak about historical tragedies, they do not merely describe events. They shape public understanding. They influence how future generations interpret the past. They affect whether victims feel heard or abandoned.

Sensitivity is therefore not optional. It is a moral responsibility. The issue before us is not whether every individual in Kashmir participated in acts of violence. Serious discussions about history require nuance and honesty. Collective guilt serves neither justice nor reconciliation.

However, acknowledging complexity does not require denying suffering. Recognizing that some people were not perpetrators does not diminish the reality that a community was terrorized and displaced.

Acknowledging shades of responsibility does not eliminate the existence of victims. The danger emerges when discussions shift from understanding events to diluting them. Victims become statistics.

Trauma becomes a debate.

Memory becomes an inconvenience. Truth becomes negotiable.

For Kashmiri Pandits, such tendencies are particularly painful because they have witnessed decades of institutional indifference. For years, their tragedy remained on the margins of national discourse. Their suffering rarely received sustained attention. Their displacement became normalised.

What is normalised eventually becomes invisible.

The difference between history and trauma is simple. History is remembered. Trauma is relived. Every Kashmiri Pandit family carries stories that are impossible to erase.

And what becomes invisible is easily forgotten.

This is why attempts to reinterpret the exodus generate such strong reactions within the community. The concern is not merely about semantics. The concern is about historical erasure.

Every displaced community fears two deaths.

The first death occurs when people are uprooted from their homeland. The second death occurs when their story is forgotten. The Kashmiri Pandit community has fought tirelessly against the second death. Through literature, scholarship, testimony, community organizations, cultural preservation, and public advocacy, survivors have ensured that future generations know what happened. Not because they seek revenge. Not because they seek perpetual victimhood. But because truth is the foundation of justice.

Without truth there can be no accountability.

Without accountability there can be no trust.

Without trust there can be no meaningful reconciliation. Those who genuinely desire peace in Kashmir must understand this principle.

Reconciliation is not built upon selective memory. It is not built upon historical amnesia.

It is not built upon asking victims to move on while refusing to fully acknowledge what happened to them.

Authentic reconciliation begins with truth.

It requires moral courage. It requires the willingness to confront uncomfortable realities.

It requires acknowledging the suffering of victims without qualification or hesitation. The Kashmiri Pandit community does not demand special treatment. It does not seek political favour. It does not seek symbolic gestures disconnected from meaningful action.

What it seeks is remarkably simple. Recognition.

Justice.

Dignity.

Recognition that what happened was real.

Justice that addresses historical wrongs.

Dignity that respects the experiences of survivors and their descendants.

These are not unreasonable demands. They are the minimum expectations of any democratic society committed to human rights and historical honesty.

The responsibility extends beyond the Lieutenant Governor and local administrators. It also extends to policymakers, political leaders, intellectuals, and decision-makers in New Delhi.

For decades, successive governments have promised rehabilitation, return, security, and justice. Yet the fundamental reality remains unchanged. Most Kashmiri Pandits continue to live away from their homeland. The dream of return remains uncertain. The wounds remain open.

Against this backdrop, statements that appear to diminish or reinterpret the tragedy inevitably deepen distrust. Leadership requires more than governance. Leadership requires empathy.

Leadership requires listening. Leadership requires understanding that statistics cannot capture suffering and that policy language cannot replace human experience.

The exodus of Kashmiri Pandits is not merely a political issue. It is a human issue. It is

the story of families separated from their roots. It is the story of cultural disruption. It is the story of interrupted histories. It is the story of a community that survived extraordinary adversity while preserving its identity.

That resilience deserves respect. That suffering deserves acknowledgment. That history deserves honesty.

As we move forward, the challenge before India is not simply to remember the tragedy of Kashmiri Pandits. The challenge is to ensure that remembrance is accompanied by responsibility. A nation honours victims not through speeches but through truth. Not through symbolism but through justice. Not through convenient narratives but through historical integrity.

Thirty-six years after the exodus, Kashmiri Pandits continue to carry memories that refuse to fade. Those memories are written not only in books and archives but also in human hearts.

They live in stories told by grandparents. They live in photographs preserved across

generations.

They live in abandoned homes waiting for footsteps that never returned. They live in temples that once formed the spiritual heartbeat of a civilization. And they live in every Kashmiri Pandit who still dreams of a homeland that remains physically distant but emotionally inseparable.

History cannot be rewritten by authority. Trauma cannot be erased by terminology. Exile cannot be explained away through administrative language.

The truth remains what it has always been. A community was uprooted. A civilization was displaced. A people were forced into exile.

And until that truth is fully acknowledged with honesty, sensitivity, and moral courage, the search for justice will continue. Because memory survives. Because truth endures.

And because no power on earth can silence the testimony of those who lived through history.

Cartoon by- Anil Nakhasi





Sanjay Kundu



Life lessons from Shimla Monkeys



Shimla town with its Imperial British charm and cedar-lined ridges is also called the “Queen of Hills”. It has long been under siege, not by tourists or invaders, but by monkeys. They are everywhere: on rooftops, balconies, market squares, and temple steps. Over time, they have graduated from mischief to menace, spreading not just fear but real terror among residents. Schoolchildren, shoppers and morning walkers alike have fallen victim to their surprise assaults. It is commonplace to hear

the news of monkey bites to school going kids, office going people, ladies who venture for afternoon shopping and casual walkers. Every place seems to be vulnerable to these simians.



Over the years, the Government of Himachal Pradesh and its Wildlife Department have spent crores of taxpayers' money to tackle the problem. Though there are regular claims in the media about what the government has done and what it will do in the future to get people rid of this menace, all this is to no avail. Monkeys continue to drive the same kind of fear among people and use the smartest military tactics: reconnaissance, stealth, surprise, deception, camouflage, feigned retreat, ambush, indirect attack, tactical formations and likes. Their attacks follow no pattern, their tactics no logic. A single monkey may strike alone, or a full platoon may descend without warning.

Having served the state for 35 years, I have learnt the survival mantras against monkey attacks and would like to share them with you. The first is **“make no eye contact with the monkey”**. I have come to understand that monkeys, for some reason, always feel threatened by steady gaze. On eye contact the monkeys bare their teeth, posture their body aggressively and charge on you. The best is not to look at them, walk on unmindful, as if they don't exist. I found this very helpful during my long walks. Also, I must confess that I have found this works equally with humans who behave like monkeys; just ignore them.

The second mantra that I found helpful is **“walk light, do not to carry extra baggage”**. Shimla monkeys are always hungry, and if you carry any bag, pouch or large purse, they will come up to you, rummage your stuff like customs officers, look for eatables and if they find any, decamp with glee on their faces. People strolling on the Mall, happily licking softy ice-cream, are surely vulnerable targets, as the monkeys' pounce and snatch the ice-cream. Then perching themselves nicely on a parapet, they enjoy the ice-cream and jeer as well. The lesson extends beyond these simians: extra-baggage does attract attention and envy. Hands free is hazard free, it is best to walk hands free, thereby you don't catch the attention of your adversaries and can act freely, when the need arises.



The third mantra is **“walk with a cane, if you have one”**. Cane is a symbol of authority. If you walk confidently with a cane in your hand, the passers-by recognize you as a person of power and so do monkeys. Also, should any need arise, you can use it as a weapon to defend yourself and inflict blows on your aggressors. In life, as in Shimla, confidence coming from cane itself is often the best option. Well monkeys of Shimla are much more nuanced than that. My father once came to stay with us for a while. One morning, to soak up the sun, he came out of the bungalow building to sit in the lawn. A monkey pounced on him, sat on his shoulders and decamped with his spectacles. My father was mix of shock and disbelief, and called for my wife. A lady who had dealt confidently and raised her children in the midst of Shimla monkeys, she immediately got to work. She went close to the monkey who by then was sitting on a branch of cedar tree in our lawn compound and used her negotiation skills. After some understanding, she told the servant to come with a bread loaf. The monkey nodded in approval but wanted something more, as he had us in the spot. My wife called for some more goodies and the monkey agreed to the terms of negotiation. He handed over the spectacles to the servant and took away the loaf of bread and the goodies in the barter exchange. **“If you are put in a spot, don't panic, you can always negotiate a way out”**. Like with monkeys, everything is negotiable in life.

Every summer the Honourable

President of India visits Shimla to stay in his Retreat, which was the hunting palace of the Viceroys in Mashobra, located in the outskirts of the town. That year also the President had come for week with his family to stay in Shimla and his sojourn was interspersed with official programmes. On one day during the sojourn, the President went to Yarrow's the Academy of the Indian Audit and Accounts Service (IAAS), for their convocation. On successful conclusion of the programme, the motorcade of the President was to start for his place of stay. Just before the President sat in his vehicle, I as the DGP was called by the Secretary to the President (SP) and the Military Secretary to the President (MSFP) who told me that the President desired to visit Jakhu Temple and pay obeisance to Lord Hanuman. I, along with my Intelligence Chief, said that this impromptu visit was not possible and we need to security clear the visit. Anyway grudgingly, the President's motorcade marched to the Retreat and the President went to rest in his quarters.

I was summoned by the Secretary to the President, who said this was an affront to the dignity of the Hon'ble President of India that I had refused the visit to Jakhu Temple. I gave

the smartest salute to the Secretary and humbly submitted that while I had the greatest respect for the Supreme Commander and followed the Blue Book by its letter and spirit, but the issue is about monkeys in Jakhu Temple, who do not much believe in the Table of Precedence, Blue Book or the protocol. For once, we had to guard the President not just from terrorists, but also from primates with better mobility and primitive manners. Since the arrangements would take a couple of hours, we mutually fixed the time for the President's visit to the Temple at 4:00 pm.



Like a symphony, we quickly got to work and for a change, uniformed police, CID, intelligence, Wildlife Department officials and





Presidential Security worked together like brothers-in-arms. To foil attacks by monkeys, we put in place three tier cordons: outer cordon, inner cordon and the isolation cordon. We made police and wildlife officials climb the cedar trees around to provide aerial protection to the President and secure the vantage points. Prevention of the attack was fine, but what if still the monkeys decided to attack, after all the Jakhu monkeys were known for their aggression, dare devilry and enterprise. Like artillery batteries in a war scenario, we placed groups of police and wildlife officials around Jakhu and armed them with catapults. Since we had a couple of hours before the visit, we gave sufficient firing practice to our personnel with catapults to make them proficient in this ancient art of war.

At the appointed hour, the President's motorcade left Retreat and then climbed up the steep slopes of Jakhu hill. Through a combination of cable car ride, golf cart ride and trek, the President and his family reached the Temple. The priests carried out full puja and offered prasadam, which was followed by the parikrama. The three security rings around the President worked well and so did our aerial cover and the "catapult batteries". The

monkeys also understood our intent and behaved well. With the divine blessings of the Lord Hanuman, the President's entourage returned safely home. The motorcade rolled back to the Retreat, unaware that the security plan had survived its sternest test not from militants, but from monkey mischief. We all breathed a sigh of relief that evening realizing that **"monkey business is a serious business, which must never be taken lightly"**.



In the end, the learnings are beyond monkeys, after all, life's hardest tests rarely send a warning. In the midst of absolute chaos, composure remains our highest form of control.



 Shailaja Wanchoo



Globalization and Its Effects on Economy in Developed Countries

What is Globalization?

Globalization is the process through which economies, societies, cultures, and markets around the world become increasingly interconnected. Advances in communication technology, transportation, trade, and finance have made it easier for people, goods, services, information, and capital to move across national borders.

Key Features of Globalization

Integration of world economies comes about through trade and investment. There is Improved communication through mobile phones and the internet. There is easier movement of people, goods, services, and capital. This leads to expansion of multina-

tional corporations. And global circulation of currencies and financial services. All this leads to transfer of technology and know-ledge between countries.

Positive Effects of Globalization on Business Management in Developed Countries

Global Markets

Local businesses gain access to larger international markets. There is an increased in sales opportunities and economies of scale.

There is an expansion beyond domestic market limitations.

Growth of Multinational Corporations

Now companies can establish operations in different countries. There is an access to new customers, resources, and investment



opportunities. There is enhanced global competitiveness.

Cross-Cultural Management Increases interaction among people from different cultures. There is development of international business practices and communication skills. This also leads to greater cultural exchange and understanding.

Foreign Trade leads to increased exports and imports. Countries benefit from comparative advantages. International organizations help regulate fair trade practices.

Resource Access

Developed countries gain access to natural resources and labor from developing countries. Developing countries receive capital, technology, and expertise.

Foreign Investment

Increased foreign direct investment (FDI). There are opportunities for business growth and economic development. All this leads to expansion of international business operations.

Increased Competition leads to improved product quality and customer service. It encourages innovation and efficiency. It benefits consumers through better products and services.

Cultural Exchange leads to spread of languages, customs, food, music, films, and art. This leads to creation of more diverse and multicultural societies.

Legal and Social Benefits

There is greater international cooperation against crime and terrorism. There is an increased awareness and protection of human rights.

All this leads to stronger international legal systems.

Negative Effects of Globalization on Developed Countries

Job Insecurity

Outsourcing of manufacturing and service jobs to lower-cost countries. This leads to loss of employment opportunities in developed nations. There is an increased competition for workers.



Labor Exploitation

Some companies may seek locations with lower labor standards and wages. Another handicap is workers may face poor working conditions in pursuit of lower production costs.

Price Fluctuations

Intense global competition forces companies to reduce prices. And lower profits may affect business sustainability and social welfare programs.

Management Challenges

Multinational corporations become more complex to manage. Conflicts may arise between managers' interests and shareholders' interests.

Economic Dependence

Countries become more vulnerable to global economic changes and financial crises. Economic problems in one country can affect others rapidly.

Conclusion

Globalization has significantly transformed business management by creating larger markets, encouraging investment, increasing competition, and promoting cultural exchange. However, it has also created challenges such as job insecurity, labor exploitation, and economic vulnerability. Overall, globalization offers substantial opportunities for growth and development, but its benefits and costs must be carefully managed.



 Vivek Ganjoo



JOURNEY TO THE DIVINE

THE CHALLENGING & MESMERISING TREK TO SHREE RUDRANATH TEMPLE

Trek completed by Vivek Ganjoo (May, 2026)



Rudranath Temple, the fourth among the sacred Panch Kedars in the Himalayan range, is located in the Garhwal region of Uttarakhand at an altitude of approximately 3,600 metres (11,800 feet) above sea level. Situated in the Chamoli district, the trek offers a rare combination of Himalayan adventure, spiritual depth, alpine meadows, scenic mountain trails, and a deeply divine pilgrimage experience.

Among all the Panch Kedar temples, I already did Kedarnath & Madhyamaheshwar. **Rudranath** the toughest one had long fascinated me because of its remote location, challenging approach, and the unique form of Lord Shiva worshipped here. In May 2026, I finally got the opportunity to undertake this memorable pilgrimage.

The highest point on the trek is Pitradhar

at an elevation of nearly 4,000 metres (13,123 ft). Depending on the chosen route, the one-side trekking distance varies between approximately 18–20 kilometres. The terrain is demanding, passing through dense forests, alpine meadows, rocky stretches, and steep ascents, requiring patience, stamina, and proper acclimatisation to avoid altitude sickness.

The trek journey begins with reaching Gopeshwar in Chamoli district. I boarded Uttarakhand Roadways bus (<https://utconline.uk.gov.in/>) from ISBT Kashmiri Gate, Delhi, at 8:30 PM and reached Gopeshwar at approx.. 10:30 AM the next day after an overnight journey through the mountains. This marked the start of my Rudranath trek adventure. The famous Gopinath Ji Temple here houses the Doli of

Shree Rudranath after the pilgrimage season concludes. From Gopeshwar, there are 3 primary trekking routes to Rudranath:

1. Sagar Village Route (trek mostly being used) Sagar Village → Lyuti Bugyal → Panar Bugyal → Pitradhar → Panchganga → Rudranath Temple
2. Gawar Village Route (Being original route, this year Temple priests used this one) Gawar Village → Lyuti Bugyal → Panar Bugyal → Pitradhar → Panchganga → Rudranath Temple
3. Mandal Village Route (Hardly used as its advisable go in group or take guide) Through dense forests via Mata Anusuya Devi Temple, joining near Panchganga → Rudranath Temple

Some trekkers prefer a gradual ascent with a night halt at Lyuti Bugyal, while others attempt the entire climb in a single day. Though extremely challenging, it is achievable with preparation, patience, and determination.

My Trek Experience

I chose the demanding one-day ascent and began the trek from Gawar Village at 5:30 AM along with teammates Arjun and Pranshu, both local guides arranged by Jitin Negi of Garwalhikes, whom I had known since completing the Madhyamaheshwar in **Oct, 2023**.

Madhyamaheshwar, I completed the trek including commuting in 3 days. I went on scooty from Delhi to Ukhimath, stayed overnight there and next day morning reached Ransi at 7.30 am. Started trek at 7.35am & reached at Madhyamaheshwar (14.5kms) by 1.30pm. Stayed overnight at Madhyamaheshwar, early morning to Buda Maheshwar-9.30am descend back to Ransi, reached at 2.30pm. Had lunch & started journey back to Delhi at 3.30pm on my scooty & reached safely home by 12.30am driving cautiously.

<https://photos.app.goo.gl/Qxram8tTPA2jPoGc8>

For Rudranath, Interestingly, while the annual pilgrimage to Rudranath traditionally begins from Sagar Village, this year it

At Panar Bugyal



commenced via the Gawar route. The first five kilometres were extremely steep from the start point and physically demanding. I gained nearly 1,000 metres of elevation in just 2 hours and 21 minutes.

The mindset throughout the climb remained simple:

• No competition Walk slowly Take small steps Keep moving with minimal stoppage

At several points, the mountain gradient and the sight of trekkers appearing like tiny dots far above could easily demoralise anyone. However, I followed one simple approach:

“Focus only on the next 50–100 metres ahead.”

This made the seemingly impossible feel achievable and kept the journey mentally comfortable.

Beauty of the Trail

The trail beautifully combines dense forests, muddy and leafy pathways, rocky terrain, natural uneven stone trails, and vast alpine meadows (Bugyals). Fresh mountain streams provided crystal-clear drinking water that genuinely felt like nature's own mineral water. Capturing the first sunrise emerging behind the mountains was simply mesmerising.

The mountain dogs accompanying trekkers along parts of the trail created a unique companionship. Watching shepherds with goats and sheep grazing peacefully across the alpine meadows added another beautiful dimension to the journey.

From Panar Bugyal and Pitradhar, the

panoramic Himalayan views were breathtaking. Magnificent peaks visible along the route included:

- **Nanda Devi, Nanda Ghunti, Trishul, Dronagiri, Bandarpunch, Chaukhamba**

Arrival at Rudranath

At around 2:30 PM, I finally reached the sacred Rudranath Temple, beautifully located on the edge of the mountain.

The evening Aarti, attended by more than 200 devotees, created an atmosphere impossible to describe in words. The chants, spiritual energy, fog-covered mountains, and divine surroundings gave absolute goosebumps. Here, **Lord Shiva is worshipped in the form of his divine face (Mukha).**

The Sacred Panch Kedar

The Panch Kedar temples symbolically represent different parts of Lord Shiva:

1. Kedarnath Temple – Hump
2. Madhyamaheshwar Temple – Belly
3. Tungnath Temple – Arms
4. Rudranath Temple – Face
5. Kalpeshwar Temple – Hair

Night Stay and Return Journey

The overnight stay was arranged in tents near the temple premises by the organisers. When the purpose of a trek is spiritual, comfort naturally becomes secondary to blessings, darshan, and living close to nature without harming it. Met new great friends.

Basic washroom arrangements were



available, though managing large crowds at times became difficult.

The next morning, after seeking blessings and having a light breakfast of Maggi, I along with several other new friends, we began the descent at 6:16 AM via the Sagar route. Along the way, we stopped at Lyuti Bugyal for paranthas before finally reaching Sagar base camp at around 2:30 PM.

The descent demanded even greater caution than the climb:

- Stay alert, Avoid rushing, Maintain balance, Take every step patiently

A Small Promise to Nature

One promise I consciously kept throughout the journey was not to litter the mountains. Every wrapper and waste item was carried back and disposed of properly at the base camp. The mountains give us peace, challenge, spirituality, and unforgettable memories. The least we can do is preserve their purity.

As I left Rudranath behind and descended towards Sagar, the spiritual calm remained. Some treks are remembered for their scenery, some for their challenge. Rudranath will remain special because it offered both, along with a sense of devotion that is difficult to describe in words. The pictures will perhaps give a glimpse of how this beautiful journey was experienced. I tried to capture the beauty of nature as much as I could, though some moments are simply beyond what a camera can truly express. On the way back, four of us friends shared a taxi and completed the overnight journey to Delhi safely. The most disturbing part of the return journey was witnessing large stretches of forest engulfed in flames. The sight of the burning hills left a deep sense of sadness and concern. Looking at the forests burning, one could not help but wonder who was responsible and why such destruction was taking place. It was a painful reminder of how fragile our natural environment is and how important it is to protect these beautiful mountains and forests for future generations.

<https://photos.app.goo.gl/mcYm3V5w4viCRghd7>



P K Mam



TWILIGHT WITHOUT DIGNITY

Old Age Homes Needed in Public and Private Sectors



India is ageing fast. By 2050, every fifth Indian will be a senior citizen, yet our care systems are still designed for joint families that no longer exist. The result is stark — millions of elders facing their twilight years alone, infirm, or abandoned, often despite their children's love. Recognising this looming crisis, Andhra Pradesh Chief Minister N Chandrababu Naidu has now incentivised larger families — ₹30,000 for the third child and ₹40,000 for the fourth — a bold admission that the two-child norm has left too many parents with too few caregivers. But incentives alone cannot solve what is now a national emergency: who cares for our elderly when families cannot?

The Collapse of the Old Safety Net

The sad condition of our elderly is visible in most families, sir, and turns pathetic for those who are infirm or abandoned by children — often for reasons both genuine and selfish. At the fag end of life, when support and sympathy are essential, they are denied. The root cause is the conversion of the traditional joint family into a nuclear one, compounded by other factors:

1. **Dearth of Caregivers:** Trained helpers and nurses are scarce and unaffordable for most middle-class families.
2. **The Two-Child Norm:** Sons and daughters leave for better opportunities. The problem is worse for childless

couples or parents of only daughters who move away after marriage.

3. **Family Discord:** Generation gaps, individual egos, hypocrisy, and daily disturbances make cohabitation impossible for many.
4. **Ageing Children:** Over-aged children, themselves in their 60s, are physically unable to lift or bathe a 90-year-old parent.
5. **Escalating Costs:** The price of care, medicines, and medical equipment has outpaced pensions.
6. **Death of a Spouse:** The surviving partner is left in a silent, oversized house with no one to talk to.
7. **Social Apathy:** There are few institutions for adoption of helpless elders, and society often turns a Nelson's eye even when neighbours suffer.
8. Even, hiring domestic help is no easy solution. With routine monthly costs running between ₹30,000 to ₹40,000, it remains unaffordable for most elderly households. Often, one caregiver is not enough — round-the-clock care demands at least two, doubling the burden.

The Human Cost

Frankly, sir, there are glaring instances where old parents have been forced to end their lives due to maltreatment. Some tales shiver the spine and prove that with advanced age, members become a liability to their own blood. I do not wish to quote specific cases, but a middle-aged man once told his friend he was “lucky” to have lost his parents young, unlike himself, who must attend to bedridden parents while battling his own poor health. Such facts are eye-openers. Yet, blessed are those who manage to make the last years of elders free from suffering through love and selfless service not just money or medicines.

Why Government Alone Cannot Cope

It is incumbent upon the State to secure the welfare of senior citizens who have entered an unfortunate phase of life. But with improved healthcare, the elderly population

is rising faster than budgets. Government alone cannot set up old age homes as a commercially viable proposition. However, where there is a will, there is a way. These ventures can create opportunities for unemployed entrepreneurs if supported with land, tax breaks, and CSR funds.

A Workable Solution: Role of Religious Trusts

Our religious bodies and trusts manage thousands of shrines, churches, gurdwaras, and maqtabas. They receive donations and charities that accumulate into astronomical sums. This money is already used to build schools, universities, and hospitals. These same trusts

can divert part of their funds to establish old age homes for their communities, ensuring dignified habitation for the elderly as true humane service.

Even hiring domestic help is no easy solution. With routine monthly costs running between ₹30,000 to ₹40,000, it remains unaffordable for most elderly households living on fixed pensions. Often, one caregiver is not enough — round-the-clock care demands at least two, doubling the burden.

Conclusion: Choose Sweetness Over Bitterness:

To ameliorate the condition of the advanced aged, we urgently need old age homes across India in public and private sectors with proper infrastructure: social support, insurance, old age pension, dedicated nurses, medical aid, and affordable assistive tools. Failure to act leaves us with only two grim choices: believe in the law of karma and exhaust suffering, or accept that life after death is extinction and seek a desired exit.

Believing In The Saying Better Late Than Never_, Let Us Not Miss This Opportunity To Initiate Viable Solutions. As The Kashmiri Aphorism Warns Us: — “bodith, Kehn Chhi Methan; Te, Kehn Chhi Tethan” — In Old Age, Some Radiate Sweetness And Grace Through Their Words; Others, Through Bitterness Of Mind, Become A Curse Unto Themselves. The Type Of Twilight Our Elders Get Is The Choice We Make Today — As Children, As Society, And As A Nation.

OBITUARY



With profound grief, we inform the demise of our beloved,

Smt. Kamta Toshkhani

Wife of Late Shri Badri Nath Toshkhani

who left for her heavenly abode on 22 June 2026 at Jammu.

Resident of Raj Bagh, Srinagar

May the Almighty grant her eternal peace and Nirvana.

Deeply mourned by:

The Challu, Dhar, Kachru, Raina, Sapru, and Toshkhani families.

OBITUARY



(Smt. Mahalaxmi Trisal)

With profound grief, we inform the sad demise of our beloved mother, Smt. Mahalaxmi Trisal W/O Late Sh. B.L. Trisal R/O C-204, Sector 44, Noida (U.P) on Thursday 16th of June' 2026.

Shanti Path was performed on 20th June 2026 Saturday at Community Centre, Sector 44, Noida (U.P)

Smt. Mahalaxmi Trisal was beloved Massi of AIKS President Ravinder Pandita and mother of Dr. Ashok Trisal and CA Ashish Trisal both Life members of AIKS.

Deeply mourned by:

Smt. Rajni Trisal & Dr. Ashok Trisal (Tel: 9811665445)
Smt. Archana Trisal & Sh. Ashish Trisal (Tel: 9811816728)
Smt. Dhun Kaul & Sh. Ravi Kaul (Tel: 9871849843)



Chander M Bhat



BRAHMAN MAHAMANDAL, KASHMIR

A Century of Service

The history of the Brahman Mahamandal, is inseparably intertwined with the intellectual awakening, cultural resurgence, and social evolution of the Kashmiri Pandit community during the twentieth century. For more than a hundred years, this venerable institution has stood as a symbol of organized community consciousness, preserving the sacred traditions of Kashmir while simultaneously responding to the changing needs of society.

Founded in 1915 during the Dogra period, the institution originally came into existence under the name Brahman Yuvak Mandal. Its emergence marked a significant milestone in the collective life of Kashmiri Pandits, who at that time were striving to regain educational, cultural, and social prominence after centuries of political uncertainty and economic hardship. The establishment of the organization reflected the realization that the preservation of Dharma, language, culture, and community identity required organized effort rather than isolated individual initiatives.

The headquarters of the organization was established at Ganpatyar, Srinagar, one of the most ancient and spiritually vibrant localities of Kashmir. Surrounded by temples, shrines, and centers of learning, Ganpatyar provided an ideal setting for an institution dedicated to scholarship and religious revival. Long before the emergence of several other socio-cultural organizations, the Brahman Yuvak Mandal



became a focal point for educated Kashmiri Pandits who sought to combine traditional learning with progressive social thought.

For nearly four decades, from its inception in 1915 until 1953, the organization functioned under the name Brahman Yuvak Mandal. During this period, it gradually expanded its influence throughout the Valley and became a respected platform for community dialogue, religious education, and social welfare. Recognizing the need for a more structured and legally recognized framework, the organization adopted a

formal constitution in 1953 and was duly registered with the Government. Thereafter it assumed the name by which it became widely known and respected... Brahman Mahamandal.

The first President under the newly registered constitution was the distinguished community leader Pandit Shambhu Nath Razdan, whose vision and administrative acumen helped shape the institution's future course. Among the prominent office-bearers who guided the organization during its formative decades were Pandit Narayan Joo Siddha and Pandit Janki Nath Chandra, who served as General Secretaries for considerable periods and contributed immensely to its growth and reputation.

From the very beginning, the objectives of the Mahamandal were comprehensive and far reaching. It sought to promote education among Kashmiri Pandits, encourage Sanskrit learning, preserve religious traditions, assist deserving students, provide employment guidance to educated youth, and foster unity among various sections of the community. Equally important was its commitment to social reform. The organization advocated simplicity in marriages, discouraged extravagant social customs, promoted ethical conduct, and emphasized collective welfare over individual display.

What distinguished the Mahamandal from many contemporary organizations was its balanced outlook. It neither rejected modernity nor abandoned tradition. Rather, it sought to harmonize the two by encouraging modern education while remaining firmly rooted in the timeless principles of Sanatana Dharma. This approach enabled the institution to command respect among both traditional scholars and modern professionals.

By the 1930s and 1940s, the Mahamandal had expanded its activities beyond Srinagar and established branch units in important towns such as Sopore, Baramulla, and Anantnag. These branches became vibrant centers of cultural activity. Religious discourses, Sanskrit classes, dramatic performances, literary gatherings, and

welfare initiatives were regularly organized under their auspices. During periods of natural calamities and social distress, these branches coordinated relief activities and provided assistance to affected families.

One of the most remarkable contributions of the Brahman Mahamandal was its role in preserving and standardizing the ritual and calendrical traditions of Kashmiri Pandits. Long before independent scholars and commercial publishers entered the field, the Mahamandal assumed responsibility for preparing and publishing authoritative *Panchangs* (*Janthri*).

Significantly, the institution published two separate *Panchangs*. One was intended for the general Kashmiri Pandit community, providing details of festivals, fasts, and important religious observances. The second was a more specialized and concise edition designed primarily for practicing Brahmins, astrologers, and scholars requiring precise astronomical calculations and ritual details.

The preparation of these *Panchangs* was not a routine clerical exercise but a profound scholarly undertaking. Eminent astrologers and Sanskrit scholars regularly assembled at the Ganpatyar office to deliberate upon complex astronomical calculations, planetary positions, *tithis*, *nakshatras*, yogas, and ritual timings. These discussions often extended over long hours and reflected the rich intellectual traditions of Kashmir.

The *Samvatsara Panchang* of the Mahamandal enjoyed immense credibility within the community. Although the name of the principal astrologer responsible for its calculations has unfortunately faded from memory, his contribution remains etched in the history of the institution. Equally noteworthy was the exquisite presentation of the *Panchang* in scroll form. These scrolls were meticulously inscribed in the ancient *Sharada* script by the eminent calligrapher Pandit Raghunath Razdan of Ganpatyar, whose mastery of the script represented one of the last flourishing traditions of classical Kashmiri manuscript culture.

The Mahamandal also functioned as the

highest consultative body on matters of religious observance. Whenever disputes or doubts arose concerning the correct dates of festivals, particularly the celebration of *Herath* (Shivratri), the institution convened assemblies of scholars, astrologers, and ritual experts. Their deliberations culminated in authoritative decisions that were accepted throughout the community.

Perhaps the most celebrated outcome of such scholarly efforts was the publication of "*Shivratri Nirnaya*", a landmark work that clarified the proper observance of *Herath* and eliminated recurring confusion regarding its celebration. Even today, this publication continues to be regarded as an important reference work.

The Mahamandal further enriched Kashmiri Pandit religious literature by publishing numerous manuals and booklets related to domestic rituals, religious ceremonies, and festival observances. Among its notable publications was "Shri Indrakshi Stotram," edited by the distinguished scholar Pandit Amar Nath Sabni of Ganpatyar. Such publications ensured that authentic textual traditions remained accessible to ordinary devotees.

Another distinguished contribution to Kashmiri Pandit liturgical literature came from one of the Mahamandal's Presidents, who authored the revered ritual text "*Behrup*

Garb." This work became an important component of the community's religious heritage and further demonstrated the institution's commitment to preserving sacred traditions.

The intellectual life of the Mahamandal extended beyond publications. It maintained a magnificent library at Ganpatyar, widely regarded as one of the finest repositories of Kashmiri Pandit scholarship. The library housed a priceless collection of *Sharada* manuscripts, Sanskrit texts, Hindi publications, religious treatises, historical records, and rare works on philosophy, astrology, and ritual sciences.

For generations of scholars, priests, and students, this library served as a sanctuary of learning. The presence of rare manuscripts preserved centuries of accumulated wisdom and represented a living link with Kashmir's illustrious intellectual past. Scholars from different parts of the Valley frequently visited the library to consult its collections and participate in discussions.

The Mahamandal also played a pioneering role in religious education. In 1952, it initiated Bhagavad Gita classes at the historic Ganpatyar Temple. This initiative represented one of the earliest organized efforts to impart systematic scriptural education to young Kashmiri Pandits.

The classes were conducted by the



respected scholar Pandit Moti Lal Pushkar under the supervision of Pandit Niranjan Nath Kuttoo of Gundi Ahalmar. Among the students attending these classes were many young boys who later became distinguished members of the community. One such student was Shri Rajinder Bindru of Badiyar Bala, whose participation reflected the widespread appeal of the programme.

These Gita classes were not merely academic exercises. They sought to cultivate moral character, spiritual discipline, and a deeper understanding of Hindu philosophy among the younger generation. Through such initiatives, the Mahamandal became a bridge connecting traditional wisdom with modern youth.

The institution also recognized the importance of communication and public outreach. For many years it published a Hindi

in alternate years in coordination with the Ganesh Temple Samiti, these events attracted large gatherings of devotees and reinforced community solidarity.

During the decades following Independence, the Mahamandal adapted itself to changing social realities. As educational opportunities expanded and increasing numbers of Kashmiri Pandits entered professional fields, the organization broadened its activities. Conferences, debates, youth programmes, cultural festivals, and religious seminars became regular features of its calendar.

The Mahamandal also encouraged the preservation of genealogical records, family histories, *gotra* traditions, and ritual lineages. These records later assumed immense importance for researchers and community historians seeking to document the heritage of Kashmiri Pandits.

The establishment of the organization reflected the realization that the preservation of Dharma, language, culture, and community identity required organized effort rather than isolated individual initiatives

monthly journal titled "*Prakash*." This periodical served as an influential platform for religious discourse, community news, scholarly articles, literary contributions, and discussions on social reform.

The journal was edited with great dedication by Pandit Janki Nath Chandra, whose literary skills and editorial vision made it a respected publication among Kashmiri Pandits. Assisting in publicizing the activities of the organization was Pandit Jagannath Chandra of Ganpatyar, who served as its Publicity Secretary. The financial affairs of the Mahamandal were diligently managed by Pandit Jia Lal Zadoo of Gundi Ahalmar, whose integrity and commitment earned widespread respect.

The institution's religious activities extended beyond scholarship and publication. The Mahamandal regularly organized Yagnas and collective worship ceremonies at the Ganpatyar Temple. Traditionally conducted

The period from the 1960s to the mid-1980s may be regarded as a cultural renaissance for the institution. It actively supported the publication of Sanskrit and Kashmiri literature, organized commemorative programmes dedicated to great figures such as Abhinavagupta and Lalleshwari, and encouraged pilgrimages to sacred sites across Kashmir. Study circles focusing on the Bhagavad Gita, Shaiva philosophy, and devotional literature flourished under its guidance.

The tragic migration of Kashmiri Pandits in 1990 inflicted a devastating blow upon the Mahamandal. The historic Ganpatyar office was forced to close. In the turmoil that followed, the institution suffered grievous losses. Its treasured library, containing priceless manuscripts and books accumulated over generations, was systematically looted. Ironically, much of this destruction was reportedly carried out by members of the community itself.

The Mahamandal building also became the subject of prolonged legal and administrative difficulties. It was unlawfully occupied by a tenant who neither paid rent nor vacated the premises despite possessing alternative accommodation in Jammu. After years of struggle, the property was eventually restored through police intervention, owing largely to the perseverance and dedication of a distinguished Chartered Accountant from Jammu who later assumed the presidency of the institution.

Yet the spirit of the Brahman Mahamandal proved stronger than adversity. Though deprived of its physical headquarters, it survived in exile through informal gatherings, religious celebrations, charitable initiatives, and the preservation of collective memory. In Jammu, Delhi, and other centres of Kashmiri Pandit resettlement, the institution continued to inspire community life.

Today, more than a century after its foundation, the Brahman Mahamandal remains one of the oldest and most respected

socio-religious institutions of the Kashmiri Pandit community. It represents the transition from individual scholarship to organized community leadership, from scattered religious activity to collective cultural preservation.

Its history is not merely the story of an organization; it is the story of a community's determination to preserve its identity, values, and spiritual heritage amid changing historical circumstances. The faded signboard at Ganpatyar bearing the words "Established 1915" continues to remind future generations of a glorious legacy of scholarship, service, and devotion.

True to the eternal maxim: धर्मो रक्षति रक्षितः (Dharma protects those who protect Dharma.)

The Brahman Mahamandal stands today as a living monument to the intellectual resilience, spiritual steadfastness, and organized renaissance of the Kashmiri Pandit community, a beacon whose light continues to illuminate the path of future generations.

Calendar of Month

Kumar Shashti	16 th June 2026
Zyeshta Ashtami (Shukla Paksha)	22 nd June 2026
Nirjala Ekadashi (Shukla Paksha) (Mahamaheshwara Acharya Abhinavagupt Jayanti)	25 th June 2026
Poornima	29 th June 2026
Sankat Nivaran Chaturthi	03 rd July 2026
Ashtami (Krishna Paksha)	08 th July 2026
Ekadashi (Krishna Paksha)	10 th July 2026
Amavasya	14 th July 2026

Note

Panchak starts on 03rd July 2026 ends on 08th July 2026

Zyeshta (Shukla Paksha) from 16th June 2026 to 29th June 2026

Aashaad (Krishna Paksha) from 30th June 2026 to 14th July 2026



 Deepak Budki



Claws of Chinar

After about ten years, I have returned to the same valley where I was born and brought up. The only difference is that I have come as an exile to reconnect with the land, which was once my homeland.

The land looks unfamiliar, and the people seem alien to me. The fact remains that when your native land is lost, everything looks strange and unfamiliar.

The climate, too, is not congenial and probably shares my woes. A tourist in the wrong season finds himself undesirable. Visiting the valley in spring, when it is flower-decked, is an altogether different experience. Blue-grey mountains crowned with white, snowy peaks, skirted by green piedmonts, enthrall you. Wherever your eyes wander, you find flower beds and majestic chinars. It was this very dream that lured me to come back to the valley once again. But everything seems changed and different beyond my expectations.

The autumn leaves of the chinars have all turned rust-brown, though most of them have fallen and scattered on the floor. However, some are still clinging to the tree branches. Once upon a time, these very factories of food had worked day and night to sustain the mighty chinars. Then the season changed, and they became burdensome and vestigial. To prevent further damage, food and water were cut off to them. The trees took such an extreme measure to survive the vagaries of winter. Yet nobody can deny that the foliage played a major role in the growth



and development of these mighty chinars. Now that their colour had changed to yellowish-brown, they could neither synthesise food nor help absorb oxygen from the atmosphere. They are dead, waiting for a gust of wind to tear them from their support.

Long ago, when I lived here, the condition of the chinar trees in autumn was no different. I would not bother myself with these changes because I thought they were a natural phenomenon. Nonetheless, today I felt that there was something mysterious behind these natural changes.

In case the condition of your mind and the surroundings is indistinguishable, then such natural changes yield their secrets to you.

These copper-coloured leaves have completely enveloped my existence. The hand-shaped leaves have long, crooked fingers that resemble claws. Their veins are also visible. Numerous dry, dead leaves are under my feet, rustling as I walk over them. They sob and lament the prevailing conditions. During my childhood, I used to enjoy the crackling of chinar leaves, but now their whining makes me sad.

Suddenly, a strong gust of wind blew across. A dry brown leaf fell towards me and wrapped around my cheek. I caught hold of its stalk instantly with my right hand and fixed my gaze on it. In the meantime, I heard an ear-splitting voice. Maybe it was a thunderclap. I trembled due to fear. The chinar leaf suddenly said to me, "Don't worry, friend, I have got used to it. I heard these rumbling noises every day when black clouds covered the sky above, when wind-blown dust enveloped me all over and when lightning flashed across. That time, I clasped the branch on which I grew and fought against the hostile conditions as much as possible without letting fear overtake me. Many times the rain fell in torrents, drenching me, yet I did not give up. I used to wait for the sun to shine again. At last, when the sun came out, I would regain my strength and dance with joy. All my tissues would get activated again."

I asked the leaf, "You spent everything for this tree that stands tall today and gave it life by working day in and day out. Yet you are in dire straits today."

"My dear friend, that's what is called life. It is true that I lost sleep at night and worked incessantly during the day to feed this tree. What did I get in return? Seclusion and blockade; suffocation and abandonment."

"I feel that you shouldn't have left your support."

"I beg to differ. When you cannot rely on your support, it is better to get separated from it."

The rust-brown leaf stared at me. It had freed itself from time and space. I secured it by putting it into my pocket.

In the meantime, dark clouds covered the sky. Ice-cold winds pierced my body like spears while time strided along like an ostrich.

I thought to myself that I shouldn't have come to this place in this odd season. After all, what is available here? Wilderness—just wilderness and nothing else. I shuddered at the very thought of approaching winter and wondered why the tourists from the West thronged this place in such large numbers. What attraction was there in this frigid, ice-cold winter in the valley? They traverse thousands of kilometres just to see the valley enveloped in the snow!

Snow-clad valley—Freezing—Frosty and hazy—!

I felt compelled to compare the winter snow cover to a large, endless shroud. The silence of a graveyard overtakes the valley. The poor, petrified people shiver beneath the heavy snow. They pine within the four walls of their dwellings, with doors and windows shut to keep out the wind. They fear that any gust of cold wind may snatch their precious life from them. They just live in the hope that someday spring will come and they will be free to move around again. Hope is the opium of life.

On the contrary, the foreign tourists are strange. They enjoy life even in the worst of times.

The ochre-brown leaf in my pocket writhed with suffocation. I shared its grief equally and took it out again.

"Friend, you must have read in the newspapers that every year the river Jhelum overflowed its banks and inundated the entire valley. Hundreds of houses were damaged, and thousands of plants were uprooted and carried away by the flowing water. I have witnessed those heart-wrenching scenes. The gushing water ripped their roots out of the soil. And once you are uprooted, you cannot grow in the same place again."

"But this chinar is standing erect majestically. Didn't it face the same winds and storms?" I enquired.

"You are absolutely right. This chinar



fought the winds and storms day and night, but its roots remained firmly anchored in the soil. Nevertheless, you must know that it was different from the rest.” The ochre-brown leaf squirmed.

“Those plants which got uprooted could also have withstood these storms. Why didn’t they face the storms bravely?” I asked another question.

“You are naive. Unrealistic to the core. Bravery is not the only requirement to stand up against the vicissitudes of life. Tenacity, robustness and resources are also needed. To overcome hard times, the chinar tree benefits from its robust roots, which penetrate deep into the soil. To uproot such a gigantic tree is beyond imagination. On the other hand, expecting smaller plants to withstand an unfortunate time is not prudent. They can neither withstand a windstorm nor inclement weather. Worse still, the soil did not support them. The soil, which was their last hope, itself eroded with the floods, and consequently, the plants embedded in it also drifted along with it.”

“This chinar too has been denuded. It has no foliage on it.” Suddenly, this thought flashed in my mind.

“Perhaps you forget that seasons change and so does the climate. After winter, spring comes. The buds on the branches of this chinar will sprout again. It will again turn green. However, it has to undergo the trials

and tribulations of winter. Surely the spring season will come.”

This chinar tree, stripped of its leaves by autumn winds, continues to hope for a better future. Hope is the prime mover of this world. Those who got uprooted are lost forever. Their hopes were shattered forever. Maybe they, too, survive. They may also find ways to live one way or the other.

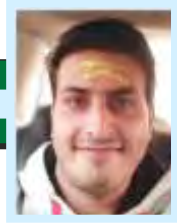
To live is the ultimate reality; how one lives is nobody’s concern. Some may not live as comfortably as others. Indeed, a plant grows best in a particular environment suited to it. It withers in an exotic ecosystem and may perish—perish forever and just leave behind its memories—numberless memories. Memories that find a place in history—like memories of the Pharaoh civilisation, or memories of the Greek civilisation!

They may exist as fossils or relics, such as Dinosaur, Archaeopteryx, Stonehenge, and Jantar Mantar, or as living fossils such as Giant Pandas, Ganges river dolphins, Opposums, Water Lilies, Dawn Redwoods, and Ginkgos. A lone Ginkgo tree survives in the Lal Mandi garden in Srinagar. We, the migrants, who are dragging our withering community from generation to generation, have also joined the ranks of these living fossils.

Suddenly, there was a blast somewhere in the distance. The earth under my feet shook heavily. The shaking was so intense that birds flew away from their nests, chirping noisily. Far away on the main road, the dogs started barking and wailing. After some time, incessant gunshots were heard.

The caretaker of the guest house came running towards me and beseeched loudly, “Shaab! Shaab! Why are you standing here? Firing has started somewhere. A rocket has just fallen on the adjacent building. Shaab, it is very dangerous to stand here. Please go inside the guest house.”

I went into the guest house to save my life. After gathering some courage, I lit my tobacco pipe. I started puffing out clouds of smoke from my mouth while simultaneously questioning how far we keep running from reality, fearing, hiding, and avoiding the ground reality.



Mata Kheer Bhawani

HISTORY, THEOLOGY, SYMBOLISM, AND CULTURAL MEMORY

The Kheer Bhawani Temple, located at Tula Mula (Tulmul) in the Ganderbal district of Kashmir, is one of the most revered centers of Sanatan_Hindu worship in the Kashmir Valley. Dedicated to Maha Ragnya Bhagwati, popularly known as Mata Kheer Bhawani, the shrine occupies a unique place in the religious, cultural, and historical consciousness of Kashmiri Hindus, who venerate the Goddess as their Patron diety.

The temple Is built around a sacred spring, whose waters have been objects of devotion for centuries. The name “Kheer Bhawani” is derived from kheer (rice

pudding), which devotees traditionally offer to the Goddess as an expression of reverence and gratitude. Over time, this ritual offering became inseparably associated with the identity of the shrine.

More than a place of worship, Kheer Bhawani represents a sacred geography of memory, resilience, and spiritual continuity. For generations of devotees, Maa Ragnya has embodied divine protection, maternal compassion, and cosmic power, transcending both geographical boundaries and historical upheavals.

The origins of the shrine are rooted in a



rich blend of religious tradition. According to ancient accounts, the Goddess was originally worshipped in Lanka as kuldevi under the name Bhagwati Shayama. Pleased by the devotion of Ravana, she manifested before him and allowed her image to be installed in his kingdom. However, as Ravana increasingly deviated from the path of righteousness and embraced a life characterized by arrogance and moral decline, the Goddess became displeased and chose to leave Lanka.

Traditional narratives state that Maa Shayama instructed Lord Hanuman to transport her sacred image from Lanka to Kashmir and install it at the holy site of Tulmul. Before her departure, the Goddess is believed to have relinquished her Taamsik (fierce) manifestation and assumed a Sattvic or Vaishnava form in Kashmir, symbolizing tranquility, compassion, and spiritual bliss. This transformation signifies the transition from a form associated with destructive power to one embodying divine grace and benevolence.

The night commemorating the Goddess's arrival in Kashmir came to be known as Ragniya Ratri, marking a significant event in the sacred history of the region.

Historical References and Sacred Geography

The antiquity of the shrine is reflected in historical literature. The twelfth-century historian Kalhana, in his celebrated chronicle *Rajatarangini*, refers to the sacred spring of Tula Mula, describing it as situated amidst marshy terrain and identifying it as Mata Ragini Kund. Similarly, the Mughal court

historian Abu'l Fazl, in the *Ain-i-Akbari*, records the region of Tula Mula as encompassing approximately one hundred bighas of land, much of which became inundated during the summer season.

Although several shrines dedicated to the Divine Mother are dispersed throughout Kashmir—including those at Devsar, Tiker, Bhuvaneshwar, Manzgam,, Logripora, Manigam, Raithan, and Baedpur—the shrine at Tulmul emerged as the most prominent center of Goddess worship. Consequently, it became a focal point of pilgrimage and devotion for generations of Kashmiri Hindus.

The temple's significance is further reinforced by the visits of renowned spiritual figures such as Adi Shankaracharya, Swami Rama Tirtha, and Swami Vivekananda. During his visit to Kashmir, Swami Vivekananda spent time at Kheer Bhawani and reportedly witnessed a change in the colour of the sacred spring, an event he interpreted as a profound spiritual phenomenon.

The Sacred Spring and Its Symbolism

The defining feature of the shrine is its sacred septagonal spring, traditionally understood to flow from west to east, symbolically representing the head (sheer) and feet (paadh) of the Goddess. The spring occupies a central place in the religious imagination of devotees and is believed to manifest the living presence of Maa Ragnya.

A distinctive aspect of the spring is its reputed ability to change colour, displaying shades of red, pink, orange, green, blue, and white. These variations have long been regarded as spiritually significant and are interpreted by devotees as expressions of divine will. The phenomenon has contributed to the mystical aura surrounding the shrine and continues to inspire devotion among pilgrims.

The spring also symbolizes purity, transformation, and spiritual renewal. Surrounded by ancient chinar trees and nourished by the natural landscape of Kashmir, it serves as a powerful reminder of the intimate relationship between nature and the sacred in the Hindu religious tradition.



Ragnya Devi:

A Thousand Suns of Grace and Power

The theological significance of Maa Ragnya is expressed most vividly through devotional hymns that celebrate her divine attributes. One such Sanskrit hymn presents a profound vision of the Goddess as a cosmic sovereign whose radiance, power, and compassion encompass all existence.

Among the many devotional hymns offered to her, one Sanskrit śloka stands out for its eloquent tribute to her divine form:

- ❖ “Ya Dvādashāraka Parimandita Mūrti
Rekhā, Simhāsanasthāatmatīm Urga-
Vṛitām cha Devīm,
- ❖ Annākhyagataam Īm śuritaam Praph-
ullatāv Navāmī Bhargavapuṣīm Pāra-
mārthya Rāgñīm,
- ❖ Vandyāt Divākara-Sahasra-Ruchi
Trinetrām,
- ❖ Siṃha-Asanopagatām Urga-Pavitam,
- ❖ Khaḍgam Bhujaat Kalaśam Amṛita-
Pātra-Hastām,
- ❖ Rāgñīm Bhajām Vivikṣām Charanā-
ravindām.”

The hymn describes her as adorned with twelve luminous emanations (dvādashāraka), symbolizing cosmic energy, spiritual illumination, and the cyclical nature of time. These twelve radiances may be understood as manifestations of the Divine Mother's omnipresence and her governance of the universal order.

Seated upon a lion throne (simhāsana), Maa Ragnya is portrayed as a figure of sovereignty, courage, and divine authority. This imagery aligns her with the broader Shakta tradition and recalls the iconography of Goddess Durga, who embodies the triumph of righteousness over evil.

The hymn further depicts the Goddess as surrounded by serpentine energy, suggestive of Kundalini Shakti, the latent spiritual power believed to reside within every individual. In this interpretation, Maa Ragnya is not merely an external deity but also an inner spiritual force whose realization leads to self-transformation and enlightenment.

Kheer Bhawani as the

Goddess of Nourishment and Protection

The sacred hymn associates Maa Ragnya with Annakṣetra, the “land of nourishment,” an expression that resonates deeply with the traditions of Kheer Bhawani. The offering of kheer symbolizes both devotion and sustenance, reinforcing the Goddess's role as a provider and nurturer.

In this respect, Maa Ragnya shares theological affinities with Annapurna, the Goddess who nourishes the universe and sustains life. Yet her identity extends beyond maternal benevolence. The hymn also invokes her as Bhargava-vapushi, emphasizing her radiant splendour and spiritual strength.

Thus, the Goddess emerges as a multidimensional divine figure who combines compassion with power, nurturing grace with protective authority.

The Thousand-Sun, Three-Eyed Goddess

One of the most compelling images presented in the hymn is that of Maa Ragnya as Divākara-Sahasra-Ruchi Trinetrām—the three-eyed Goddess whose brilliance equals that of a thousand suns.

In Hindu theological thought, the three eyes symbolize omniscience and mastery over the dimensions of time: past, present, and future. Through this symbolism, the Goddess is understood as an all-seeing and ever-vigilant presence who protects and guides her devotees.

The sacred Imagery is further enriched by the objects she carries. The sword represents justice, protection, and the destruction of ignorance. The kalasha symbolizes prosperity, fertility, and abundance, while the vessel of nectar (amṛita-pātra) signifies immortality and spiritual liberation. Together, these attributes portray Maa Ragnya as a cosmic queen who harmonizes strength and compassion, power and grace.

The hymn culminates in devotion to her lotus feet (charanāravindam), which symbolize the ultimate refuge for devotees seeking spiritual solace and liberation.

Survival, Resilience, and Cultural Memory

The shrine of Kheer Bhawani occupies a remarkable place in Kashmir's religious history. While many temples suffered destruction during periods of political and religious upheaval, the abode of Maa Ragnya endured and continued to function as a major center of worship. This continuity contributed significantly to the preservation of religious traditions and collective memory among Kashmiri Hindus.

For the displaced Kashmiri Pandit community, the temple represents far more than a physical shrine. It embodies ancestral memory, cultural identity, and spiritual resilience. The annual observance of Jyeshtha Ashtami and the pilgrimage to Kheer Bhawani serve as acts of remembrance that reconnect devotees with their heritage and sacred homeland.

In homes across India and throughout the global Kashmiri diaspora, prayers dedicated to Maa Ragnya continue to be recited, preserving a living connection with the Valley and transmitting a rich spiritual legacy to future generations.

Contemporary

Relevance and Universal Message

The enduring appeal of Maa Ragnya lies not only in her historical and religious significance but also in the universal values she represents. Her worship transcends regional

identity and speaks to broader themes of compassion, protection, resilience, and spiritual awakening.

For devotees, she remains a source of hope in times of uncertainty, a guardian during adversity, and a symbol of inner strength. The sacred spring at Tulmul continues to inspire reflection on purity, transformation, and the enduring relationship between humanity and the divine.

In an increasingly fragmented world, the message embodied by Maa Ragnya Devi is one of harmony, moral clarity, and spiritual renewal. Her shrine serves as a reminder that faith can preserve identity, sustain communities through displacement, and provide meaning across generations.

Maa Ragnya Devi of Kheer Bhawani stands at the intersection of mythology, history, theology, and cultural memory. The sacred shrine at Tulmul, the mystical spring, the devotional hymns, and the enduring faith of her devotees together constitute a living tradition that has survived centuries of change and adversity.

For Kashmiri Hindus, Maa Ragnya remains both a divine protector and a symbol of continuity. Her worship reflects a profound synthesis of maternal compassion, cosmic sovereignty, and spiritual wisdom. Through prayer, pilgrimage, and remembrance, devotees continue to seek refuge at her lotus feet, finding in her presence the strength to endure, the wisdom to persevere, and the grace to transcend suffering.

As expressed in the traditional invocation:

महा राज्ञी भगवती सदा भवतु प्रसन्ना ।।

“May Maharagnya Bhagwati always remain gracious and benevolent.”

In the enduring radiance of Maa Ragnya Devi, generations of devotees continue to discover a source of faith, hope, and spiritual illumination—a light that, in the words of the sacred hymn, shines with the brilliance of a thousand suns.



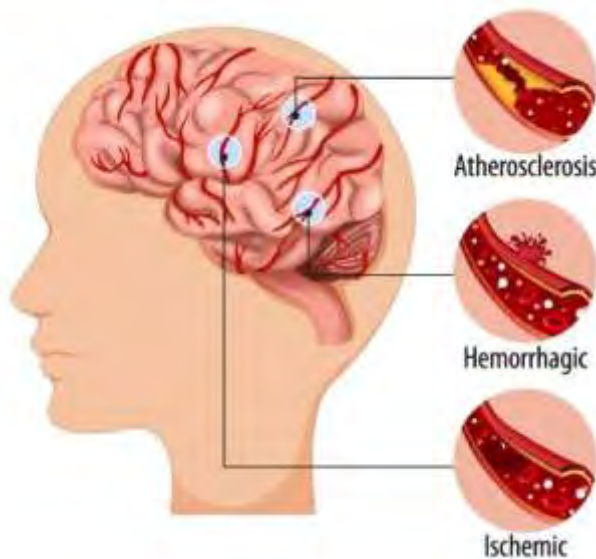


Dr. Priyadarshani Bhat



Recognizing Stroke Warning SIGNS

Every Minute Matters



Stroke is one of the most serious medical emergencies affecting millions of people worldwide. It occurs when the blood supply to a part of the brain is interrupted or reduced, depriving brain tissue of oxygen and essential nutrients. Within minutes, brain cells begin to die. The consequences can be devastating, ranging from long-term disability to loss of life. However, timely recognition and prompt medical intervention can significantly improve outcomes.

Despite advancements in healthcare, many individuals fail to identify the early signs of stroke, leading to delays in seeking treatment. Increasing awareness about stroke symptoms is therefore essential to saving lives and reducing disability.

Understanding the Warning Signs

Stroke symptoms usually appear suddenly and without warning. The easiest way to remember the common signs of stroke is through the acronym **FAST**:

F – Face Drooping: One side of the face may droop or become numb. Ask the person to smile. If the smile appears uneven, it may indicate a stroke.

A – Arm Weakness: Sudden weakness or numbness in one arm or leg is a common symptom. Ask the person to raise both arms. If one arm drifts downward or cannot be lifted, immediate attention is needed.

S – Speech Difficulty: The person may have slurred speech, difficulty speaking, or trouble understanding what others are saying.

T – Time to Act: If any of these signs are present, seek emergency medical help immediately. Every minute counts because “time lost is brain lost.”

Other Symptoms That Should Not Be Ignored

Apart from the FAST signs, stroke may also present with:

- ❖ Sudden confusion or difficulty understanding speech
- ❖ Sudden loss of vision or blurred vision in one or both eyes

- ❖ Sudden dizziness or loss of balance and coordination
- ❖ Difficulty walking or maintaining posture
- ❖ A severe headache with no known cause

Recognizing these symptoms early can lead to faster treatment and better recovery.

Why Early Action Matters

Stroke treatment is highly time-sensitive. Certain medications used to dissolve blood clots are most effective when administered within a few hours after symptom onset. Delays in treatment increase the risk of irreversible brain damage, paralysis, communication difficulties, and even death.

Immediate medical evaluation can mean the difference between complete recovery and lifelong disability.

Knowing the Risk Factors

Although stroke can occur at any age, several factors increase its likelihood. These include:

- ❖ High blood pressure
- ❖ Diabetes mellitus
- ❖ Smoking
- ❖ High cholesterol levels
- ❖ Obesity and physical inactivity
- ❖ Heart diseases
- ❖ Excessive alcohol consumption

Many of these risk factors can be

modified through healthy lifestyle choices and regular medical check-ups.

Prevention Through Awareness

Public awareness remains one of the strongest weapons against stroke. Communities, families, and healthcare professionals all play a vital role in educating people about recognizing warning signs and responding promptly.

Adopting a healthy lifestyle can significantly reduce stroke risk. Regular physical activity, a balanced diet, maintaining a healthy weight, managing stress, avoiding tobacco, and limiting alcohol intake contribute to better cardiovascular and brain health.

Conclusion

Stroke is a life-threatening condition, but it is often preventable and treatable when recognized early. Understanding the warning signs and acting without delay can save lives and preserve quality of life. Let us spread awareness within our communities and remember that when it comes to stroke, **every minute truly matters.**

Because recognizing the signs today could save a life tomorrow.

*Author is (MPT- Neurology)
Associate Professor- ITS College of Health
& Wellness Sciences, Greater Noida, UP*

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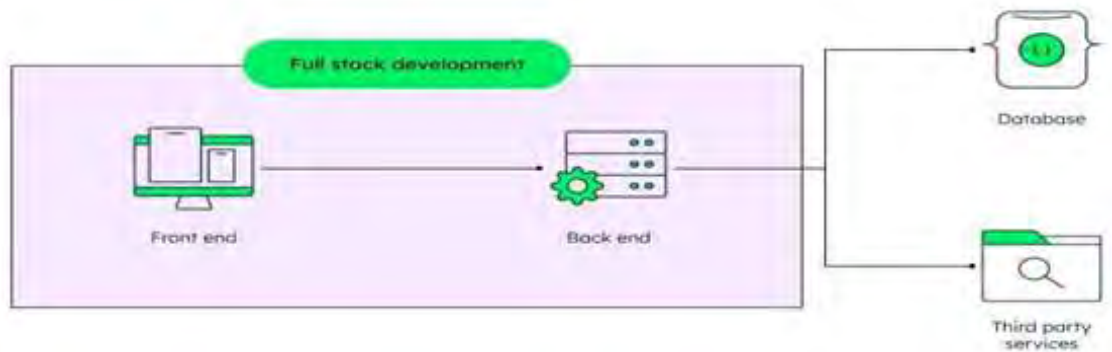
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AI AS - FULL STACK (Full Stack AI Development)



AI - Full Stack AI Development, where Artificial Intelligence (AI) and Machine Learning (ML) are integrated into both the front-end and back-end of an application, allowing developers to create smarter, more data-driven, and efficient software solutions. Full stack development is the process of designing, developing, and deploying an entire software application, covering both the client-side (front-end) and server-side (back-end) components. A full-stack developer is a versatile professional proficient in technologies for user interfaces and development skills (like HTML, CSS, JavaScript, Node.js, Python, and databases) with AI/ML expertise in areas like natural language processing (NLP), back-end logic (such as server-side languages, databases, and APIs), predictive analytics and intelligent interfaces to build comprehensive, intelligent applications. create a complete, integrated application from start to finish.

Key Aspects of Full Stack AI Development

End-to-End Integration: AI/ML is incorporated across the entire application stack, not just in isolated data science components.

Intelligent User Interfaces: Developers leverage AI to enhance user experiences through features like recommendation systems and personalized content.

Predictive Backend Systems: AI/ML is used to build backend functionalities that can make predictions, automate tasks, and inform decisions.

Data-Centric Features: Applications are designed to be data-driven, using AI for data management, analysis, and extracting insights.

Automation: AI helps automate routine development and testing tasks, improving efficiency.

Skills Required

Full-Stack Development Skills : Proficiency

in front-end technologies (HTML, CSS, JavaScript) and back-end technologies (Python, Node.js, Flask), along with databases and API development.

AI/ML Expertise : Understanding of AI/ML concepts, frameworks (like those in Python), and tools.

Data Skills: Competence in data analysis and data management.

Model Deployment: Knowledge of deploying ML models into production environments.

Key Components

Front-end (Client-Side) : This is what users see and interact with in a web browser.

Purpose: Building the user interface (UI) and user experience (UX).

Technologies: HTML, CSS, JavaScript, and various UI frameworks like React or Vue.

Back-end (Server-Side): This is the "behind-the-scenes" magic that powers the application.

Purpose: Handling business logic, server operations, databases, and APIs.

Technologies: Server-side languages (e.g., Python, Java), databases (SQL/NoSQL), and APIs.

What a Full-Stack Developer Does

Designs and Develops : Creates complete websites and applications from scratch.
Integrates Components: Ensures seamless collaboration between the frontend and backend.

Manages Databases: Handles the storage and retrieval of data using databases.

Builds APIs: Develops the interfaces for different components or applications to communicate.

Troubleshoots and Debugs: Identifies and fixes issues in both the Frontend and Backend.

Collaborates : Works with other teams to deliver features and projects.

Importance

Bridging the Gap : Full-stack development enables the practical, production-ready implementation of AI/ML models developed by data scientists.

Revolutionizing Applications : It allows for the creation of more innovative and efficient software solutions that are smarter and more capable.

Career Growth : It creates new opportunities for developers who can integrate cutting-edge



AI and ML capabilities into software. **Versatility:** Full-stack developers are valuable assets because they can handle any part of the development process.

Efficiency: A single developer can build a complete application, reducing communication time and costs.

Innovation: The comprehensive knowledge allows for building new features and integrating cutting-edge technologies.

Efficient Data Management – A Critical Skill

Efficient data management is another critical aspect of back-end development. Full stack developers are skilled in working with databases, whether it's relational databases like MySQL and PostgreSQL or NoSQL databases like MongoDB. They design database schemas, optimize queries, and ensure data integrity and security. They also implement caching mechanisms and performance optimization techniques to enhance the speed and scalability of the back-end system.

The Advantage of being a Full-Stack Web Developer

Full Stack Developer can master all the techniques involved in a development project. You can make a prototype very rapidly. You can provide help to all the team members. You can reduce the cost of the project. You can reduce the time used for team communication. You can switch between front- and back-end development based on requirements. Advantages to hiring Full Stack Developers for Web Application Development includes: Complete ownership and project understanding. Time and cost savings/ enhanced productivity. Faster bug fixing and troubleshooting. Seamless knowledge transfer and collaboration. Optimal division of work and resource allocation.

Full stack Developers are Invaluable in Today's Software-Powered World

Thus, the advantages a full stack developer offers extend beyond technical expertise. They bring a holistic perspective, efficient problem-solving skills, and the ability to drive the project from start to finish. The versatility and



comprehensive knowledge of full stack developers make them valuable assets in today's rapidly evolving web development landscape.

Full Stack Jobs and Future

Full-stack developer job prospects are excellent, with consistently high demand across many industries due to their versatile ability to handle both front-end and back-end web development. The field is a fastest-growing job category, with growth expected to be significantly higher than average for all occupations through 2035. Professionals can find opportunities at startups, large enterprises, and freelance or consulting roles, with strong potential for career growth into leadership, specialized, or entrepreneurial positions. Undoubtedly, a career as a full stack developer remains a strong and promising choice for the future, driven by sustained high demand, increasing digitalization, the versatility of the role, opportunities in fast-growing tech sectors like AI and cloud computing, and flexibility in employment such as remote and freelance work. To maintain relevance, continuous learning and upskilling in emerging technologies will be crucial for long-term career success.

The average salary for an experienced full stack developer in India can vary significantly, but generally falls between ₹10 lakhs to ₹32 lakhs per year as of late 2025, with the potential to reach over ₹50 lakhs for top earners as salaries are influenced by experience, with entry-level roles starting around ₹10 lakhs, while experienced senior developers can earn significantly up to ₹32 lakhs per year reported.

*Kashyap Dhar is in AI & ML – Associated with The NorthCap University, Gurugram;
Contact@8368319623,
kashyapdhar05@gmail.com*



 Sandeep Dhar



Koshur Runners

When we lived in Kashmir, fitness was not something most of us thought about. Life in the Valley was simple and comfortable. Many people worked regular office hours, especially in government jobs, and daily life itself kept us active. Cricket was the favourite sport for most youngsters, and activities like running, cycling, gym workouts, and endurance sports were not very common in our community.

Then came the migration

The displacement of Kashmiri Pandits changed our lives completely. We spread across different parts of India and later across the world. We carried our culture, traditions, language, and memories with us, but our lifestyles changed a lot with global development and the advent of technology.

Long working hours, job pressure, irregular schedules, fast food and later quick commerce became part of life, all while technology and social media took over our other hobbies. Over the years, health problems such as diabetes, high blood pressure, obesity, and high cholesterol became common in many families. Many of us realised that if we wanted to stay healthy, we had to make fitness a part of our daily lives.

Slowly, things started changing

Kashmiri Pandits across the country began taking up different fitness activities. Some started running, others joined gyms, while many took up cycling, trekking, swimming,



yoga, and strength training. People who had never imagined taking part in sports events started registering for marathons, ultra marathons, cycling events, and other physical challenges.

As fitness enthusiasts from our community met at races and sporting events, bonds were formed and friendships grew too. These interactions eventually led to the formation of our Koshur Runners Group, a community of like-minded Kashmiri Pandits connected through fitness.

Today, members of our group are spread across India and many parts of the world. Through the Strava fitness app and our WhatsApp, Facebook, and Instagram groups,

we share our daily activities with our community, whether it is a run, walk, cycling session, gym workout, trek, or yoga practice. Every achievement motivates someone. Every challenge encourages another member to push a little harder. The support and encouragement within the group have become one of the biggest strengths of our community.

One of the most inspiring parts of this journey has been the achievements of our women. Growing up in Kashmir, many of us could never have imagined that KP battnis would one day become accomplished athletes.

Today, several women from our community have completed marathons and ultra marathons, including challenging 100KM races. Many have won awards and secured podium finishes in different events across the country. Their achievements have inspired many more women and girls in our community to take up fitness and believe in their own abilities.

The progress made by our community has been amazing. We are a proud community of Ironman finishers, ultra runners, marathon runners, BRM cyclists, bodybuilders, trekkers, and fitness enthusiasts of all ages. These are things most of us never imagined during our days in Kashmir.

Fitness is not only about medals and race certificates, though. It has led to better health, more confidence, less stress, greater discipline, and strong friendships. Most importantly, it has brought Kashmiri Pandits from different cities and countries together through a common passion, reconnecting us away from home.

The message is simple. Fitness is for everyone. You do not need to become an athlete. You only need to become a healthier version of yourself.

Some simple habits can make a big difference.

- ❖ Walk, run, or exercise for at least 30 minutes every day.
- ❖ Include some strength training in your weekly routine.
- ❖ Eat healthy, nutritious food and reduce the intake of sugary, processed food.



- ❖ Drink enough water and get proper sleep.
- ❖ Stay consistent and be patient.
- ❖ Set small goals and keep improving.
- ❖ Most importantly, have fun!

To every member of our community struggling with diabetes, high blood pressure, obesity, stress, or an inactive lifestyle, my message is simple. Start today. You do not need to run a marathon. Begin with a walk. One decision, one step, and one day at a time can completely change your health and your future.

The story of Kashmiri Pandits has always been one of resilience, courage, and rebuilding life despite challenges. The rise of fitness within our community is another example of that spirit. It shows that we can continue to grow stronger no matter where life takes us.

Though we are spread across the world, our roots remain the same. Through fitness, we have found not only better health but also a deeper connection with one another.

If you want to improve your health, challenge yourself, and be part of a supportive community, join us. Whether you are taking your first walk or training for your next marathon, there is a place for you in the Koshur Runners family. Your journey could inspire someone else to begin theirs.

Let us build a healthier and stronger Kashmiri Pandit community, one step, one run, one workout at a time. The best time to start was yesterday. The next best time is now.

Fitness is not just about adding years to life. It is about adding life to those years.

Author is a Koshur Runner/Fitness Enthusiast

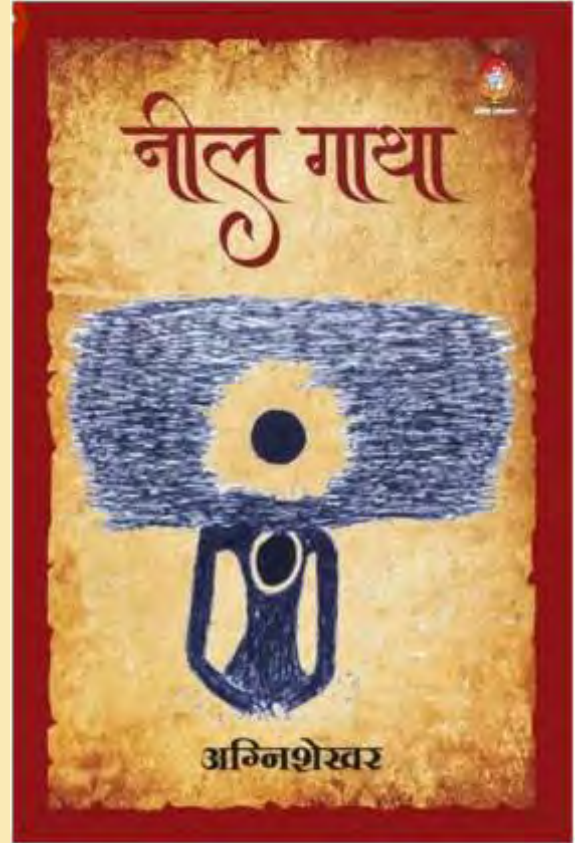


-Indu Bhushan Zutshi

AGNISHEKHAR'S MAGNUM OPUS ON KASHMIR **NEEL GATHA**

Neelgaatha stands as a monumental achievement in modern Hindi literature—an epic of exceptional scope, ambition, and moral gravity. Composed by the poet Agnish-ekhar, this Mahakavya, structured in eight Parvas, chronicles the historical, cultural, and spiritual journey of Kashmir through the eyes of its protagonist, Neel-naaga, son of Rishi Kashyapa. Blending mythology, recorded history, and lived experience; the poem transcends the boundaries of regional literature to become a powerful meditation on exile, memory, suffering, and resilience. In its English incarnation, Neelgaatha gains an added dimension of universality through Avtar Mota's scholarly and deeply sensitive translation, which opens this complex epic to a global readership.

Understanding Neelgaatha requires immersion in Kashmir's layered historical and cultural landscape—a terrain shaped by ancient myth, religious pluralism, political upheaval, and repeated cycles of displacement. Avtar Mota's scholarly introduction performs an indispensable role in guiding the reader through this terrain. Far more than a prefatory note, the introduction operates as an interpretive compass, situating the epic within Kashmir's history, Indic cosmology, and the tradition of Sanskritic and Hindi epic poetry. With clarity and erudition, Mota outlines the major historical epochs, mythological genealogies, sacred geographies, and philosophical ideas that inform Agnishekhar's vision. This contextual grounding is crucial, particularly for readers unfamiliar with Kashmir's civilisational depth, allowing them to engage the poem not as an opaque mythic narrative but as a layered historical and cultural testimony. Complementing the introduction are Mota's illuminating footnotes, which constitute one of the translation's most impressive scholarly features. Rather than burdening the text with excessive academic apparatus, the footnotes function as discreet guides, clarifying references, historical figures, religious practices, and geographical markers without interrupting the poem's lyrical momentum. Drawing upon Sanskritic sources, Kashmiri tradition, and



**NEEL-GATHA
(SAGA OF
KASHMIR
THROUGH
MILLENNIA)
By
AGNISHEKHAR**

**TRANSLATOR
AVTAR MOTA**

historical scholarship, Mota's notes transform the translation into a multidimensional text—simultaneously an epic narrative and a work of cultural historiography.

The poem itself opens with striking immediacy in the first Parva, Bhavishya Ka Vartamaan (The Present of the Future), set in a contemporary refugee camp. Here, Neel-naaga encounters a modern Kashmiri exile, and Agnishekhar paints an unflinching portrait of displacement: children playing barefoot on dusty ground, women fetching water from roadside taps, men clothed in rags, and young boys and girls preparing for religious or cultural processions amid deprivation and uncertainty. By beginning in the present, the poet collapses temporal distance and establishes exile as a recurring historical condition rather than an aberration. The refugee camp becomes a symbolic threshold where past and present converge, framing the epic as a lived continuum of suffering and survival.

From this contemporary grounding, Neelgaatha moves into an expansive mytho-historical retrospect across the remaining seven Parvas—Samay Ke

Mool, Punaragaman, Yudh, Mahaayaan, Turushak, Anandpur Sahib, and Asamaapat. These sections chart Kashmir's evolution from primordial myth to documented history, interweaving cosmic events with political and cultural transformations. Neel-naaga functions as a timeless observer, bearing witness to epochs of creation, destruction, regeneration, and decline. His enduring presence binds centuries into a coherent narrative arc, underscoring the persistence of memory, trauma, and resilience across generations.

One of the epic's most remarkable achievements is its seamless fusion of mythology with historical consciousness. The legendary draining of Satisar Lake—through the Varah-mool, identified with present-day Baramulla—forms a foundational episode in the poem. This cosmic struggle against the demon Jalodbhava brings together Rishi Kashyapa, the Nagas, Pitsachas, Indra, Hari (Vishnu), Garuda, Sheshnaag, Shiva, and Keshava, with the Sudarshan Chakra serving as a symbol of divine justice. The appearances of the Matsya and Kurma Avatars, the establishment of Sharika's abode at Hari Parvat, and the arrival of goddesses Kashmira and Sharda further sacralize the Kashmiri landscape. Through these episodes, Agnishekhar situates Kashmir within a sacred cosmology, transforming geography into theology and history into spiritual inheritance.

Beyond myth, Neelgaatha offers a richly detailed chronicle of Kashmir's historical and cultural life. Neel-naaga observes the reigns of rulers such as Lalitaditya and King Harsha, the flourishing of Shaivism and Buddhism, and the transmission of Dharma by monks and scholars to Tibet, China, Mongolia, Korea, and Japan. Sacred sites—Vijyeshwara, Gopadri (Gupkar), Sureshwari on Dal Lake, and Mahasarit (the ancient Dal Lake)—are rendered with reverence and precision, while intellectual figures such as Nagarjuna and Emperor Kanishka are woven seamlessly into the narrative. Through these portrayals, Agnishekhar illuminates Kashmir as a civilizational crossroads whose influence extended across Asia.

A central and recurring theme of Neelgaatha is the continuity of suffering caused by conquest, iconoclasm, and forced displacement. The epic confronts painful historical realities without evasion. Neel-naaga witnesses the destruction of temples and viharas under the Shahmiri Sultans, particularly during the reign of Sikander Butshikan, alongside the forcible conversion of Kashmiri Hindus. Yet the poem resists reductive moral binaries. Figures such as Sultan Zain-ul-Abdin emerge as symbols of tolerance and reconciliation—restoring damaged shrines, appointing Shiryabhata as Sarva Dharma Adhikari, and facilitating the return of displaced Hindus. In this nuanced vision of history, cruelty and compassion coexist, reflecting the complexities of human agency.

The epic proceeds through the Mughal and Afghan periods, recording renewed suffering under oppressive regimes such as that of Iftekhhar Khan during Aurangzeb's administration. Particularly moving is the account of Pandit Kripa Ram of Mattan, whose appeal to Guru Tegh Bahadur leads to the Guru's martyrdom in defense of Dharma. The poem further recounts the sacrifice of Kripa Ram and his brother Sanmukh Ram at Chamkaur Sahib, alongside the forty Muktas. These episodes reinforce the epic's ethical core, foregrounding moral courage and spiritual resistance in the face of tyranny.

Amid Afghan brutality, the intervention of Pandit Birbar (Birbal) Dhar and the subsequent Sikh campaign under Maharaja Ranjit Singh introduce a moment of political transition and partial restoration of dignity. The Dogra period that follows is portrayed as a time of relative stability, reconstruction, and cultural revival. Neel-naaga observes the resurgence of religious life, the ringing of temple bells, infrastructural development, and the establishment of schools, hospitals, and colleges. Yet these moments of recovery are repeatedly juxtaposed with returns to the contemporary refugee camp, where suffering continues unabated. This structural oscillation reinforces the poem's central insight: history does not move in a linear progression toward justice, and unresolved trauma reverberates across generations.

By positioning Neel-naaga as a silent, enduring witness, Agnishekhar foregrounds memory as a defining element of collective identity. Neelgaatha suggests that remembrance itself becomes a form of resistance—a means by which culture, faith, and dignity survive even when physical homeland is lost. The epic's fluid movement between myth and history, legend and lived experience, underscores the interconnectedness of past and present in shaping both communal consciousness and ethical responsibility.

Ultimately, Neelgaatha transcends the specifics of Kashmiri history to address universal themes of exile, resilience, and hope. While deeply rooted in the cultural and spiritual ethos of Kashmir, the poem speaks to displaced peoples everywhere, affirming the capacity of the human spirit to endure, remember, and aspire toward justice. It is not merely a chronicle of suffering, but a testament to cultural survival and moral courage.

In sum, Neelgaatha is a work of exceptional literary, historical, and ethical significance. Spanning centuries of myth and memory, it bears witness to cycles of destruction and renewal while affirming the enduring hope for justice, restoration, and peace. Through Neel-naaga's timeless gaze, the epic preserves the voices of generations, demonstrating that poetry remains one of humanity's most powerful instruments for remembering, understanding, and enduring. This book deserves not only to be read, but to be cherished and safeguarded in every home, as a timeless historical record for posterity.

Details:

NEEL-GATHA

(By Agnishekhar, Translated from Hindi into English by Avtar Mota)

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- Rajinder Premi

KASHMIR... SHRINES AND TEMPLES

Volume 1

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Foreword : Prof. Rattan Lal Hangloo
Price : Rs. 1000-

Volume 2

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Pages : 468 + xii
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Foreword : Dr. Shashi Shekhar Toshkhani
Price : Rs. 1000-

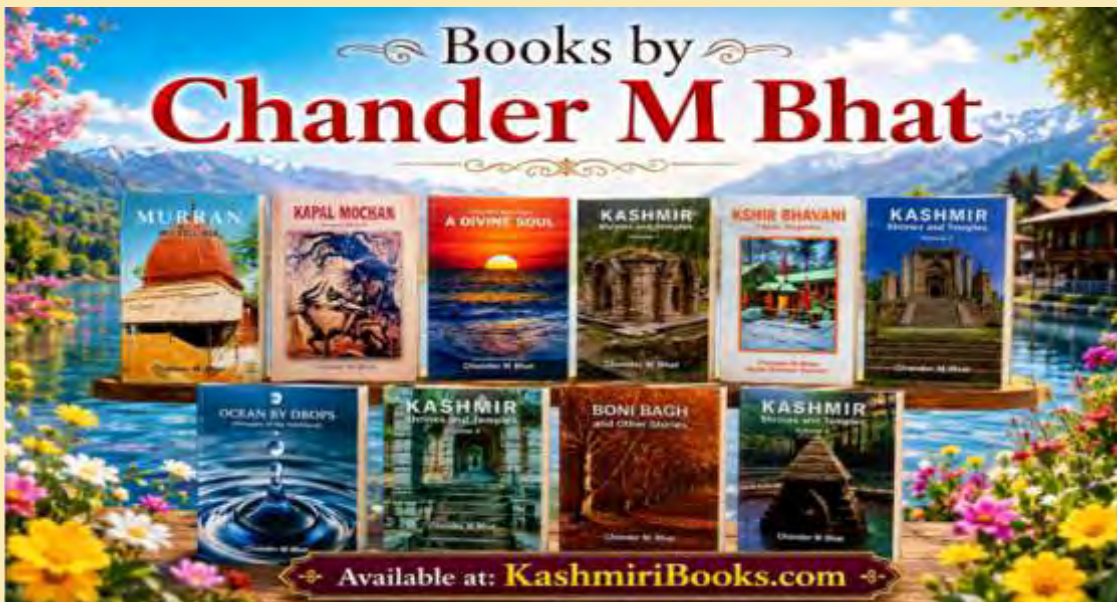
Volume 3

Publishers : Shivas Publishers
Pages : 432 + viii
ISBN : 978-93-341-5130-5
Foreword : Prof. T.N.Dhar
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Foreword : Prof. Sudhir K. Sopory
Price : RS. 845-

"KASHMIR... Shrines and Temples" by Chander M. Bhat is a monumental and pioneering work that stands as one of the most comprehensive studies of Kashmir's sacred heritage ever undertaken. The culmination of more than three decades of painstaking research, relentless fieldwork, and unwavering devotion, this magnum opus transcends the boundaries of conventional historical documentation and emerges as a lasting tribute to the spiritual soul of Kashmir.



Conceived in October 1990, at a time when Kashmir was engulfed in unprecedented turmoil and uncertainty, Mr. Bhat embarked on an extraordinary mission to preserve the Valley's endangered religious and cultural legacy. While fear, instability, and violence dominated the landscape, he chose a path of courage and dedication, travelling extensively across Kashmir to document its temples, shrines, sacred springs, revered trees, caves, lakes, and other holy sites. His efforts were not merely academic; they were acts of cultural preservation undertaken under circumstances that often posed significant personal risk.

The four two volumes collectively document more than 300 sacred sites, while the larger project encompasses over 661 shrines and temples spread across the length and breadth of Kashmir. Each site is meticulously researched and presented with historical background, geographical details, religious significance, folklore, legends, architectural features, and an assessment of its present condition. Through this exhaustive documentation, Mr. Bhat has created an invaluable archive that safeguards centuries of spiritual tradition for future generations.

What distinguishes this work from similar studies is the remarkable determination with which it was pursued. During his journeys, Mr. Bhat frequently encountered suspicion, hostility, and resistance while attempting to photograph and document sacred landmarks. In several villages, including Loketpur, Sadhu Ganga, Badipora, Guddar, and Monghama, he faced intimidating situations involving large crowds questioning his intentions. Yet, driven by an unwavering commitment to preserving Kashmir's sacred legacy, he continued his mission with exceptional courage and perseverance. His work serves as a powerful testament to the resilience of a man determined to protect the cultural memory of his homeland.

The volumes are thoughtfully organized into distinct sections covering ancient temples, Devi shrines, Shaivite shrines, sacred springs, and other spiritually significant natural sites. Together, they present a panoramic view of Kashmir's diverse religious landscape and illuminate the profound relationship between nature, faith, and culture that has shaped Kashmiri civilization for centuries.

Each volume in this distinguished series is enriched by a scholarly foreword contributed by eminent academicians, historians, and literary figures, adding depth, credibility, and intellectual value to the work. With every new volume, the series not only introduces additional shrines and temples. Each volume contains the list of temples already covered in previous volumes.

A unique and noteworthy feature of these books is the inclusion of a dedicated chapter presenting the views, observations, and testimonials of readers, scholars, and devotees who have engaged with the series. Their reflections offer valuable perspectives on the cultural, historical, and spiritual significance of the work, making each volume not merely a repository of knowledge but also a living dialogue between the author and his readers.

More than a historical record, "*KASHMIR... Shrines and Temples*" is a passionate call for the preservation of a priceless heritage that faces the constant threat of neglect, erosion, and oblivion. It reminds readers that these sacred places are not merely architectural monuments but living symbols of faith, identity, collective memory, and cultural continuity. Through his extraordinary dedication, Mr. Bhat has ensured that the spiritual treasures of Kashmir will continue to inspire scholars, researchers, pilgrims, and future generations.

As subsequent volumes continue to unfold, this landmark series promises to remain an indispensable reference for anyone seeking to understand the religious, cultural, and spiritual history of Kashmir. Above all, it stands as a lasting testament to the vision, scholarship, and indomitable spirit of Chander M. Bhat ... a man who devoted much of his life to preserving the sacred soul of Kashmir for posterity.

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Mob.9871034686. Email : Premirajinder@gmail.com

An Open Appeal to Hon'ble Prime Minister Shri Narendra Modi

15 June 2026 World Elder Abuse Awareness Day

Respected Prime Minister,

On the occasion of World Elder Abuse Awareness Day, I write to you not only as the President of the All India Senior Citizens Confederation (AISCCON) but also as a voice representing millions of senior citizens across the country.

Elder abuse is not limited to physical or mental mistreatment. The neglect of the genuine needs and difficulties of senior citizens is also recognized as a form of abuse.

With this concern in mind, I wish to draw your attention to the continued non-restoration of railway fare concessions for senior citizens.

A majority of senior citizens in our country do not receive any pension. They depend on their limited savings, family support, or modest incomes for their livelihood. For them, rail travel is not a luxury but a necessity—for medical treatment, fulfilling family responsibilities, maintaining social connections, and living a life of dignity.

Hon'ble Prime Minister, our senior citizens have made invaluable contributions to building the India we see today. They have devoted their lives to nation-building as farmers, soldiers, teachers, workers, entrepreneurs, homemakers, and taxpayers. Today, they do not seek charity or favors; they seek respect and sensitivity in recognition of their lifelong contributions.

The continued absence of railway fare concessions is being perceived by many senior citizens as a decline in the respect accorded to them. On this World Elder Abuse Awareness Day, I earnestly request you to kindly restore the railway fare concession for senior citizens at the earliest. Such a decision would not only provide financial relief but would also send a strong message of the nation's gratitude and respect towards millions of elderly citizens.

I am confident that under your compassionate leadership, a positive decision will be taken on this long-pending issue.

Yours sincerely,



M. K. Raina
President
All India Senior Citizens Confederation (AISCCON)

The Life That Never Came

- Mr. Ashish Kaul



I went back to the house I had never left,
Though decades stood between us.
The walls were older,
The courtyard smaller,
Yet every stone remembered my name.

There, beneath the shade of a chinar,
I searched for the boy
Who ran to school on misty mornings?
Books pressed against his chest,
Dreams brighter than the snow upon the peaks.

The classroom still lives in memory—
The laughter of friends,
The nervous silence before examinations,
The whispered plans of tomorrow.
We were certain the future belonged to us,
And that it would bloom in Kashmir.

I searched for the playgrounds of childhood,
Where cricket matches stretched beyond sunset,
Where rivers carried our paper boats,
And every season arrived
Like a beloved guest at the door.

Then came the years of youth—
College corridors alive with ambition,
Conversations that lasted till dusk,
The first stirrings of love,
The first sketches of a life yet to be.

We spoke of careers,
Of homes we would build,
Of parents we would care for,
Of children who would grow
Among the mountains and rivers of our ancestors.

The future stood before us then,
Clear as Dal Lake at dawn.

But history arrived uninvited.

One winter night,
The roads changed direction,
And the dreams of centuries
Were packed into suitcases
Too small to carry a homeland.

The schools remained,
But the students were gone.
The colleges remained,

But the voices had faded.
The houses remained,
But their stories wandered into exile.

Years passed.

Lives were rebuilt elsewhere,
Cities adopted us,
New addresses were written,
New careers begun.

Yet somewhere inside,
A parallel life continued to exist—
A life where we never left.

A life where old classmates
Still met by chance on Srinagar streets,
Where parents grew old in ancestral homes,
Where children inherited gardens,
And every dream reached its natural season.

I stand now before the ruins of memory,
Not mourning only what was lost,
But what never had the chance to be.

The wedding that never happened there.
The career that never blossomed there.
The grandchildren who never played
In the courtyards of their forefathers.

The life that was promised,
The life that was imagined,
The life that was almost within reach—

The life that never came.

Yet when the evening wind
Moves through the chinar leaves,
I hear a whisper from the Valley:

“You may have left my roads,
But you never left me.”

And so I carry Kashmir still—
Not as a place upon a map,
But as a childhood unfinished,
A dream interrupted,
And a home forever waiting
In the chambers of the heart.

*Author recently visited Srinagar after
36 yrs and saw his home*

KASHMIRI PANDIT MARTYRS

List for June Month

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

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

S No.	Martyr's Name	Location Killing	Date
1	Sh. Ramesh Kumar	Anantnag	01.06.1990
2	Sh. Badri Nath	Gosanigund, Anantnag	02.06.1990
3	Sh. Damodhar Raina	Kulgam, Anantnag	02.06.1990
4	Sh. Bushan Lal Koul	...	02.06.1990
5	Sh. Satish Lal Kalla	...	03.06.1990
6	Sh. Shiban Krishen Kallu	Bagi Mehtab, Srinagar	03.06.1990
7	Smt. Girja Tickoo	Bandipore	04.06.1990
8	Sh. Shiban Krishen Koul	Baramulla	04.06.1990
9	Sh. Aftab Ram	Rainawari, Srinagar	04.06.1990
10	Sh. Gokal Nath	Bagi Mehtab, Srinagar	04.06.1990
11	Sh. Jawahir Lal Bhat	...	06.06.1990
12	Sh. Radha Krishan Patwari	Turoo, Anantnag	06.06.1990
13	Sh. Raj Kr. Jaiikhani	Zero Bridge, Srinagar	07.06.1990
14	Sh. Sham Lal	Lal Mandi, Srinagar	07.06.1990
15	Sh. Ramesh Kr. Raina	...	07.06.1990
16	Sh. Chhota Lal	Maisuma, Srinagar	07.06.1990
17	Sh. Inder Kumar	Natipora, Srinagar	11.06.1990
18	Sh. Kanaya Lal	Mahraj Gunj, Srinagar	11.06.1990
19	Sh. Pushkar Nath	Danwachi	11.06.1990
20	Sh. Omkar Nath Raina	Devi Angan, Srinagar	11.06.1990
21	Sh. Ashok Kr. Pandita	...	12.06.1990
22	Sh. Triloki Nath	Mahraj Gunj, Srinagar	12.06.1990
23	Sh. Chuni Lal	...	13.06.1990
24	Sh. Chaman Lal	Kawoosa	NOT KNOWN
25	Sh. Rugh Nath	...	14.06.1990
26	Sh. A.K. Safaya	Habakadal, Srinagar	15.06.1990
27	Sh. Dayaram Koul	Srinagar	15.06.1990
28	Sh. Ashok Kumar	Sopore	15.06.1990
29	Sh. Saroop Nath	...	16.06.1990
30	Sh. Desh Raj	Hari Singh, Srinagar	16.06.1990
31	Sh. Gopi Chand	Kupwara	17.06.1990
32	Sh. Badri Nath Koul	...	18.06.1990

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



Annual Budgetary Provisions for Migrant Camps

Relief and Rehabilitation Commissioner (M) presided over a meeting on May 18, 2026, to discuss the annual budgetary provisions (2026-27) for works and services to be implemented by various government departments in the Kashmiri migrant camps in Jammu.

The meeting reviewed the basic amenities available in the migrant camps, such as safe drinking water, power supply, and sanitation. We reviewed the integration of migrant ration cards into the NFSA, the distribution of ration under the Special Relief Ration Scheme notified by the Government, and the extension of social sector schemes to eligible migrant beneficiaries.

Several departments attended the meeting.

The Deputy Commissioner Relief and the Assistant Commissioners Relief were asked to take stock of all development works/problems affecting migrants, including grievances related to immovable properties in the Kashmir Valley.

Joint Meeting of Director FCS&CA, Relief Commissioner Review Ration Distribution to Migrants

In Jammu on June 11, 2026, a review meeting was held under the joint chairmanship of the Director, Food, Civil Supplies & Consumer Affairs Jammu, and the Relief & Rehabilitation Commissioner (M) J&K. The meeting reviewed the implementation of ration distribution under the Special Relief Ration Scheme for Kashmiri and Jammu Migrants.

The scheme was notified vide Government Order No. 15-JK(FCS&CA) of 2026 dated 05.03.2026 to extend the benefits of social sector and welfare schemes to eligible migrants following the integration of their ration cards into the national database.

In the meeting, it was informed that over

24,000 migrant ration cards have been punched in the NFSA.

In the meeting, the Government reiterated that the earlier scale of ration distribution will continue.

Rs.7 crore Sanctioned for Strengthening Infra for Kashmiri Migrants

As reported by the Daily Excelsior Senior Journalist Avtar Bhat, over Rs 100 crore will be spent for giving a complete facelift to all migrant camps in Jammu by the UT Government.

Quoting official sources, the UT Government has already approved the proposal submitted by the Relief and Rehabilitation Department. The Scheme framed by the Department of Disaster Management, Relief, Rehabilitation & Reconstruction (DMRRR). The three components, including the first component of over Rs 7 crore, were sanctioned by the UT Government.

Under the first component, the Government of Jammu & Kashmir, led by Chief Minister Omar Abdullah, has approved key infrastructure projects worth Rs 7.05 crore under the Capex Budget. This is the first component of this proposal aimed at strengthening facilities and enhancing welfare measures for Kashmiri migrants residing in Jammu.

Under the first component, the approved projects included the construction of a Multipurpose Community Hall at Migrant Camp Muthi, Jammu, which will also accommodate a library and dedicated shops for Self Help Groups (SHGs). The initiative is intended to strengthen community engagement, promote livelihood opportunities, and enhance social support systems within the migrant camp.

In addition, approval has been accorded for the construction of a new office building

for the Relief & Rehabilitation Commissioner (Migrants), Jammu. This is subject to the fulfilment of all codal formalities, financial norms, and prescribed procedures.

According to the sources, the UT Cabinet has also approved a proposal of over Rs 82 crore submitted by the Department of Disaster Management, Relief, Rehabilitation & Reconstruction (DMRRR) for renovation of migrant quarters in the mini townships of Jagti, Nagrota, Pukhoo, Muthi, and Buta Nagar migrant camps.

According to the sources, the Relief and Rehabilitation Organisation has sanctioned five bore wells at an estimated cost of Rs 80 lakh for Jagti township, as well as the repair of 25 hand pumps, to address water scarcity. Work on bore wells is on a fast track, and within a short period of time, they will start functioning, sources added.

CS Addresses Issues

About PM Package Employees

On June 8, 2026, in Srinagar, the Chief Secretary of UT J&K chaired a meeting to review and address issues for PM Package employees in the Kashmir Division, focusing on transit accommodation, career progression, rehabilitation measures, and welfare initiatives for displaced communities.

He took a detailed review of the transit accommodation infrastructure created for PM Package employees across different districts of Kashmir. He emphasised the need to utilise the facilities fully and directed that all completed flats be allotted and occupied as soon as possible. He instructed the Relief Commissioner (Migrants) to ensure that all completed accommodations are taken over by the eligible employees by the end of July this year without fail.

ASKPC Concerned

about NFSA for Displaced KPs

By Daily Excelsior - June 3, 2026

On June 2, 2026, a delegation of the All-State Kashmiri Pandit Conference (ASKPC), under the leadership of its president, Moti Lal Malla, met the Relief and Rehabilitation

Commissioner (Migrants) to express concern about the hiccup in the implementation of NFSA.

The RRCM was informed of the internally displaced identity and migrant status of this community, living in exile. The NFSA is creating difficulties for the economically weaker sections, especially for persons living outside Jammu and Kashmir, in obtaining entitlements and relief assistance, and in completing OTP verification and eKYC formalities.

ASKPC through RRCM has appealed to the Jammu and Kashmir Government and the Union Government to find a practical solution to these hardships and address the ground-level difficulties before implementing NFSA for the displaced Kashmiri Hindu community.

PNBMT Hails the Proactive Steps of Administration

Prem Nath Bhat Memorial Trust (PNBMT), in a meeting, expressed satisfaction that the group's recent efforts for Judicial and administrative action in matters of usurpation and unauthorized occupation of temple and shrine properties, as well as agrarian and other such properties, have yielded positive results.

In a recent case, 10 Kanals of land belonging to the Shri Vinayak Prabandhak Committee at Wanpoh in the district of Kulgam are under the occupation of a Government Department. Similar actions to secure the Gopitirath Ishber Nishat have been ordered to prevent its reoccupation.

In a case before Financial Commissioner Revenue J & K/ Commissioner Agrarian Reforms, cases of various displaced Kashmiri Pandits parties having been divested of their agrarian lands in Kashmir after 1990, by way of farcical mutation in flagrant violation of instructions from time to time regarding attestation of mutation under Section 121 of Land Revenue Act and also in violation of J&K Migrant Immovable Property Act 1997 and Migrant Stay of Proceedings Act 1997 and most blatantly without the knowledge of the original owners of the lands or petitioners the revision petition was accepted. The incorrect

mutations of the estates of Watdora, Galwanpora, and Budgam were set aside, and the entries as they existed before the mutation were restored.

Similar actions were taken in various other cases in different districts of the Valley.

Rajesh Dhar Appointed India Team Manager for Afghanistan Cricket Series

Rajesh Dhar, a sports journalist, has been appointed manager of the India men's cricket team for the upcoming Afghanistan tour, which will cover a one-off Test and three ODIs in June 2026.

A physical educationist and BCCI Level-I-certified coach, Dhar brings extensive domestic experience to the role. He has served the Jammu & Kashmir Cricket Association in numerous capacities, including Ranji Trophy team manager, senior women's team manager, U-23 men's team manager, U-19 coach and assistant coach of JKCA's Syed Mushtaq Ali T20 side.

Dhar also works as a physical education lecturer and is a cricket selector with the Department of Youth Services and Sports.

PNBMT Flays Government on Temple Bill

On May 19, 2026, the Prem Nath Bhat Memorial Trust (PNBMT) met to discuss issues affecting the Kashmiri Pandit community, including the continued inaction by the Jammu & Kashmir Government on the long-pending Temples and Shrines Bill.

The participants expressed deep concern over the inordinate delay in the passage of the Bill, which is considered crucial for the protection, preservation and proper management of the temples and shrines of Kashmir.

The meeting unanimously resolved that the Government must take these issues seriously.

Ashok Koul, BJP J&K GS, Organisation for Taking KPs into Confidence on Rehabilitation Issue

In an interactive meeting of displaced Kashmiris held recently in Jammu, the BJP general secretary (Org), J&K and Ladakh, Ashok Koul, reiterated that his party's Government at the Centre would not take any unilateral decision regarding the rehabilitation of the displaced community and would take the community into confidence before initiating any such process.

The meeting was held at Sanjeevani Sharda Kendra (SSK), Anand Nagar, Bohri, by the party's Kashmir Displaced District (KDD). He emphasised the need for consensus among various sections of the community on an acceptable rehabilitation model.

He observed that several important matters, including encroachment of immovable properties belonging to displaced persons and temples in Kashmir, bureaucratic apathy towards the displaced community, and the need for institutional protection of Hindu temples and shrines in Kashmir, require a united and democratic struggle by the community to pressure the NC-led Government in Jammu & Kashmir.

KP Sabha Honours Meritorious Students

The Kashmiri Pandit Sabha (KP Sabha) in Jammu organised the annual function to honour meritorious students from the community who excelled in their Class XII examinations (CBSE and JKBOSE). We felicitated students scoring 95% and above with certificates, mementoes, and cash prizes.

Dignitaries encouraged youth to pursue opportunities in higher education, research, civil services, entrepreneurship, and community welfare.

Source: Agencies

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 Fontsize - 12. Please send your articles on hqaiks@gmail.com.



A Handful of Foreign Citizens Cannot Decide the Future of Kashmiri Pandits

15 June 2026 : Roots in Kashmir and Youth for Panun Kashmir strongly condemn the recent conclave held in Srinagar by an unregistered organisation claiming to represent Kashmiri Pandits. Certain statements made by some of its speakers, particularly certain foreign citizens, appear to be part of a larger agenda aimed at whitewashing the genocide of Kashmiri Pandits and their forced displacement.

The Kashmiri Pandit community continues to stand firmly behind the Margdarshan Resolution of 1991, which remains the foundational document of the movement and the only viable framework for the dignified, secure and sustainable return of Kashmiri Pandits to their homeland.

Mr. Vithal Chowdhary, President, Youth for Panun Kashmir, stated:

"It is unfortunate that certain individuals claiming to represent Kashmiri Pandits chose to socialise with political figures while thousands of displaced Kashmiri Hindus continue to await justice and rehabilitation."

Mr. Chowdhary further questioned the contradiction between repeated claims of

normalcy in Kashmir and the continued killing and displacement of the community from Kashmir.

Mr. Amit Raina, a well-known activist, stated that political commentary and interventions by foreign citizens in the internal affairs of India are unwelcome. He further added that such actions and statements have the potential to endanger the lives and security of Kashmiri Pandits still residing in Kashmir.

Speaking on behalf of Roots in Kashmir, Mr. Rahul Mahanoori reiterated that there can be no compromise on the community's core aspirations: Justice for the victims of genocide, a One-Place Settlement for displaced Kashmiri Hindus, and Union Territory status for the proposed homeland in Kashmir.

Both organisations have also announced that they will conduct a Havan to pay homage to the martyrs of the community and to seek peace for the souls of those whose sacrifices and memories, they believe, have been dishonoured by the actions of a few individuals in Kashmir.

Issued Jointly By

Roots in Kashmir Youth for Panun Kashmir

"Kashmir... Shrines and Temples, Volume 4" Released at Historic Brari Maej Shrine, Murran

Murran (Pulwama), June 19, 2026; Renowned historian, author, and cultural researcher Shri Chander M. Bhat today released the fourth volume of his monumental work, "*Kashmir... Shrines and Temples*", at a grand function held at the sacred Brari Maej Shrine Complex in his native village, Murran, Pulwama.

The book was formally released by Swami Aptalokananda Ji, Secretary of the

Ramakrishna Mission, Srinagar, in the presence of Shri Ghulam Mohi-u-Din Mir, Member Legislative Assembly, Rajpora Constituency, Pandit Badri Nath Bhat, retired Principal and a respected elder of the village, along with scholars, devotees, community members, and distinguished guests from different parts of Kashmir.

Speaking on the occasion, the speakers lauded Shri Chander M. Bhat's tireless efforts

in documenting the religious and cultural heritage of Kashmir. They described the series as a significant contribution towards preserving the history of Kashmir's ancient shrines and temples for future generations.

The newly released fourth volume contains the detailed history, traditions, legends, architecture, and present status of 61 shrines and temples located across various regions of Kashmir. Based on decades of extensive fieldwork, research, and documentation, the volume adds another important chapter to the preservation of Kashmir's sacred geography.

Addressing the gathering, Shri Chander M. Bhat stated that the six-volume series aims to document and preserve the history of more than 600 shrines and temples of Kashmir, many of which have remained little known or inadequately recorded in published literature.



The author expressed his happiness at releasing the volume in Murran, his ancestral village, stating that the sacred surroundings of the Brari Maej Shrine made the occasion particularly meaningful and memorable.

The function concluded with prayers, expressions of gratitude, and a reaffirmation of the collective commitment to preserving Kashmir's rich spiritual and cultural heritage.

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OBITUARY



Heartfelt Condolences on the Passing of Dr. Shashi Shekhar Toshkhani

It is with profound sorrow that the President and Executive Committee of AIKS mourn the passing of Dr. Shashi Shekhar Toshkhani, a towering scholar, distinguished literateur, and one of the finest custodians of Kashmir's Sanskrit and Sanatani heritage.

Dr. Toshkhani was an institution in himself. His unparalleled knowledge of Kashmir Shaivism, Hindu scriptures, the lives and teachings of Kashmir's saints and sages, and the civilizational contributions of Kashmir to the Indic world made him a guiding light for generations. His rare ability to explain the most profound subjects with simplicity and clarity endeared him to scholars and seekers alike.

With his passing, the Kashmiri Pandit community has lost a precious jewel, a revered intellectual, and a steadfast voice for preserving the true history and cultural legacy of Kashmir. The void created by his departure will be difficult to fill.

We extend our deepest condolences to Shri Gaurav Toshkhani Ji and the entire bereaved family. We pray to the Almighty to grant eternal peace and sadgati to the departed soul and strength to the family to bear this irreparable loss.

Om Shanti.

AIKS affiliated Units at:

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

Overseas: U.K. & U.S.A

IIT Madras Launches New UG, PG and Non-Campus Programmes for the 2026-27 Academic Year

Indian Institute of Technology Madras (IIT Madras) is launching a wide range of new undergraduate, postgraduate, online, and web-enabled academic programmes for the 2026-27 academic year. These academic programmes expand opportunities for IIT Madras students and for students across India to pursue advanced, interdisciplinary education in emerging, high-impact sectors.

The new programmes span diverse fields, including Mathematics, Robotics, Semiconductor Materials Technology, Public Policy, Sustainable Engineering, Offshore and Maritime Engineering, Sports Analytics, and AI, among others.

Several of these programmes are designed to integrate strong theoretical foundations with industry-relevant applications in areas such as artificial intelligence, quantitative finance, manufacturing, semiconductor fabrication, policy design, computational engineering and analytics.

The list of all new academic programmes can be found on the Institute Website: <https://www.iitm.ac.in/>.

"The new programmes launched by IIT Madras reflect the evolving needs of industry, research and society." Said Prof. Prathap Haridoss, Dean (Academic Courses)

Among the key launches is a new four-year B.S. Programme in Mathematics by the Department of Mathematics, ranked 84 globally and No. 1 in India in Mathematics in the QS World University Rankings by Subject 2026.

The new B.S. (Mathematics) programme will offer students the option to continue for an additional year and graduate with a dual B.S.-M.S. degree.

Students enrolled in the programme will have access to electives in Cryptography, Computational Mathematics, Quantitative

Finance, Financial Engineering, Actuarial Science, Data Analytics, AI-enabled Manufacturing, and Quality Engineering. With three Humanities electives and six free electives, students can also pursue minors in complementary disciplines, enhancing both employability and opportunities for higher studies and research.

The Institute has also launched several new postgraduate programmes aligned with national priorities and emerging industries.

The M.Tech in Semiconductor Materials Technology has been designed as an industry-aligned programme focused on the materials, processes and nanomanufacturing techniques required for next-generation semiconductor fabrication.

The newly launched M.A. in Public Policy seeks to equip students with a deeper understanding of governance, policy design, and public administration across sectors such as healthcare, education, the environment, transportation, finance, and international relations. The programme is designed to prepare graduates for careers in government, public services, policy consulting, development organisations, and the private sector.

Other New Academic Programmes being introduced this year include:

- ❖ M.Tech in Robotics by the Department of Engineering Design
- ❖ M.Tech in Mechanical Engineering with specialisation in Computational Engineering for Mechanical Systems
- ❖ M.Sc. in Materials and Manufacturing
- ❖ M.Sc. in Sustainable Engineering
- ❖ M.Sc. in Offshore and Maritime Engineering
- ❖ M.Sc. in Sports Analytics and AI
- ❖ M.Tech program in Electrical Engineering
- ❖ M.Tech program in Process Safety
- ❖ BS in Aeronautics and Space Technology
- ❖ BS in Management and Data Science

Courtesy: iitm

KEA App to Guide Students in Counselling

The Karnataka Examinations Authority (KEA) has developed a new mobile app called 'KEA Connect' to provide students with proper guidance on Common Entrance Test (CET-2026) counselling and to prevent the use of paid online mentors.

We have appointed students who participated in CET counselling in the last two years and secured seats, as well as faculty members from engineering colleges, as mentors. Each mentor can guide two students.

Students can sign in to the KEA Connect app, select their preferred mentors and receive guidance at every stage of CET counselling until admission.

The KEA has obtained declarations from mentors that they will not charge any fee or promote any college. Any changes to the counselling schedule, policies, or rules will be communicated to mentors via app notifications and videos for dissemination to students.

Source: The Hindu

Two Deemed Universities of ICAR in QS World University Rankings

Indian agricultural institutions have registered their maiden entry in the QS World University Rankings.

As a national priority, the Indian Council of Agricultural Research (ICAR), under the Ministry of Agriculture & Farmers Welfare, is working to strengthen a world-class, multidisciplinary, research-intensive education ecosystem within the National Agricultural Research Education and Extension System (NAREES).

The latest QS rankings, released on March 25 by UK-based analysts QS Quacquarelli Symonds, reflect the success of these concerted efforts. The 2026 edition evaluated over 21,000 academic programs from more than 1,900 universities globally based on parameters such as academic reputation, employer reputation, research citations, and international collaboration.

For the first time, two ICAR institutions have earned a place on this prestigious global

platform. ICAR-Indian Veterinary Research Institute, Bareilly, has secured a place in the 51-100 ranking band, emerging as the only Indian university featured among the top 100 in the Veterinary Science category. Meanwhile, ICAR-Indian Agricultural Research Institute, New Delhi, has debuted in the 151–200 band in the Agriculture & Forestry category, joining an elite group of Indian institutions.

Overall, the Agriculture & Forestry category saw 10 Indian universities listed among 475 globally. Alongside IARI, the 151-200 band features Banaras Hindu University, University of Delhi, and IIT Kharagpur, while Tamil Nadu Agricultural University (TNAU) features in the 201-250 band. Notably, Chaudhary Charan Singh Haryana Agricultural University, Hisar, has also made its maiden entry in the 301-350 band.

The institutions are judged not only on research excellence but also on societal impact. The strong performance of ICAR-IARI and IVRI underscores their integrated approach, combining fundamental research, translational science, and field-level outreach, as well as their vital contributions to national programs in crop and livestock improvement and climate-resilient agriculture. A strong alum network and lasting stakeholder trust have increased their global visibility.

As India moves toward Viksit Bharat, the global recognition of ICAR's premier institutions marks a new era in which India's agricultural higher education is not only keeping pace with the world but setting the benchmark for excellence in science, innovation, and human capital development.

Source: PIB

Punjab Engineering College (Deemed to be University), Chandigarh

B.Tech. Admissions to Kashmiri Migrants and Kashmiri Pandits/ Kashmiri Hindu Families (Non-Migrants) living in the Kashmir Valley

Open the link: <http://pec.ac.in/admissions/btech> for the admission process.

❖ Online Registration and Choice Filling process commences: 2nd June, 2026 at 12.00 noon onwards (Tuesday)

- ❖ Last date for online registration 17th June, 2026 till 05.00 PM (Wednesday)
- ❖ Physical Document Verification: 10:00 AM to 05.00 PM June 24, 2026 (Wednesday)

Please note that candidates must appear in person for document verification on the above dates. Venue: Auditorium, Punjab Engineering College (Deemed to be University), Chandigarh

Rajiv Gandhi Institute of Petroleum Technology

MBA in Energy Transition Management

- ❖ **Last date of Online Submission of Application :** July 10, 2026 (Friday)

Weblink for MBA in Energy Transitions Management : <https://www.rgipt.ac.in/en/page/mba-in-energy-transition>

IIM Bangalore

IIM Bangalore invites applications for its BBA Digital Business and Entrepreneurship programme.

Eligibility : Minimum 60% in Class 12 and a valid score in IIM-B Entrance Test, CUET(GAT), or JEE Main.

Deadline: June 30

For more details, visit <https://dbe.iimb.ac.in/>

Directorate of Technical Education, Madhya Pradesh

B. Tech Online Counselling & Registration: Up to June 24, 2026

Online Counselling & Registration: B.Design, BHMCT, IMBA (5 YEARS), IMCA (5 YEARS), and B.Arch: Up to June 20, 2026

Reservation for J&K Migrants & Residents

Website: dte.mponline.gov.in

Rajasthan Engineering Admission Process REAP 2026

For B.E./B.Tech/B.Arch

- ❖ Registration Last Date: 02.07.2026
 - ❖ Counselling Process starts: July 2026
- Kashmiri Migrants (KM): 5% seats reserved for migrants from J&K.

PMSS: Scholarship scheme for J&K and Ladakh students (Admissions usually via AICTE portal).

Website: reap2026.in

University of Delhi Admission to Supernumerary Seats

The following supernumerary seats are included in the list that the University of Delhi offers for admissions to the Undergraduate Programme:

- ❖ Children/Widows of Personnel of the Armed Forces, including Para-Military (CW)
- ❖ Kashmiri Migrants (KM)
- ❖ Orphans Quota (OQ)
- ❖ Persons with Benchmark Disabilities (PwBD)
- ❖ Prime Minister's Special Scholarship Scheme for Jammu and Kashmir (PMSSS)
- ❖ Single Girl Child (SGC)

Admission to all supernumerary seats will be based on CUET (UG)-2026 scores. If you wish to apply for supernumerary seats, you must appear in CUET (UG)-2026.

Website admission.uod.ac.in

Prime Minister's Special Scholarship Scheme for Jammu and Kashmir (PMSSS)

Candidates desirous of taking admission to the Undergraduate Programme under the Prime Minister's Special Scholarship Scheme for the Jammu and Kashmir quota must appear in CUET (UG) - 2026.

NIT Rourkela Launches Two New UG & PG Courses

NIT Rourkela has launched two new UG and PG courses for the 2026 academic year. These are B.Tech. in Maths and Computing; B.Tech. in Engineering Physics; M.Tech. in Semiconductor Devices and Technology, and M.Tech. in Machine Learning and Signal Analysis.

Dr Rajendra Prasad Scholarship Program 2026-27

Buddy4Study has launched the Dr Rajendra Prasad Scholarship Program 2026-27 in honour of the first President.

The program is for meritorious students from economically disadvantaged

backgrounds who are committed to pursuing their education in any stream or field. Applicants must have passed Class 10 in the year 2026, or Class 12 in 2025 or 2026. The scholarship program provides financial assistance to encourage academic excellence and ensures that no deserving student is left behind due to financial constraints. Selected

students will receive a one-time scholarship benefit of up to INR 30,000, depending on the fee structure.

Deadline Date: 28-Jun-2026

Link to apply: <https://www.buddy4study.com/page/dr-rajendra-prasad-scholarship-program>

Feedback: vijaykashkari@gmail.com

काश्मीरो जयति जगद्धितावतारः सःश्रीमानभिनवगुप्तदेशिकेन्द्रः।

Glory to the supreme spiritual master Abhinavgupta, born in kashmir, whose incarnation was for universal good!



**Mahamaheshwara
Abhinavagupta Jayanti on
25th June 2025.
(Nirjala Ekadashi)**



AIKS Matrimonial Service



Seeking alliance for our son born 10-06-1995 at 05:37 pm in Mohan Nagar, Ghaziabad. Height 5'10"; BBA from SYMBIOSIS, Pune MBA from SYMBIOSIS INSTITUTE OF MANAGEMENT, PUNE Working as Manager International Marketing in MNC Pharma co. based in Bangalore. Valley address: - Civil Lines, Exchange Road Present Address: - House no. D - 233, Sector 61 Noida E-mail: - vinod_bhat7@yahoo.co.in; Mobile:- 9810917550, 9971973833



Seeking a suitable match for my daughter, born on 05/02/1998 in Jammu, height 5.2 ft. She has completed her B.Tech in Computer Science from JNTUH and MBA from the Indian School of Business (ISB). Currently, she is working as a Product Manager in a multinational company in Gurugram. Father is a retired Central Government officer and mother is a homemaker. The family is presently residing in Dehradun and originally belongs to Baramulla, Kashmir. Interested may kindly contact at 8077364644



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 alliancekp65@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 shahnsah108@gmail.com / 9910076101





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Taste the good life.



The poster for Delhi Talent Hunt 2026 features a vibrant orange and yellow background with a starburst effect. At the top, there are logos for the Government of Delhi (Art Culture & Languages), the Delhi Police, and Delhi Tourism, along with portraits of Prime Minister Narendra Modi and a woman. The central text, in large Hindi characters, reads 'दिल्ली टैलेंट हंट' (Delhi Talent Hunt). Below this, a banner states 'दिल्ली सरकार प्रस्तुत करती है 16 से 35 साल के युवा दिल्लीवासियों के लिए' (Presented by the Delhi Government for youth of Delhi residents aged 16 to 35). A list of talent categories is shown in colored boxes: डांस (Dance), थियेटर (Theater), सिंगिंग (Singing), स्कल्पचर (Sculpture), इंस्ट्रुमेंटल म्यूजिक (Instrumental Music), म्यूजिक कॉम्पिटिशन (Music Competition), डिजिटल आर्ट एंड विजुअल डिजाइन (Digital Art and Visual Design). A large banner at the bottom says 'तो दिल्ली सरकार आपको दे रही है मंच और लाखों के ईनाम' (So the Delhi Government is giving you a stage and lakhs of rupees). At the bottom left, it says 'आज ही फ्री रजिस्टर करें' (Register for free today). At the bottom right, there is a QR code, a phone number 7678241162, and the website www.delhitalenthunt.com.

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