

The CHANCELLOR WISHES IT'S READERS A
Happy Independence Day & Happy Janamashtami

Who Killed Sarla Bhat?

35 years later, Kashmir's forgotten murder reopens. Can justice still be done?

ANUJA KHUSHU

More than three decades after SarlaBhat, a 27-year-old nurse from the Kashmiri Pandit community, was abducted, raped and shot dead in Srinagar, the Jammu and Kashmir State Investigation Agency (SIA) is knocking on doors again. This time, not with routine warrants, but with a question long buried: Who killed SarlaBhat?

Now, 35 years later, the SIA has reopened the case, launching coordinated raids at eight locations, including residences of former JKLF leaders: Yasin Malik, Javed Mir, Peer NoorulHaq Shah, and others. Investigators claim to have recovered incriminating evidence and documents potentially linking individuals, and possibly networks, to the killing.

The case, originally registered under FIR No. 56/1990 at Nigeen Police Station, never led to any convictions.

Now, 35 years later, investigators believe they may have found enough to pursue accountability.

Who Was SarlaBhat?

SarlaBhat, then 27, was working as a nurse at SKIMS, where she had reportedly faced threats from terrorist groups for continuing in a government job. On April 18, 1990, she was abducted from her hostel. Her body, bearing multiple gunshot wounds, was found the next morning in Srinagar's Umar Colony, with a note branding her a "police informer," a term often used in the early '90s as justification for terror.

Her murder took place during a period of unprecedented violence and intimidation targeting the minority Kashmiri Pandit community, many of whom were forced to flee the Valley in early 1990.

JUDICIAL CLOSURE & ITS CONSEQUENCES:

The reopening of the case cuts sharply against the grain of what has been a judicial wall of silence for Kashmiri Pandits.

Reopening 215 KP Cases: Denied (July 2017)

The Supreme Court refused to entertain a plea seeking probe and prosecution of various persons, including JKLF Chairman Yasin Malik, for offences including murder of Kashmiri Pandits during the height of terrorism in the Valley in 1989-90.

A bench of Chief Justice J S Khehar and Justice D Y Chandrachud said that almost 27 years have passed and it will be very difficult to gather evidence in cases of murder, arson

and looting which had led to mass exodus of Kashmiri Pandits from the Valley.

"You (petitioner) sat over it for last 27 years. Now tell us from where the evidence will come," the bench had stated.

CBI Investigation Plea: Rejected (July 2017)

The Supreme Court rejected a petition seeking a CBI probe into the killing of about 700 Kashmiri Pandits. The Apex Court dismissed NGO Roots in Kashmir's plea saying that 27 years had passed and evidence "is unlikely to be available".

PIL for Fresh Probe: Dismissed (July 2017)

A PIL demanding reinvestigation of nearly



200 killings of Pandits, which triggered an exodus of some five lakh persons, was declined on similar grounds.

Final Closure: Last Legal Window Closed (December 2022)

A petition to reopen the genocide-related probe was finally dismissed; the Supreme Court declared it had closed the last window for any legal redress.

The consistent position of the apex court was that the passage of time rendered these cases legally non-viable. "Where were you for the last 27 years?" a bench reportedly asked the petitioners during one hearing.

That legal finality, however, did not resolve the moral and political questions these cases raised. If the judiciary had moved on, the families hadn't. Nor had the memory of these killings disappeared from public consciousness, particularly within the internally displaced Pandit community, which has consistently demanded formal acknowledgment, accountability, and justice.

The SIA's decision to revive the SarlaBhat case, therefore, is significant not because it guarantees legal action, but because it reasserts a fundamental question: Is justice still possible when institutions had long ago declared it

out of reach?

This judicial indifference becomes even more glaring when contrasted with other reopened cases, most notably, the 1984 anti-Sikh riots, where SITs were formed decades later and convictions secured.

What the SIA Is Probing?

According to officials familiar with the probe, the SIA's focus is not only on individual culpability in the Bhat murder, but also on whether there was a broader ideological and logistical network that facilitated targeted killings during the early 1990s. The agency reportedly views Bhat's case as representative of a wider pattern of intimidation and violence that accompanied the Pandit exodus.

Sources say the case was never technically closed, though it remained inactive for years. The reopening comes as part of the agency's larger effort to revisit "cold cases", including the recent reopening of the case of retired judge Neelkanth Ganjoo, who was assassinated in 1989.

While legal experts caution that securing convictions after 35 years will require extraordinary evidence, the investigation itself carries significant political and symbolic weight.

Moreover, the move comes at a time when the discourse on Kashmir has shifted significantly post-Article 370. With increased administrative control and intelligence coordination, agencies like the SIA appear to be re-examining not just the terrorism of the present, but also the unresolved cases of the past. The LG administration, recently, has taken up the cases which have long been buried or forgotten.

A Community Still Waiting

For the Kashmiri Pandit community, scattered across Jammu, Delhi, and beyond, the name SarlaBhat is not unfamiliar. Her killing, just weeks after the mass migration began, is often cited as a turning point—a moment that confirmed their worst fears about staying behind.

In the years since, her story has been kept alive through oral history, diaspora documentation, and more recently, films and media narratives. Yet, for all the attention, there has been no judicial outcome, no official closure.

The reopening of her case, no matter how late, offers a small measure of validation. Whether that translates into formal justice remains to be seen.

The SIA has not yet confirmed whether arrests will follow the raids. Legal analysts

Contd on Page 02

Contd from Page 01

suggest that if charges are filed, they may rely not just on eyewitnesses (many of whom may be unavailable), but on forensic recovery, archived intelligence, and possibly confessional or circumstantial evidence.

Yet the agency is walking a fine line. It must balance legal rigor with the burden of history, all while operating in a political climate where past cases are often viewed through present-day lenses.

Still, for a case like SarlaBhat's, even re-investigation is a form of institutional recognition—one that the judiciary, for all its authority, has so far been unwilling to offer.



Why Apex Court dismissed petitions?



In 2017, Roots in Kashmir filed a petition to reopen over 200 cases of Pandit killings

SC dismissed it, saying “the evidence is lost and time has passed”

In 2022, a curative petition was also turned down

No SIT or commission has ever been appointed to look into these killings officially

What Is the SIA?



State Investigation Agency (SIA)

Formed in: 2021, under J&K Home Department

Jurisdiction: Handles terrorism-related cases, anti-national activities, and organized crime

Powers: Comparable to NIA but specific to Jammu and Kashmir

Probing cases: Investigations into separatist funding, 1989 Judge Ganjoo assassination, and now SarlaBhat murder

The Exodus of 1990 — Background

Forced exodus of over 4–5 lakh KPs from the Valley in early 1990

Over 700 reportedly killed in targeted attacks from 1989–1991

Hundreds of FIRs related to these killings were never properly investigated or prosecuted

What Makes the SIA Probe Different?

- Unlike earlier judicial inaction, the SIA is using investigative powers, raids, digital forensics, archived intelligence, to revisit cold cases.
- Raids on former JKLF leaders like Yasin Malik and Javed Mir hint at a deeper probe into organisational accountability.

What This Means for the KP Community

- Even if no conviction emerges, the reopening is a form of institutional acknowledgment, a small but symbolic form of justice.
- For survivors and families, it offers validation of trauma long ignored by state and judiciary.
- It also breaks the myth that these cases are permanently buried under the dust of “too much time has passed.”

What Legal expert and community leader says?

The reopening of the murder case of our sister SarlaBhat by the State Investigation Agency is not merely a welcome step, it is a historic acknowledgment of the long-suppressed truth of the genocide perpetrated against the Kashmiri Hindu community. For decades, the silence of institutions compounded our pain. Today, even the act of reopening this case affirms that the atrocities we suffered were not isolated crimes, but part of a systematic campaign of extermination and terror.

However, justice in matters of genocide demands more than symbolic recognition. Under the present criminal jurisprudence, conviction requires proof beyond a reasonable doubt. While modern investigative mechanisms are capable of meeting that standard, the absence of a specific legal framework to prosecute genocide renders the pursuit of justice incomplete. India remains without a domestic law that criminalizes genocide in line with the Genocide Convention of 1948, to which it is a signatory. This legal lacuna has allowed perpetrators of Genocide and cultural destruction to evade accountability for more than three decades.

The case of SarlaBhat is not just the investigation of individuals; it is the trial of history itself. It represents the larger assault on our community's existence, dignity, and right to live in our homeland. Without the enactment of a genocide law, prosecutions will remain fragmented, convictions uncertain, and justice delayed. It is imperative that the State and Union Government rise to this occasion and enact a comprehensive Genocide Prevention and Punishment law. Only then will the reopening of cases such as SarlaBhat's transcend symbolism and become a true instrument of justice, memory, and deterrence.

We welcome this step by the SIA, but we also remind the nation that justice for one case cannot substitute for justice denied to an entire people. The recognition and prosecution of genocide is not a choice, it is an obligation under both constitutional morality and international law.

Prof. Tito Ganju

Emeritus Professor and a Member Academic Advisory Board, Desh Bhagat University and an Eminent Legal Luminary

Says a survivor of the Nadimarg massacre:

"Thirty-five years is a long time. Will this lead to justice? Or will it end like every other case? We hope this is not the last, many more need to be reopened."

CHANDJI BHAT, who lost his family members in Nadimarg massacre

Vinod Bhan, an activist, says:

"Regarding the reopening and justice in SarlaBhat case, it's difficult to say much at this stage, given the long timespan and challenges in gathering evidence. But it is still a welcome step that the Indian state has finally acknowledged the atrocities committed against the Kashmiri Pandit community."

"My uncle, Moti Lal Bhan, was also killed in January 1990. He was pulled off a bus and shot point-blank in the head by Bitta Karate. Since he was a government official working with the Intelligence Bureau, he was targeted and murdered".

PM flags off Katra- Amritsar Vande Bharat Express



•Katra–Amritsar Vande Bharat to ease pilgrim travel to Shri Mata Vaishno Devi

•Indian Tech, Make in India drove success of Op Sindoor: PM

THE CHANCELLOR CORRESPONDENT
Srinagar

Prime Minister Narendra Modi on Sunday credited Indian technology and the Make in India initiative for the success of Operation Sindoor, saying it showcased a new, assertive India that brought Pakistan "to its knees" within hours.

Addressing a public event in Bengaluru, PM Modi also virtually flagged off the Vande Bharat Express between Shri Mata Vaishno Devi Katra and Amritsar, a move set to ease travel for lakhs of pilgrims and give a boost to religious tourism in Jammu and Kashmir.

"The world has seen India's new face during Operation Sindoor—our armed forces destroyed terror hubs deep inside Pakistan and forced it into submission within hours," the Prime Minister said.

He attributed the success to India's growing defence capabilities and technological self-reliance. "Behind this success is Indian technology and the strength of Make in India. The youth of Bengaluru and Karnataka have played a key role," he added.

The launch of the Katra–Amritsar Vande Bharat Express has been hailed as a major

development for religious tourism in the region. The semi-high-speed train is expected to significantly reduce travel time and improve connectivity for pilgrims visiting the revered Mata Vaishno Devi shrine.

"Lakhs of devotees will benefit from this new service," PM Modi said, while also flagging off two other Vande Bharat trains between Nagpur–Pune and Bengaluru–Belagavi.

Union Minister Dr. Jitendra Singh called the launch a "historic moment" for Jammu and Kashmir and said it would make travel more convenient for devotees across India. "This train will strengthen the connection between the spiritual and cultural heart of J&K and the rest of the country," he said.

The Prime Minister said Operation Sindoor sent a clear signal to the world that India will act decisively against terror. He emphasized that such actions reflect the confidence of a new India that is technologically advanced and strategically bold.

"India is not only defending itself but also reshaping the regional security narrative," PM Modi asserted.

The Katra–Amritsar Vande Bharat Express is expected to begin commercial operations shortly, with thousands of pilgrims and travelers expected to benefit from the enhanced rail service.

LG Sinha thanks PM Modi for Amritsar–Katra Vande Bharat



THE CHANCELLOR CORRESPONDENT
Katra

Lieutenant Governor Manoj Sinha, on Saturday expressed heartfelt gratitude to Prime Minister Narendra Modi for dedicating the Amritsar–Shri Mata Vaishno Devi Katra Vande Bharat Express to the nation.

"The new Vande Bharat Train will ensure ease of travel for devotees of Shri Mata Vaishno Devi and spur the

growth momentum of the local economy," LG Sinha said.

He lauded the Prime Minister's leadership in transforming Jammu and Kashmir's transport infrastructure, particularly in the railway sector, stating that the region has witnessed "unprecedented growth" in recent years.

"J&K's railway infrastructure has expanded rapidly under the Prime Minister's leadership," he noted. "This is yet another example of the Centre's

Contd on Pg 04

Contd From Pg 03

New train to ease travel for devotees, boost local economy

J&K witnessing rapid transport growth under PM's leadership



commitment to connectivity, development, and ease of living for the people.”

The LG also highlighted a recent milestone in freight transport, announcing that the first freight train from

Punjab reached Anantnag on August 9, a significant boost to trade and logistics in the Kashmir Valley.

In a post on social media platform X, he wrote: “Grateful to Hon’ble PM Shri Narendra

Modi Ji for flagging off the Vande Bharat Train between Amritsar and Shri Mata Vaishno Devi Katra Station. J&K’s transport infrastructure, particularly in railways, has witnessed unprecedented

growth under the PM’s leadership. The new Vande Bharat train will ease travel for Mata Vaishno Devi devotees and accelerate local economic growth. Yesterday, the first freight train reached Anantnag from Punjab, marking a major milestone in the Valley’s transport and trade.”

Meanwhile, the 26406 Shri Mata Vaishno Devi Katra–Amritsar Vande Bharat Express will depart from Katra at 6:40 a.m., reaching Amritsar at 12:20 p.m. on the same day. In the reverse direction, the 26405 Amritsar–Katra Vande Bharat Express will depart Amritsar at 4:25 p.m., arriving in Katra at 10:00 p.m. The train will operate six days a week, with Tuesday as a non-operational day. The launch of this new Vande Bharat service is expected to significantly benefit lakhs of pilgrims and enhance connectivity between two major spiritual destinations.

Op Sindoor testament to tri-services synergy: CDS Gen Chauhan

Anuja Khushu

Chief of Defence Staff General Anil Chauhan has described the success of ‘Operation Sindoor’ as a testament to the synergy and operational cohesion among the three Services. Addressing the participants of the 21st Higher Defence Management Course (HDMC) and senior officers at the College of Defence Management (CDM), Secunderabad, the CDS shared strategic perspectives on Jointness & Integration in the Armed Forces, and highlighted key takeaways for shaping the future roadmap of integrated operations.

General Anil Chauhan laid stress on the importance of comprehensive capability development, Aatmanirbharta and in-depth understanding of the transformative changes being pursued in the military to deal with the disruptive changes in the technology-driven modern warfare.

The CDS delivered an insightful talk on ‘National Security Architecture and Higher Defence Management’. He outlined the evolution and current structure of India’s defence organisation. He highlighted the achievements of the Department of Military Affairs, the functioning of national security committees crucial for decision-making, the implementation of reforms, including

organisational restructuring, and the road map for theatre commands to enhance joint capability. The address underscored the importance of continued reforms, coordination and adaptability to meet evolving national security challenges.

As part of ongoing efforts to strengthen joint logistics and integration, General Anil Chauhan released the ‘Joint Primer for Integrated Logistics’, a comprehensive guide prepared by CDM. Logistics is the backbone of military operations and integration of logistical processes across the Armed Forces is critical to achieving strategic objectives, he said.

This primer marks a step forward in modernising the logistics systems, ensuring that the Armed Forces are always equipped and prepared for any challenge. It highlights core areas of logistics integration ledigitisation, common provisioning and procurement and integration with national logistics framework. The document is aimed at enhancing Tri-service logistics coordination, improving efficiency, and ensuring greater organisational effectiveness across the Armed Forces.

The CDS also inaugurated Smart Bike Public Bicycle Sharing Facility, a pioneering initiative to enable convenient access to eco-friendly e-bicycles for daily commutation to personnel at CDM, thereby reducing the carbon footprint. This project has been carried out by CDM in collaboration with Smart Bike Mobility



Pvt Ltd and reflects commitment of CDM towards green practices, embracing smart technology and healthier lifestyle alternatives.

Commandant, CDM Maj Gen Harsh Chhibber gave a comprehensive briefing on the recent initiatives in promoting professional military education for shaping the future strategic leadership of the Armed Forces.

The CDM, a premier Tri-service institution, continues to play a pivotal role in equipping senior officers with contemporary management skills essential for higher leadership roles. The ongoing 44-week HDMC includes 167 participants, including 12 officers from friendly nations, reinforcing India’s commitment to regional cooperation and military diplomacy.

Chief of Defence Staff (CDS) General Anil Chauhan has described the success of Operation Sindoor as a testament to the synergy and operational cohesion among the three Services of the Indian Armed Forces.

Addressing participants of the 21st

Higher Defence Management Course (HDMC) and senior officers at the College of Defence Management (CDM) in Secunderabad, the CDS offered strategic insights on Jointness and Integration in the Armed Forces and outlined key takeaways for shaping the future of integrated military operations.

In his address on ‘National Security Architecture and Higher Defence Management’, General Chauhan highlighted the evolution and structure of India’s defence establishment, emphasising the achievements of the Department of Military Affairs, functioning of key national security committees, and the ongoing organisational reforms. He also laid out the roadmap for the establishment of theatre commands to enhance joint operational capability.

The CDS underscored the importance of: Comprehensive capability development, Aatmanirbharta (self-reliance) and adapting to technological disruptions in modern warfare

As part of efforts to bolster joint logistics, General Chauhan released the ‘Joint Primer for Integrated Logistics’, prepared by CDM. Describing logistics as the backbone of military operations, he noted that integrated logistics systems are essential to achieving strategic objectives.

The primer focuses on: Digitisation of logistics, Common provisioning and procurement and integration with the national logistics framework

India draws new red line against terrorism: LG

THE CHANCELLOR DESK
Srinagar

- Says no place for terrorism in civilised society
- Hands over job appointment letters to 158 NoKs of civilians killed by terrorists
- Post-Art 370 abrogation J&K heals decades-old wounds of terror victims' families
- 'Won't rest until every terror victim gets justice'
- 'New Kashmir doesn't mourn terrorists, it honours the innocent'

Asserting that peace remains the foundation of progress, Lieutenant Governor Manoj Sinha on Monday said that under Prime Minister Narendra Modi's leadership, India has "drawn a new red line" against terrorism, vowing equal punishment for terrorists and their sponsors.

"India has made it clear: if terror is a state policy, it will be met with a visible and forceful response," the LG said, urging society to unite against terrorism. "Terrorism has no place in a civilized society. Many generations of J&K have suffered its brunt, inflicted by the neighbouring country. Every person must pledge to never allow this to happen again."

His remarks came as he handed over appointment letters to 158 Next of Kin (NoKs) of civilians killed by Pakistan-backed terrorists in a deeply emotional and historic ceremony. "This is not just employment. This is justice delayed, but not denied. It is the beginning of healing," Sinha said, adding, "Wounds that have persisted for decades are now being healed. Today's landmark event provided a sense of closure to families who silently suffered trauma for years."

Paying homage to the civilian martyrs, he lauded the resilience of their families, stating their courage reflects the indomitable spirit of Kashmiris.

Several families shared their long-held grievances. Among them, Mudassir Majid, whose father was kidnapped and murdered in 2004, had received only Rs 1 lakh in ex-



gratia relief before today's job offer. Suhail Majeed got a government role 31 years following his father's killing in 1994. Khurshid Ahmad Rather, son of an SPO slain in 2000, received an appointment after 25 years. And Parvez Ahmad Dar, mourning the loss of both father and brother to terrorism, finally received a job after 29 years.

Sinha acknowledged, "No job or compensation can replace the loss, but we will do everything possible to ensure these families live with dignity." He delivered a solemn assurance: "The perpetrators of heinous crimes will receive exemplary punishment. The same fate awaits their sympathisers."

Reflecting on the post Article 370 phase, he said the August 5, 2019 abrogation heralded a "new Jammu and Kashmir, one that treats all citizens equally and dismantles the long standing terror ecosystem." He contrasted the past, when terror networks were emboldened, with today's administration giving jobs to "real martyrs, not terrorists."

"People ask me what the new J&K looks like. I tell them: It's a place where children hold pens, not stones. One where the tears of common Kashmiris are wiped away," he added. "The new J&K is one where we purge terror linked elements from the system, embracing ordinary Kashmiris, not separatists."

This ceremony follows similar events a fortnight earlier in Baramulla and Jammu, with remaining appointment letters to be distributed across district headquarters in the coming weeks. To streamline rehabilitation efforts, the administration has launched a web portal and helpline at district and divisional levels for compassionate appointments, financial aid, and support services.

"I assure every family that has suffered at the hands of terrorists, I will not rest until you get justice," Sinha pledged. "The dreams of your father, your mother, will now be fulfilled."

Present at the event were Chief Secretary Atal Dulloo, DGP Nalin Prabhat, Principal Secretary (Home) Chandraker Bharti, Commissioner Secretary GAD M. Raju, Divisional Commissioner Kashmir Vijay Kumar Bidhuri, IGP Kashmir V.K. Birdi, Deputy Commissioner Srinagar Akshay Labroo, SSP Srinagar Dr. G.V. Sundee Chakravarthy, and senior officials alongside families of the victims.

Decades of tribal neglect corrected since 2019: LG Sinha

- 'Dard-Shina community is India's cultural treasure'
- Gurez now among India's top offbeat tourist destinations

THE CHANCELLOR DESK

Gurez, Aug 06:

Lieutenant Governor Manoj Sinha inaugurated the two-day National Tribal Festival at Gurez today, celebrating the rich heritage and traditions of the Dard-Shina tribal community. Highlighting the government's commitment to uplifting tribal communities, he praised the transformative progress achieved under Prime Minister Narendra Modi's leadership, which has restored dignity and fostered empowerment for tribal populations across India.

Addressing the gathering virtually, the Lieutenant Governor said, "Decades of injustice against tribals ended in August 2019. Since then, transformative initiatives have improved the socio-economic landscape for our tribal brothers and sisters."

LG Sinha also highlighted a significant milestone for Gurez: the region was connected to the power grid for the first time in 2023, ending decades of energy isolation since independence.

The festival honors the vibrant culture of the Dard-Shina community, whom the Lieutenant Governor described as "one of the most precious treasures of India." He praised their deep-rooted connection with nature and their efforts to preserve age-old



traditions and rituals.

"The Dard-Shina community's rich traditions are a guiding light for us. Their close bond with nature has shaped a unique culture and set of values, imparting a powerful lesson on living sustainably and harmoniously with the environment," he said.

In a landmark development, LG Sinha dedicated the Shina Gilgit 88.8 FM Radio Station to the Dard-Shina community. Calling it a vital platform to amplify local voices and preserve indigenous knowledge, he urged the station to produce programs showcasing the community's oral histories, customs, and natural heritage.

"This new community radio must carry the voice of Gurez — its natural beauty,

artistic heritage, and cultural strength — to audiences across the country," he added.

The Lieutenant Governor also noted Gurez's emergence as a favored offbeat tourist destination, celebrated for its serene landscapes and picturesque villages. He expressed hope that the community radio would reflect and promote the region's natural, artistic, and cultural wealth.

LG Sinha further appreciated the Indian Army, Tribal Affairs Department, district administration, and voluntary organizations for their dedication to preserving the priceless cultural heritage of the Dard-Shina people.

The festival featured captivating performances by artists from Jammu & Kashmir and other states under the banner of Ek Bharat Shreshtha Bharat, earning

special praise from the Lieutenant Governor.

During the event, members of the tribal community and Indian Army personnel were honoured for their contributions to society.

The inaugural ceremony was attended by dignitaries including Javed Ahmed Rana, Minister for Tribal Affairs, Jal Shakti, Forest, Ecology & Environment; Nazir Ahmad Khan, MLA from Gurez; Divisional Commissioner, Kashmir, Vijay Kumar Bidhuri; Prasanna Ramaswamy G, Secretary, Tribal Affairs Department; Manzoor Ahmad Qadri, Deputy Commissioner Bandipora; senior officials from security forces, civil and police administration, and a large number of local residents.



PM Modi terms Aug 5 historic

THE CHANCELLOR DESK
New Delhi

Prime Minister Narendra Modi, in his first address to NDA MPs in over a year on Tuesday, underscored August 5 as a landmark date in India's recent history, marking the abrogation of Article 370 in 2019 and the groundbreaking ceremony of the Ram temple in Ayodhya in 2020. "The NDA government has followed the Constitution in its true spirit," he said, setting the tone for his message of unity and progress within the ruling alliance.

Speaking at the NDA parliamentary party meeting — only the second such gathering since the government formation in June 2024 — Modi reflected on the alliance's journey since its founding in 1998. He described the NDA as a "natural and organic" coalition, proud of its past successes and optimistic about many more achievements to come.

The meeting also paid tribute to the 26 civilians who lost their lives in the April 22 terror attack in Pahalgam, carried out by terrorists linked to Pakistan. A resolution adopted



by the NDA lauded Prime Minister Modi's "exceptional leadership" during the nation's response to the attack, highlighting his "unwavering resolve, visionary statesmanship and resolute command" that "ignited a renewed spirit of unity and pride in the hearts of all Indians."

Modi recalled the comprehensive global outreach after Operation Sindoor, where 59 MPs from various parties visited 32 countries to present

India's perspective on terrorism, demonstrating the "maturity of our democracy" and the Prime Minister's belief that "in matters of national interest, we are all together."

The resolution also noted diplomatic successes such as the US designation of 'The Resistance Front' (TRF) — a Lashkar-e-Taiba proxy responsible for the Pahalgam attack — as a Foreign Terrorist Organisation and the condemnation of the attack in the BRICS Joint Declaration,

which "reflect India's rising clout on the global stage and international affirmation."

Modi, who also praised Home Minister Amit Shah's historic tenure as the longest-serving incumbent in the ministry, urged BJP and alliance MPs to participate actively in programmes like the upcoming Tiranga Yatra and National Space Day, stressing the importance of collective effort irrespective of individual party strength in different regions.

Says Art 370 abrogated,
Ram temple ceremony
held on this day

NDA Parliamentary Party
passes resolution
saluting armed forces
valour

Modi lauds alliance's
journey, praises Amit
Shah

Op Sindoor reflects India's political will: Amit Shah at NDA Meet



THE CHANCELLOR DESK
New Delhi

Union Home Minister Amit Shah described Operation Sindoor as a powerful demonstration of India's unwavering political resolve and a strong response to any aggression against the country and its citizens.

Speaking at the NDA parliamentary party meeting held here, Shah said all MPs congratulated and praised Prime Minister Narendra Modi for the successful execution of the operation.

"Operation Sindoor is not only a symbol of resolute political will but also of a firm response to any attack on India and Indians. The entire nation is proud of the remarkable valor shown by our armed and security forces," he tweeted in Hindi on X.

The Indian armed forces launched Operation Sindoor on May 7, targeting terrorist camps in Pakistan, following the April 22 Pahalgam attack in which 26 civilians lost their lives.

Former J&K Guv Satyapal Malik passes away at 79

THE CHANCELLOR DESK

New Delhi, Aug 5:

Former Jammu and Kashmir Governor Satyapal Malik passed away in the national capital on Tuesday after a prolonged illness. He breathed his last at 1:10 pm at Ram Manohar Lohia Hospital, according to his personal secretary, KS Rana.

Malik, 79, served as the last Governor of the erstwhile state of Jammu and Kashmir from August 2018 to October 2019. His tenure coincided with the historic abrogation of Article 370 by the Central government, which led to the reorganization of Jammu and Kashmir into three Union Territories.

Inspired by socialist leader Dr. Ram Manohar Lohia, Malik began his political journey in the mid-1960s. He first gained prominence as the President of the Meerut College Students' Union (1966-67) and then the Students' Union of Meerut University (now Chaudhary Charan Singh University) in 1968-69.

He entered the legislative arena in 1974, winning the Baghat Assembly seat with the Bharatiya Kranti Dal. Malik later served as the party's Chief Whip in the Uttar Pradesh Legislative Assembly and became the All-India General Secretary of Lok Dal in 1975. He was nominated to the Rajya Sabha in 1980 from Lok Dal.



In 1984, Malik joined the Indian National Congress, was re-elected to the Rajya Sabha in 1986, and served as General Secretary of the Uttar Pradesh Congress Committee. Disillusioned by the Bofors scandal, he resigned from Congress and the Rajya Sabha in 1987 and founded the 'Jan Morcha', which later merged with Janata Dal. He was elected to the Lok Sabha from Aligarh in 1989 and held key party positions during this period.

Malik joined the Bharatiya Janata Party (BJP) in 2004 and contested from Baghat. He rose steadily within BJP ranks, serving as Vice President of Uttar Pradesh BJP (2005-06), All-India Incharge of BJP Kisan Morcha (2009), and National Vice President (2012 onwards). He was instrumental in shaping the party's agricultural manifesto in 2014.

In recognition of his service, Malik was appointed Governor of Bihar in

2017, and subsequently Governor of Jammu and Kashmir on August 23, 2018.

Throughout his career, Malik held various important posts, including Member of Uttar Pradesh Legislative Assembly (1974-77), Member of Parliament in Rajya Sabha (1980-84, 1986-89) and Lok Sabha (1989-91), and Union Minister of State for Parliamentary Affairs and Tourism in 1990.

**President, PM condole
Malik's demise**

THE CHANCELLOR DESK

New Delhi, Aug 5: President Droupadi Murmu expressed deep condolences over the demise of former Jammu and Kashmir Governor Satyapal Malik. In a post on X, she said, "The news of the demise of Shri Satyapal Malik ji is sad. I express my condolences to his family and supporters."

Prime Minister Narendra Modi also mourned the loss, praying for the departed soul's peace.

Congress leaders Rahul Gandhi, Priyanka Gandhi Vadra, and Mallikarjun Kharge joined others in expressing their condolences.

USBRL protects himalayas, boosts connectivity: Vaishnaw

ANUJA KHUSHU

The recently commissioned Udhampur-Srinagar-Baramulla Rail Link (USBRL), one of the most ambitious and technically challenging infrastructure projects undertaken in independent India, not only meets global safety standards but also demonstrates a strong commitment to preserving the fragile Himalayan ecology, Union Minister for Railways, Information & Broadcasting, and Electronics & IT, Ashwini Vaishnaw informed the Lok Sabha.

Spanning a total length of 272 kilometres and passing through the geologically complex terrain of the young Himalayas, the USBRL project has been executed with comprehensive environmental safeguards and cutting-edge engineering.

The Union Minister said that advanced techniques were employed throughout the construction process to ensure minimal disturbance to the surrounding environment. Slope stabilisation measures were developed in collaboration with the Indian Institute of Science, Bangalore, and IIT Delhi, and further validated by global experts. The environmental impact of the Katra-Qazigund section, including the iconic Chenab and Anji Khad bridges, was studied extensively by the National Environmental Engineering Research Institute (NEERI), and appropriate mitigation measures were implemented in line with the Environmental Management Plan.

Sedimentation tanks were constructed at tunnel outlets to manage excavated material before it entered natural water bodies. In areas where natural water sources were disrupted, alternate supplies were



arranged using reverse pumping. The project also incorporated lined drains and stepped chutes to manage surface runoff and prevent erosion, while muck disposal sites were eco-restored through turfing and plantation of native species. To further reduce its ecological footprint, the entire rail link was electrified, making it a cleaner alternative to diesel-powered transport.

“Despite being one of the most difficult projects in the world, the USBRL not only incorporates global standards of safety but also demonstrates a deep commitment to preserving the fragile Himalayan ecology,” said Vaishnaw in his written reply.

The safety infrastructure incorporated in the project is equally robust. Tunnels longer than two kilometres have been

equipped with mechanical ventilation systems to maintain air quality, while all tunnels include fire safety provisions such as hydrants and extinguishers. For tunnels exceeding three kilometres, escape tunnels have been constructed, totalling 66 kilometres in length across the project. Additionally, air quality sensors have been installed in all tunnels of the Katra-Banihal section to continuously monitor atmospheric conditions even during regular operations.

The USBRL also showcases India’s engineering prowess. The Chenab Bridge, located in the Reasi district, has set a global record as the world’s highest railway bridge, standing 359 metres above the riverbed with a length of 1,315 metres and an arch span of 467 metres. The Anji Khad Bridge,

another milestone in the project, is the Indian Railways’ first cable-stayed bridge, with a deck height of 331 metres and a main pylon rising 193 metres above the valley floor.

Beyond engineering, the USBRL has brought significant socio-economic benefits to the region. More than five crore man-days of employment were generated during construction, while over 215 kilometres of approach roads, including a tunnel and 320 small bridges, were built to improve local connectivity. This enhanced infrastructure is expected to dramatically improve access to remote areas and boost tourism in the Kashmir Valley by providing reliable, all-weather rail connectivity with the rest of India.

Land acquisition for the project was carried out entirely within the Union Territory of Jammu & Kashmir, under the provisions of the Jammu & Kashmir State Land Acquisition Act, 1990. The process was managed by the District Administration through the designated Collector of Land Acquisition, who assessed land ownership, identified beneficiaries, and determined compensation for land, structures, and vegetation. A total of 1,559.48 hectares of private land and 276.71 hectares of government land were acquired, and compensation amounting to 816.21 crore has already been deposited with the concerned authorities. Mechanisms to resolve any pending claims are available under Section 18 of the Act.

The Minister noted that all compensation disbursements are made by the Revenue Department of the state government after the necessary approvals and documentation, with the Railways facilitating the process by providing the required funds.

Mobile connectivity tested along Leh–Nubra Valley–Pangong Highway: TRAI

THE CHANCELLOR DESK
New Delhi :

The Telecom Regulatory Authority of India (TRAI) has released the findings of its Independent Drive Test (IDT) conducted in the Jammu & Kashmir Licensed Service Area (LSA) during June 2025. The tests covered a range of urban and highway routes to evaluate real-world mobile network performance across diverse environments, including urban zones, institutional hotspots, public transport hubs, and high-speed corridors.

In a statement issued by PIB, it stated that between 10th and 12th June 2025, TRAI teams carried out detailed testing over 41.3 km of city roads, 302 km of highway routes, 5 hotspot locations, and 2 km of pedestrian walk tests. The assessment covered multiple technologies including 2G, 3G, 4G, and 5G, reflecting service experiences across different handset capabilities. The results have already been shared with all concerned Telecom Service Providers (TSPs).

In Leh city, the evaluation focused on high-density neighbourhoods such as Choglamsar, Spituk, and Yurtung. TRAI also assessed network performance at key locations including EJM College, Lamdon School, Leh Airport, Shanti Stupa, and SNM Hospital to capture the experience of stationary users.

The pedestrian walk test, conducted on 12th June in Leh Market, measured network behaviour in crowded pedestrian areas.

The highway corridors tested included the Leh-Nubra



Valley route, covering North Pullu, Khardung, Khalsar, and Hunder; the Nubra Valley to Pangong route via Shyok, Durbuk, Tangtse, Spangmik, Man, and Merak; and the Pangong-Leh route passing through Tsoltak, Zingral, Karu, Thiksey, and Shey. These high-speed transit routes were assessed to reflect mobile connectivity during fast-moving travel.

Tests were performed using TRAI-recommended equipment and standardized protocols in real-time conditions. The full report is available on the TRAI website at www.trai.gov.in.

For further information or clarifications, please contact Shri Vivek Khare, Advisor (Regional Office, Delhi), TRAI at adv.ca@traigov.in or phone +91-11-20907772.

“The sky is just the beginning,” PM Modi tells young scientists

Addresses 18th International Olympiad on Astronomy & Astrophysics

THE CHANCELLOR DESK
New Delhi:

Prime Minister Narendra Modi today addressed the 18th International Olympiad on Astronomy and Astrophysics via video message, welcoming over 300 participants from 64 countries to India for the prestigious event.

“In India, tradition meets innovation, spirituality meets science, and curiosity meets creativity. For centuries, Indians have been observing the skies and asking big questions,” the Prime Minister said. He cited the legendary Aryabhatta, who in the 5th century invented zero and was the first to state that the Earth rotates on its axis. “Literally, he started from zero and made history!,” Modi remarked.

Highlighting India’s contributions to astronomy, the Prime Minister noted that India hosts one of the world’s highest astronomical observatories in Ladakh, situated at 4,500 metres above sea level — “close enough to shake hands with the stars!” He also spoke of the Giant Metrewave Radio Telescope in Pune, one of the world’s most sensitive radio telescopes, which aids in decoding the mysteries of pulsars, quasars, and galaxies.

Modi further underscored India’s role in global mega-science projects such as the Square Kilometre Array and LIGO-India. Recalling Chandrayaan-3’s historic



landing near the Moon’s South Pole two years ago, he also drew attention to India’s solar observatory mission, Aditya-L1, which monitors solar flares and storms. Celebrating Indian achievements in space exploration, the Prime Minister mentioned Group Captain Shubhanshu Shukla’s recent mission to the International Space Station as a proud moment and inspiration for young explorers.

Affirming India’s deep commitment

to nurturing scientific curiosity and empowering young minds, Modi highlighted initiatives such as the Atal Tinkering Labs, where over 10 million students engage in hands-on STEM experimentation, fostering a culture of innovation. He announced the launch of the ‘One Nation One Subscription’ scheme, providing free access to reputed international journals to millions of students and researchers. The Prime

Minister emphasized India’s leadership in promoting women’s participation in STEM fields and noted significant investments being made to strengthen the research ecosystem.

Inviting young minds worldwide to study, research, and collaborate in India, Shri Modi remarked, “Who knows—the next big scientific breakthrough may well be born from such partnerships!”

Encouraging participants to align their efforts with humanitarian goals, the Prime Minister urged them to consider how space science can improve life on Earth. He posed critical questions on providing better weather forecasts for farmers, predicting natural disasters, monitoring forest fires and melting glaciers, and enhancing communication for remote areas. He emphasized that the future of science rests with young explorers using imagination and compassion to solve real-world problems.

“India believes in the power of international collaboration, and this Olympiad reflects that spirit,” Modi stated, noting that this edition is the largest yet. He thanked the Homi Bhabha Centre for Science Education and the Tata Institute of Fundamental Research for organizing the event.

The Prime Minister encouraged participants to aim high and dream big. “And remember, in India, we believe that the sky is not the limit—it’s just the beginning!”

India’s Solar Leap 100 GW ALMM capacity sets global benchmark

Union Minister Pralhad Joshi attributes growth to PM Modi’s leadership and transformative policies

THE CHANCELLOR DESK
JAMMU:

India has reached a historic milestone by achieving 100 GW of solar photovoltaic (PV) module manufacturing capacity under the Approved List of Models and Manufacturers (ALMM) for Solar PV Modules. This remarkable achievement underscores the country’s rapid strides in establishing a robust, self-reliant solar manufacturing ecosystem, in line with the national vision of Atmanirbhar Bharat and the global push for clean energy transition.

Highlighting the significance of this development, Union Minister for New and Renewable Energy, Shri Pralhad Joshi, stated: “India has achieved a historic milestone, 100 GW Solar PV Module Manufacturing Capacity under the ALMM, a remarkable rise from just 2.3 GW in 2014! Driven by the visionary leadership of Prime Minister Narendra Modi and transformative initiatives like the Production Linked Incentive (PLI) Scheme for High-Efficiency Solar Modules, we are building a strong, self-reliant solar manufacturing ecosystem. This strengthens our



path towards Atmanirbhar Bharat and our target of achieving 500 GW of non-fossil fuel capacity by 2030.”

The Government of India is firmly committed to making the country self-reliant in solar PV manufacturing and positioning it as a major player in the global solar value chain. This commitment is supported through comprehensive initiatives such as the PLI Scheme for High-Efficiency Solar PV Modules, along with policy measures to ensure a level playing field for domestic manufacturers. These interventions have had a catalytic impact, expanding solar PV module

manufacturing capacity from just 2.3 GW in 2014 to over 100 GW in 2025.

The ALMM Order was introduced by the Ministry of New and Renewable Energy (MNRE) on January 2, 2019. The first ALMM list for solar PV modules was published on March 10, 2021, with an initial enlisted capacity of approximately 8.2 GW. In just over four years, this capacity has grown more than twelvefold to cross the 100 GW mark — a testament not only to the scale of capacity expansion but also to the growing participation of manufacturers. The number of

enlisted manufacturers has surged from 21 in 2021 to 100 today, collectively operating 123 manufacturing units across the country.

This rapid growth includes contributions from both established firms and new entrants, many of whom are adopting advanced high-efficiency technologies and vertically integrated manufacturing models. The result is a vibrant, diverse, and competitive manufacturing landscape capable of fulfilling domestic requirements while also catering to global markets.

The achievement of 100 GW solar module manufacturing capacity is a strong endorsement of India’s solar manufacturing success story, made possible by the coordinated efforts of industry stakeholders, State governments, and the Government of India.

MNRE remains committed to further strengthening the solar manufacturing ecosystem through sustained policy support, infrastructure development, and technological innovation. The Ministry will continue to work closely with stakeholders to ensure India’s solar journey remains inclusive, globally competitive, and future-ready.

Successful SANJY 2025 sends strong message against terrorism in J&K: LG

• Felicitates stakeholders for seamless conduct of SANJY-2025 • Acknowledges tech-enabled safety & service upgrades • Over 4.14 lakh devotees pay obeisance at Holy Cave

THE CHANCELLOR DESK

Srinagar,

In a powerful display of collective will and spiritual devotion, the Shri Amarnath Ji Yatra-2025 has emerged as a befitting reply to those attempting to disturb peace in Jammu & Kashmir. More than 4.14 lakh pilgrims from across India and the world undertook the sacred journey to pay obeisance to Baba Barfani. Their unwavering faith and the smooth, peaceful conduct of the Yatra have effectively countered all efforts to destabilize the region.

At a grand felicitation ceremony held at the Raj Bhawan Auditorium, Lieutenant Governor Manoj Sinha honoured officers of the Shri Amarnathji Shrine Board (SASB), members of the civil and police administration, the Army, Central Armed Police Forces (CAPFs), Border Roads Organisation (BRO), medical professionals, NGOs, service providers, volunteers, and all others who played a crucial role in making the Yatra a resounding success. The LG praised the people of Jammu & Kashmir for their warmth and hospitality, which transformed the pilgrimage into a deeply enriching spiritual experience for all visitors.

He extended special gratitude to sanitation workers, Swachhagrahis, volunteers, ponywalas, pithuwalas, disaster response teams, security personnel, media, and intelligence agencies, commending their dedication and teamwork. The Yatra, he said, will be remembered for years as a safe, seamless, and spiritually fulfilling journey that showcased the best of humanity and faith.

The LG also paid solemn homage to the innocent civilians killed in Pahalgam in a Pakistan-sponsored terror attack. He stressed that the spirit of the Yatra, strengthened by



the resilience and unity of the people, sends a clear message that the region remains steadfast in its pursuit of peace and progress.

This year's pilgrimage was marked by unprecedented improvements in healthcare, logistics, and security. Two 100-bed hospitals at base camps, supported by over 1,200 medical professionals, along with more than 90 health centres, hundreds of clinical beds, oxygen booths, and a fleet of ambulances—including critical-care units—ensured swift response to emergencies. Real-time health monitoring contributed to a 9% decline in natural deaths, underlining the Yatra's enhanced preparedness.

To improve communication during emergencies, a system was introduced at seven critical points along the route, responding to nearly 100 distress calls. A pre-paid service for palanquins and ponies benefited over 1.8 lakh pilgrims, making

travel more affordable and efficient, while also ensuring transparency and prompt grievance redressal.

Environmental responsibility was also a core focus. A zero-landfill policy was implemented with the support of the Rural Sanitation Department, deploying 7,000 toilets and engaging over 6,500 Swachhagrahis to maintain cleanliness across the route. Meanwhile, infrastructure upgrades continued with the widening of both the Baltal and Chandanwari routes to 12 feet, enhanced with safety railings and regular maintenance checks.

Technology played a vital role in boosting security and operational efficiency. Innovations such as RFID tracking, live surveillance through PTZ and head-count cameras, grid-based electricity, optical fibre connectivity, and a wireless intranet network ensured real-time monitoring and seamless communication throughout the Yatra.

Additionally, new Yatri Niwas accommodations at Pantha Chowk in Srinagar and Baltal in Ganderbal were inaugurated to improve lodging facilities for pilgrims, further elevating their overall experience.

The felicitation event was attended by key dignitaries including Chief Secretary Atal Dooloo, DGP Nalin Prabhat, Lt Gen Prashant Srivastava (GOC 15 Corps), and Dr. Mandeeep K. Bhandari (CEO, SASB), along with senior representatives of various departments and forces.

Reflecting on the successful conduct of the Yatra, the LG urged all stakeholders to carry forward the lessons learned this year to make future pilgrimages even more enriching. The LG aptly noted, "every pilgrim returning from this journey becomes a brand ambassador for Jammu and Kashmir—a symbol of faith, harmony, and the enduring power of peace".

Amit Shah hails Forces, officials for peaceful yatra

THE CHANCELLOR DESK

JAMMU, AUG 12:

Union Home Minister and Minister of Cooperation Amit Shah has congratulated all security forces, Shri Amarnathji Shrine Board, Jammu-Kashmir administration and voluntary organisations for their contribution in making

Shri Amarnathji Yatra safe and smooth.

In a post on X platform, Shri Amit Shah said that this year, more than 4.14 lakh devotees visited Shri Amarnathji, a symbol of unbroken tradition and faith of Indian culture, to have darshan of Baba Barfani. I congratulate all the security forces, Shri Amarnathji Shrine Board, Jammu-Kashmir

administration and voluntary organizations for their contribution in making this pilgrimage safe and smooth. He said that the contribution of all of you in making this holy pilgrimage successful was commendable and unique. May Baba Barfani keep his blessings on everyone.



Dr. Vinit Utpal's book on social media launched in Mount Abu

JAMMU ,

The book "Social Media: Paribhasha, Siddhantavan Prayog" authored by Dr. Vinit Utpal, Assistant Professor at the Indian Institute of Mass Communication (IIMC), Jammu, was officially launched at Mount Abu. This function was organised during the second day of a five-day Social Media Influencer Retreat organized by the Brahma Kumaris.

The book was unveiled by Rajyogini BK Jayanti Didi, Additional Administrative Head of the Brahma Kumaris, Prof. Sanjay Dwivedi, former Director General of IIMC, BK Komal, Public Relations Officer; BK Pallavi and Prof. E.V. Swaminathan, former faculty at Mumbai University.

On this occasion, BK Jayanti Didi congratulated and felicitated



Dr. Utpal, noting, "It is a matter of pride to launch such an insightful book on the occasion of the Social Media Influencer Retreat." Prof. Sanjay Dwivedi emphasized

that this is one of the first comprehensive books on social media in the Hindi language. "The book covers not only the theoretical aspects of social media but also

its practical applications in depth. It will prove to be highly beneficial not only for journalists but also for influencers working across social media platforms."

BK Komal stated that the book will serve as a valuable resource for media students in schools, colleges, and universities.

Author Dr. Vinit Utpal shared that the book is a full-fledged academic textbook, drawing from his two decades of experience in journalism, research, and teaching. It aligns with the social media syllabi of various Indian universities and is particularly useful for students preparing for competitive exams like NET-JRF. The book includes social media theories, discussions on fake news, media trials, relevant laws, and features over 800 objective and 500 subjective questions for academic enrichment. It is now available online on Amazon.

The Social Media Influencer Retreat is being attended by hundreds of students, professors and influencers from across the country.



Forgotten Chapter of India’s Freedom: The Ghadar Movement

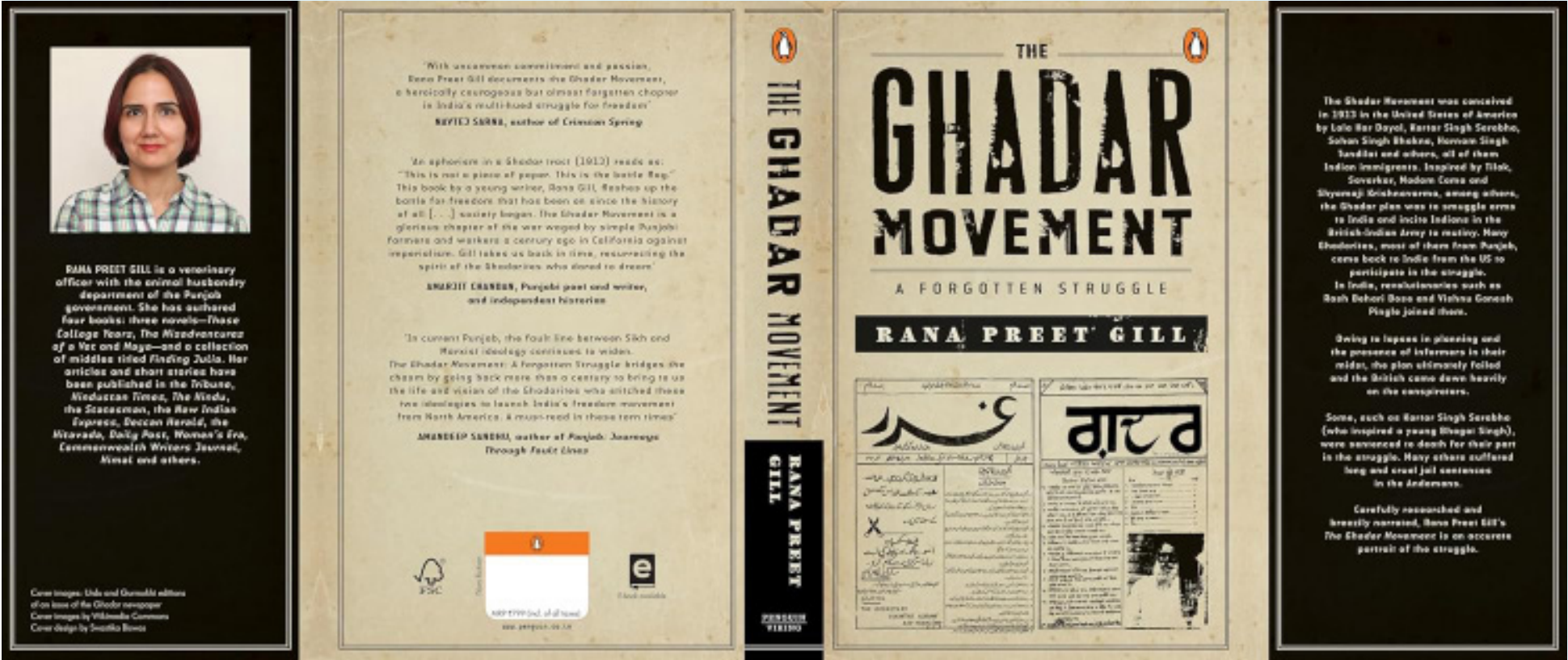
When the Indian nation is celebrating the 79th Independence Day, it becomes incumbent upon the free citizens of the proud nation to introspect and internalize many truths that have been put on the margins of the history by the vested interests who never wanted the progeny to know about the authentic stories about the revolutionaries. These revolutionaries took upon themselves to inject vitality and vigour at all levels in the Indian socio-political consciousness so that the impotency of the petitioners working at the behest of the colonialists in the freedom movement is cast aside and the movement for the Indian self-government and independence is catalyzed to achieve the national objective of driving the imperialist British out of India. So that the free Indians can govern their own destiny as the free people of the world community. It is in this backdrop that we must analyze the much-forgotten Ghadar Movement that was conceived and launched in 1913 in the United States of America (USA) by legendary Lala Har Dayal, Kartar Singh Sarabha, Sohan Singh Bhakna, Harnam Singh Tundilat and many others who were much concerned about the well being and freedom of their Motherland India. These Indian immigrants played a vital role in shaping the contours of the Indian revolutionary movement for Indian independence beyond the shores of India and giving the struggle an international connotation. These Indian immigrant patriots were inspired by the fiery nationalism and revolutionary ideology of the all-time greats of the Indian freedom movement like legendary Bal

DR. MAHESH KAUL

Book:
The Ghadar Movement
Author:
Rana Preet Gill
Year:
2025
Price:
Rs. 799

Gangadhar Tilak, all-time great Swatantrya Veer Vinayak Damodar Savarkar, Madam Cama and the patron of the nationalist revolutionary freedom fighters Shyamaji Krishnavarma. It is a well-known fact that the revolutionary icons like Tilak and Savarkar and their patron Krishnavarma instilled a new lease of life in the freedom movement by identifying the original thinkers and ideologues who not only participated in the armed struggle but also intellectualized the struggle. It enabled to attract the young educated minds for the national cause and created an urgency in the political atmosphere forcing the British to take the Indian patriots seriously at all levels of policy making though half-heartedly. The foremost plan of the Ghadarites was to smuggle arms to India and incite the Indians in the British-Indian Army for the mutiny. This movement had inbuilt in it the elements of the 1857 War of Independence. It is pertinent to mention that this revolutionary movement

had the activists mostly from Punjab and who made it a point to be back in India and participate in the freedom movement. In India revolutionaries like Rash Behari Bose and Vishnu Ganesh Pingale joined them. It must be underlined that luminaires in this movement like Kartar Singh Sarabha inspired the young Bhagat Singh, Kartar Singh Sarabha was later sentenced to death for his patriotism. The woes of these nationalists were many as they were targeted by the British for revolutionizing the people in India. Many of these revolutionaries were subjected to severe imprisonments like the life long sentences in the Andamans. Though there were many shortcomings in the movement due to lapses in the planning and the presence of the informers of the British amongst their cadres. Thus, the genesis and the Ghadar Movement is important for understanding the contribution of the Ghadarite revolutionaries in the freedom movement of India. The recent book of Rana Preet Gill titled “The Ghadar Movement-A Forgotten Struggle” is an important contribution to the corpus of research on the Indian revolutionaries who played a vital role to uproot British imperialism from India. Gill has authored four books but this book is a class apart as it delves deep into the stories of the revolutionaries of the Ghadar Movement with specific case studies and enables the readers to internalize the formative years of the Indian Freedom struggle. This book is divided into 38 chapters written with clinical research. Though she is not a historian in the conventional sense, she has made her mark with this book as an original historian who narrates the events of history



Contd on Pg 11

Contd from Pg 10

by starting from the microscopic levels and then draws the conclusions based on evidence and investigation. Here her training as a veterinary officer with the Animal Husbandry Department of the Punjab Government gives her history writing an added advantage of a person with scientific temper. This makes this book an authentic document based on the primary research that she has meticulously done.

The first five chapters deal with the conditions prevailing in Bombay, Bengal and Punjab under the British Rule and the state of land, landlords and the land reforms enabling the readers to internalize the causes that later led to the disenchantment and immigration of Indians to seek livelihood across the continents. It also traces the spree of joining the army by peasants of these areas and then the motivation by these immigrants to study abroad. This not only opened new avenues for these Indians but enabled them to witness the march of humanity in other parts of the world and then compare the situation of their people with the free citizens of the other nations.

The chapters six to ten enable the reader to understand the face of the Ghadar that is Lala Har Dayal. In Chapter six the author narrates the Lala Har Dayal's political manifesto who was influenced by the legendary figure among the revolutionaries-Veer Savarkar. He was groomed under his influence in the India House that acted as the center of intellectual excellence for the Indian revolutionaries under the patronage of the all-time great patriot Shyamaji Krishnavarma. These chapters also shed light on the racism prevalent in Canada and the USA.

The chapters eleven to sixteen delve into the issues related to the Hindi Association of the Pacific Coast and makes one understand how the fear of deportation became a major issue for the solidarity among the Punjabis and this infused a sense of nationalism that was directed against the British colonialism in India. Chapter twelve on the launch of the Ghadar Newspaper makes an interesting read as it is worth reading to understand the ideological undercurrents of the Ghadarites. To underline this she writes, "Ghadar was not only a weekly newspaper; it soon became a cause and they used it to exhort those still in deep slumber. And for those who read it, this became their chant, 'If you talk, talk of Ghadar, if you dream, dream of Ghadar. If you eat, eat for the sake of Ghadar.' Everything else can wait. Bring on the Ghadar and bring it now."

From chapters sixteen to twenty-two Gill writes about the ship Komagata Maru and the contributions of the legendary revolutionaries like Shachinder Nath Sanyal and Rash Behari Bose. This chapter brings out the characteristics of the Punjabi and Bengali revolutionaries who were working for the freedom of Motherland India. Reorganization of the Ghadar party in Punjab has also been dealt with in the chapter eighteen to underline the ideological dimensions of the movement.

Chapters twenty-three to thirty-one Rana Preet Gill analyses the making of the Berlin Indian Independence Committee, uprising in Lahore and Ferozepur cantonments and the arrest of the Ghadar leaders like Sarabha, Tundilat and Pingle. A full chapter is devoted to Banta Singh Sanghwal. He was instrumental in encouraging the people to stay united and also asked the people to resist the payment of taxes. He collected donations from people

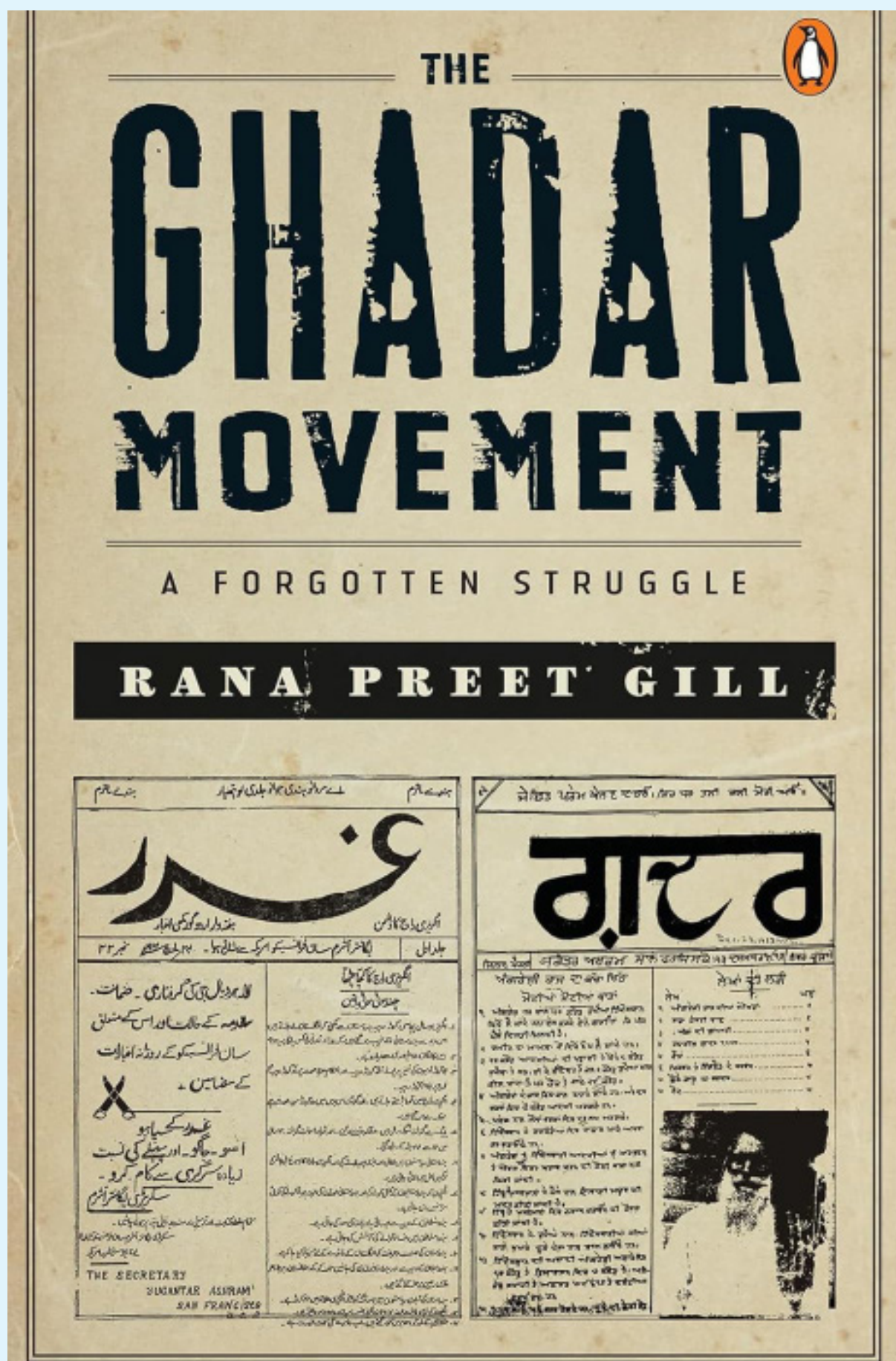
and started a veterinary hospital, a library and school. These activities and more people friendly moves in the words of Gill made Sanghwal and his group troublemakers in the eyes of the British Government as they frequently destroyed the telegraph lines, damaged the railway lines and looted the government arsenal. His fear shook the British Government to such an extent as he was termed by the colonial police as a "terror to Punjab Police." These chapters also deal with the Lahore Conspiracy Case and the revolt at Singapore besides the Siam-Burma angle associated with the Ghadar Movement. In chapter thirty-one, the plan of the Berlin Indian Independence Committee is also analyzed to give the graphic description of

the dynamics of the Ghadar Movement in other nations and its impact on Indian Freedom Struggle.

Chapters thirty-three to thirty-eight look into the issues of the Hindu-German Conspiracy Trial, Silk Letters Plot, arrival of the Ghadarites into the Andamans and the state of Ghadar Movement in 1918. To substantiate the research for her book she has given three annexures.

This book is a must read for the researchers and policy makers to include important aspects of the Ghadar Movement in the curriculum at various levels so that the present generation is sensitized about the sacrifices of the Ghadarites for Indian independence.

(Author is Editorial Director, The Chancellor)



The CHANCELLOR

Editorial

Celebrating Freedom

The national goal of India has been the restoration of the civilizational continuity that defines the national character. Indian independence from the British colonial yoke was the culmination of the centuries old slavery that was imposed on the Indians by the outsiders and invaders from time to time. Vandalisation of the architectural marvels and destruction of the religious symbols of the Dharma annihilated the place consciousness and aesthetics, erasing the socio-cultural anchors and leading the masses into wilderness. But the internalisation of the desire for the *Swaraj* and restoration of the Sanskrit moorings gained momentum with the selfless work of numerous freedom fighters who were guided by the conceptualisation of the nation as Mother asking her children to wage a war to decimate the colonialists and restore the Bharat as the epicentre of Dharma. The contribution of the revolutionaries from across the nation has been the most under-rated part of the Indian freedom movement. But with the declassification of the papers related to the Indian freedom fighters and other classified papers pertaining to the revolutionaries a great deal of information has come out in the public domain and enabled a new research to take shape, destroying many untruths and falsehoods being propagated to belittle the contribution of the revolutionaries. But things have changed considerably. This edition of *The Chancellor* highlights this development in Indian research on the revolutionaries. The contribution of the Ghadar Party is indeed a landmark in the popular history of Indian struggle but it has been relegated to the background. An attempt of the non-conventional researchers and historians like Rana Preet Gillis indeed praiseworthy and worth emulating for the others. Her recently published book titled *"The Ghadar Movement: A Forgotten Struggle"* decodes many truths and happening that were away from the public gaze. The book review gives a detailed sketch of the book and allows our readers to internalise the contribution of the revolutionaries in the freedom struggle. When we talk of the revolutionaries and their contribution then Sri Aurobindo's name emerges at the top. His work for the national cause has been at various levels. He established the basis for the national education by leading the change that was needed to impart modern education with the Sanskrit civilizational moorings at the root of such a system. He did not stop here but contributed in a vigorous manner by organising the revolutionaries and forging a unity among their cadres. It is pertinent to mention that the revolutionaries from Punjab and Bengal were working in tandem for the freedom of India but the approach was different. It needed co-ordination for such an all India movement to sustain. It is here that Sri Aurobindo played a key role to integrate the revolutionaries. Independence Day that is 15th August is also the birthday of Sri Aurobindo. It is not a mere coincidence that his was born on this day. His birth was indeed the descent of the Divine that he proved with his next avatar as the prophet of Pondicherry formulating the Integral Yoga for preparing humanity to receive the supramental and development of the Super Mind. This Independence Day must make us introspect that the celebration of the freedom deserves our internalisation of the national goal that we all must do. So that India's territorial integrity and sovereignty is understood in terms of its civilizational moorings. That is why *The Chancellor* has analysed the 15th August 1947 message of the great Raj Rishi of Bharat, Sri Aurobindo where he explains the national goal through his five dreams. Let us celebrate freedom with a focus on safeguarding the Sanskrit civilizational continuity of Bharat.

Sri Aurobindo on Independence of India

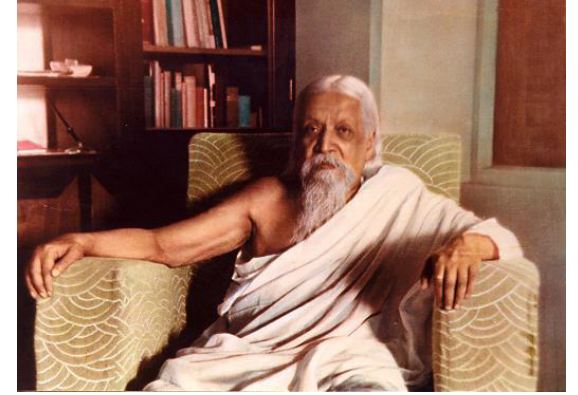
A Vision for Greater Bharat

DR. MAHESH KAUL

In the annals of the Indian civilisational march for upholding the Sanskrit moorings, Sri Aurobindo is an eternal source of freshness and originality who infuses currents of reaffirmation of the national resolve to underline the destiny of India as defined by the cosmic will. There is no doubt about the fact that Sri Aurobindo emerged on the national scene when India was going through the immense frustration and churning due to the strangulation inflicted by British colonialism. What makes his contribution to the freedom struggle unique and important is that he belonged to the family where his father Dr. Krishna Dhan Ghose believed in the anglicized upbringing of his children and as such Sri Aurobindo and his two brothers Benoy Bhushan and Manmohan were sent to Manchester in England to get educated under the guardianship of Rev. Drewett and Mrs. Drewett. So that the Ghose brothers were kept away from the happenings in India and are brought up in an environment that was alien to India. Sri Aurobindo has made it clear that while leaving for England in 1879 he witnessed the engulfing of the Tamas upon him and later he confirmed that once he arrived back in India, he got rid of that Tamasic force and was able to internalize the Divine consciousness that later guided him in his life.

Sri Aurobindo's presence in the national life of India at various levels is not an ordinary event or succession of events. His presence was guided by the descent of the Divine to guide the destiny of India as the Sanskrit civilizational continuity by upholding the place's consciousness and aesthetics in totality and root out the alien subversion at all levels of the national life. His life encompassed many roles that he had to play. These ranged from the educationist and administrator when he was at Baroda in the service of the State Government, he got to know the working of many departments. It is here that he moved to the college and was appointed as the Professor of English. It is pertinent to mention that he later on became its Vice-Principal and for sometime also acted as the principal. He left the Baroda State Service of the Maharaja on 18th June in 1897. During this period besides the teaching assignment he assisted Maharaja of Baroda, Sayajirao Gaekwad III.

It was during this time when he was in Baroda working for the Maharaja that he had an opportunity to visit Kashmir in the summer of 1903 in May-August. Though the things were not going well between him and his employer in spite of Sri Aurobindo's importance in the Maharaja's administrative affairs. But what is important to note in this trip to Kashmir is that Sri Aurobindo's spiritual consciousness that had awakened due to the Divine Will after his arrival in India from England was getting



manifested at its best.

While walking on the ridge of the Shankaracharya Hill he had an unprecedented experience. To understand what he felt and internalized can be best understood in the words of Sri Aurobindo. He said, *"One stands upon a mountain ridge and glimpses or mentally feels a wideness, pervasiveness, a nameless Vast in nature; then suddenly there comes the touch, a revelation, a flooding, the mental loses itself in the spiritual, one bears the first invasion of the Infinite."*

Sri Aurobindo has given the complete description of this revelation of the Cosmic Consciousness in a sonnet that he wrote later in 1939. He writes:

*"I walked on the high-wayed Seat of Solomon
Where Shankaracharya's tiny temple stands
Facing Infinity from Time's edge, alone
On the bare ridge ending earth's vain romance.*

*Around me was a formless solitude:
All had become one strange Unnameable,
An unborn sole Reality world-nude,
Topless and fathomless, for ever still.*

*A silence that was Being's only word,
The unknown beginning and the voiceless end
Abolishing all things moment-seen or heard,
On an incommunicable summit reigned,*

*A lonely Calm and void unchanging Peace
On the dumb crest of Nature's mysteries.*

This makes it clear that Sri Aurobindo was certainly on a different plane and he was marching ahead to uncover the secrets of the Divine for the benefit of the human race with a keen focus on the Sanskrit civilizational moorings of India for defining its ancient national character that as under the colonial rule. To quote his sonnet here on the revelations that he witnessed on the Shankaracharya Hill in Kashmir makes it clear that his inner spiritual awakening knew it well that Kashmir is the nervous system of India's Dharmic rootedness.

Kashmir angle to Sri Aurobindo's philosophy has been least researched or left untouched for different reasons. One that very little can be deciphered by a cursory investigator. It needs a comprehensive grooming in Sri Aurobindo's tradition to internalize the impact of Kashmir in terms of his philosophical moorings. The

Contd on Pg 13

Contd on Pg 12

correct way to put this will be to say that his works *The Life Divine* and *The Synthesis of Yoga* when read and grasped in totality will reveal that his Integral Yoga is the outcome of many things and primary being the internalization of the Kashmir's Shaiv Darshan, also known as Trika that was later revitalized by Swami Ram Ji Maharaj of Fateh Kadal, Srinagar after an onslaught on the Dharmic adherents of Kashmir from the outsiders. Though Kashmir has given exalted exponents of Kashmir Shaiv Darshan like Soma Nanda, Utpal Deva and Maha Maheshwaracharya Abhinavagupta; it witnessed the decline and suppression of Dharma for a considerable period of time due to the genocidal attrition of the *Shaivites*. Even his magnum opus *Savitri* establishes beyond doubt that formulations of Sri Aurobindo were an amalgamation of the Agamic and Nigamic strands of the Hindu Dharmic Consciousness.

He established the primacy of the Tantra as the science of Yoga that holds the key to the human transformation at all levels of the human existence and led humanity in welcoming the descent of the supramental consciousness for the dwelling of the Super mind in humans for the Divine Descent.

His work for the Indian freedom was guided by the Divinity of the being. He may have started as a professor but he was a revolutionary at heart and soul. In whatever field of national service, he worked; he worked to revolutionize it by incorporating the principle of evolution and involution. So that perfection is infused by integrality.

This can be internalized when he started writing for the *Induprakash*, a Marathi-English weekly being published from Bombay. He was invited to write for it by his friend K.G. Deshpande from his Cambridge years. He wrote a series of articles under the title "New Lamps for Old" in which he castigated the Congress leadership for their mode of politics based on petition and prayer to the British colonial regime and advocated a vigorous national agitation with more teeth. The first article in this series was published on 7th August 1893. In this article he took head on the Congress leadership and wrote, "There was too little too much talk about the blessings of British rule, and the inscrutable providence which has laid us in the maternal, or more properly the step-motherly bosom of just and benevolent England. Yet more appalling was the general timidity of the Congress, its glossing over of hard names, its disinclination to tell the direct truth, its fear of too deeply displeasing our masters."

He does not stop here but goes ahead and says, "We went out of our way to flatter Mr. Gladstone, a statesman who is not only quite unprincipled and in no way to be relied upon, but whose intervention in an Indian debate has always been of the worst omen to our cause."

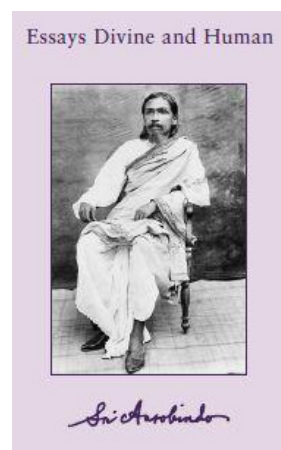
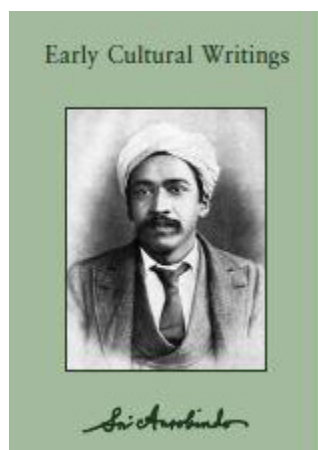
This was not an ordinary assessment but an assault on the politics of subversion that paved the way for revolutionizing the freedom movement. This established Sri Aurobindo as the ideologue and leader of the nationalists who would go to define the national narrative in tune with the civilizational goals of India and weed out the subversive machinations in the Indian polity.

It will be an injustice to the national good of India if the 15th August 1947 message of Sri Aurobindo is not discussed and analyzed while celebrating the Independence Day. As this message has broader national import and he has underlined the issues that concern the Indian consciousness for all times to come and emerge as Bharat; signifying its Sanskrit civilizational moorings rooted in Dharmic Divinity that is meant for the supramental consciousness to dwell on this planet to weed out the vices that have inflicted the human race. The day of 15th August means an auspicious occasion on two counts one that it is the national festival signifying the end of slavery and two, it is the birthday of Sri Aurobindo who

chalked out a Divine path for Bharat.

He wrote this message on the request of the All India Radio (AIR) for the broadcast on 14th August on the eve of India's independence. He had formulated this message on five dreams. In the opening lines he makes the India's objective clear and underlines, "August 15th, 1947 is the birthday of free India. It marks for her the end of an old era, the beginning of a new age. But we can also make it in our life and act as a free nation, an important date in a new age opening for the whole world, for the political, social, cultural and spiritual future of humanity." He is upright in sending the message that India's national life has to be in sync with the human expectations that includes all people.

Sri Aurobindo integrates his life and national life as one and speaks loudly that, "August 15th is my own birthday and it is naturally gratifying to me that it should have assumed this vast significance. I take this coincidence, not as a fortuitous accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began life, the beginning of its full fruition. Indeed, on this day I can watch almost all the world-movements which I hoped to see fulfilled in my lifetime, though then they looked like impracticable dreams, arriving at fruition or on their



way to achievement. In all these movements free India may well play a large part and take a leading position."

Speaking about his first dream, he says, "The first of these dreams was a revolutionary movement which would create a free and united India. India today is free but she has not achieved unity. At one moment it almost seemed as if in the very act of liberation she would fall back into the chaos of separate States which preceded the British conquest. But fortunately it now seems probable that this danger will be averted and a large and powerful, though not yet a complete union will be established. Also, the wisely drastic policy of the Constituent Assembly has made it probable that the problem of the depressed classes will be solved without schism or fissure. But the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possibly even a new invasion and foreign conquest. India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; the partition must go. Let us hope that that may come about naturally, by an increasing recognition of the necessity not only of peace and concord but of common action, by the practice of common action and the creation of means for that purpose. In this way unity may finally come about under whatever form—the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of India's future." When

viewed in totality, we can immediately underline that most of the challenges he identified then have turned into monsters as the remedies were not sought as per his vision.

His another dream "Was for the resurgence and liberation of the peoples of Asia and her return to her great role in the progress of human civilisation. Asia has arisen; large parts are now quite free or are at this moment being liberated: its other still subject or partly subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicates the measure of her possibilities and the place she can take in the council of the nations." It can be easily seen that the age of India has arrived, keeping in view the crumbling of the Western models based on exploitation of humanity and guided by war mongering.

Sri Aurobindo's third dream "Was a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an imperfect initiation organised but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development." This gives a clarion call for a new spirit of unity and oneness that must take over the human race.

His fourth dream says that "The spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever-increasing measure. That movement will grow; amid the disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but to her psychic and spiritual practice." His prophecy has indeed seen the dawn of realisation and we are witnessing the global acceptance of Sanskrit civilizational moorings of Bharat being adopted for the overall good of the people who look upon India as the beacon of last hope in the present world eclipsed by artificiality.

Sri Aurobindo's last dream "Was a step in evolution which would raise man to a higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society. This is still a personal hope and an idea, an ideal which has begun to take hold both in India and in the West on forward-looking minds. The difficulties in the way are more formidable than in any other field of endeavour, but difficulties were made to be overcome and if the Supreme Will is there, they will be overcome. Here too, if this evolution is to take place, since it must proceed through a growth of the spirit and the inner consciousness, the initiative can come from India and, although the scope must be universal, the central movement may be hers." This is indeed the conclusion of Sri Aurobindo's comprehensive work that he did for the supramental descent so that humans are recipients of the Super Mind.

Sri Aurobindo's life was itself an Integral Yoga that he undertook by the grace of the Divine Will. Time has come to internalise each word and deed of Sri Aurobindo for the realisation of Greater Bharat. Sri Aurobindo's presence on this earth and in Bharat can be best summed up in his own words of *Savitri* "In him earth feels the Godhead drawing near." (*Savitri*, II.4)

(Author is Editorial Director,
The Chancellor)

Nandi at the Gateway:

The Fierce Silence that Commands Shiva's Presence

S.K. KHUSHU

In the grand temples dedicated to Lord Shiva, one always finds a majestic and serene figure seated silently in front of the sanctum sanctorum—the image of Nandi, the sacred bull. While commonly revered as the vahana (vehicle) of Lord Shiva, Nandi is much more than an animal mount in Hindu cosmology. He is a symbol of spiritual stillness, unwavering devotion, and yogic discipline. In the deeper yogic sense, Nandi represents the ideal aspirant on the path to self-realization—a figure whose silence roars with inner strength and whose stillness reflects the highest spiritual readiness.

Nandi: The Devoted Guardian of Shiva

In mythology, Nandi is not just Shiva's companion but his chief attendant (Ganapati) and the guardian of Mount Kailash, Shiva's eternal abode. He is known as the gatekeeper of divine knowledge, and it is believed that no one can enter the sanctum of Lord Shiva without the silent permission of Nandi. This placement is symbolic—not just architectural or ceremonial.

Nandi sits facing the Shiva Lingam, in an unflinching, meditative posture. For the devotee, he is both a guide and a reminder. Before one can truly behold Shiva—the Infinite Consciousness—one must first become like Nandi: disciplined, focused, devoted, and inwardly silent.

The Yogic Symbolism of Nandi

While Nandi is outwardly a bull, inwardly he represents the highest qualities of a yogi. His name itself, derived from the Sanskrit Ananda, means bliss, and he embodies that bliss which comes from steadfast dharma and spiritual surrender.

1. Stillness and Alertness: The

True Meditative Posture Nandi's iconic seated posture is not laziness or waiting—it is alert silence, the kind of profound stillness achieved only through disciplined spiritual practice. In yogic philosophy, Patanjali's Yoga Sutras define asana (posture) as "Sthira Sukham Asanam"—a posture that is steady and joyful. Nandi exemplifies this. His form teaches us that meditation is not escape, but engaged stillness, where the body is motionless, the breath is calm, and the mind is centered.

2. Mastery Over Prana (Life Force)

The bull is traditionally a symbol of strength and vitality, often associated with the raw force of prana—the life energy that animates us. But Nandi is not a wild bull; he is a tamed, harnessed, and perfectly obedient force. In yogic terms, this represents the yogi who has mastered pranayama—the control and refinement of life energy. Just as Nandi surrenders all his energy to the service of Shiva, so too must the yogi direct his prana inward and upward toward higher consciousness.

3. Symbol of Shraddha (Faith) and Bhakti (Devotion)

Nandi's silent gaze upon Shiva is the symbol of single-pointed devotion (ekagrata). He teaches us the value of waiting with faith, of devotion without distraction. In an age where the mind is



constantly drawn outward, Nandi is the embodiment of a mind turned inward, absorbed in the divine. In yogic practice, this corresponds to bhakti yoga—the path of surrender and loving union with the divine, where the ego dissolves and the heart opens.

4. The Guardian of Inner Wisdom

In many Shaiva traditions, it is said that before gaining access to Shiva's grace, the seeker must first pass through Nandi—not as a gatekeeper of stone, but as a state of consciousness. Only the one who has subdued the ego, purified the senses, and stilled the mind can reach the inner sanctum of spiritual realization.

Nandi and the Kundalini Connection

From a more esoteric perspective, some yogic interpretations link Nandi to the Muladhara Chakra—the root chakra located at the base of the spine. This is where

Kundalini Shakti, the dormant spiritual energy, lies coiled. Nandi, seated firmly and steadily, represents stability, grounding, and readiness—all of which are prerequisites for awakening this energy safely. As the guardian of the Shiva principle within us, Nandi ensures that we approach the divine not with scattered minds, but with inner discipline and sacred intent.

A Yogic Message for the Modern Seeker

In our fast-paced and restless world, where instant gratification often takes precedence over inner growth, Nandi offers a powerful message: that true strength lies in stillness, that devotion is not weakness but the highest wisdom, and that patience and purity are the real keys to transformation.

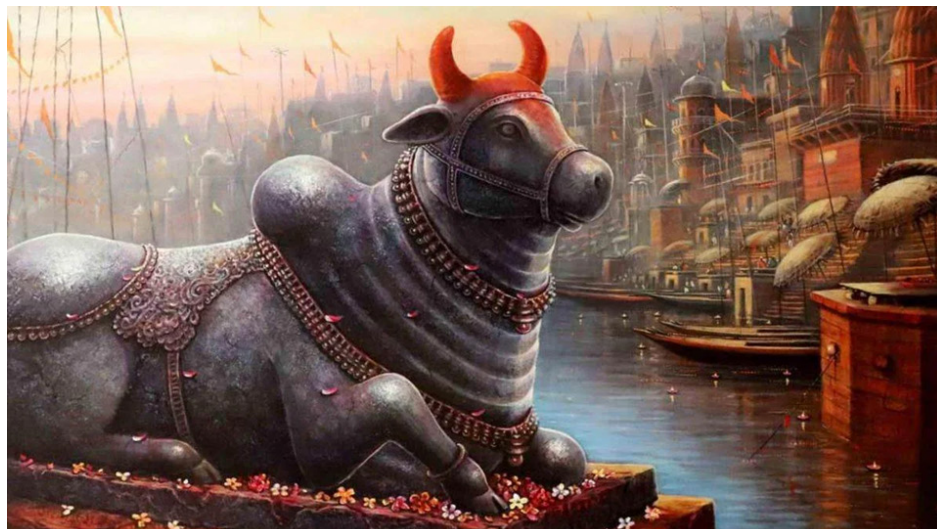
Every time a devotee enters a Shiva temple and sees Nandi before the Lingam, they are reminded of the path they must walk—not one of noise, speed, or outer conquest, but one of silence, surrender, and self-mastery.

Conclusion: Nandi as the Ideal Yogi

To the casual eye, Nandi may appear as a symbolic animal figure in front of a deity. But to the yogi and the sincere seeker, Nandi is the path and the guide—an embodiment of how one must prepare to meet the Divine. His eyes fixed on Shiva, his body rooted in steadiness, his breath invisible in calmness, Nandi is the archetype of the yogi in perfect balance, who seeks nothing but union with the Supreme.

In becoming like Nandi, we do not abandon the world; we rise above its noise. In sitting like Nandi, we don't merely wait; we awaken to that timeless stillness where Shiva dwells.

Let us not pass by Nandi as a statue of tradition but meet him as a teacher of the eternal truth within.



A Ladakhi Legend: Remembering Colonel Rinchen's Sacrifices

DR.MADHULIKA SINGH

Colonel Rinchen displayed an inspiring leadership, indomitable courage, brave initiatives in defending Leh during the Pakistan led tribal raids. For his exemplary acts of courage, Rinchen is often remembered as the Lion of Ladakh. He was one among the only six armed forces personnel to have been twice awarded the Mahavir chakra- the highest traditions of the Indian army. He eventually retired as Colonel in the Indian army in 1984 and remained a defying figure who played a crucial role in the defense of Ladakh.

The 1400 feet long strategic bridge on the Shyok river in Ladakh region in Darbuk-Shyok-Daulat Beg Oldie section of the road between Leh and Karakoram Pass, closer to the boarder of China, has been named after him as Colonel Chewang Rinchen Setu. His ancestral home in Sumur village has been converted into a heritage site.

Colonel Rinchen was born in 1931 in the remote village of Sumur in Nubra valley in Ladakh, at the confluence of Nubra and Shyok rivers. After receiving his early education from his native village, Rinchen came into the gaze of a Kalon (duke) of Ladakh who took him to Leh for further education. When Pakistani tribal raiders attacked Ladakh (1947-48), many local civilians also played a crucial role against all odds.

The seventeen-year-old Chewang Rinchen, who was still in school, was the first person to come forward to take part in the expedition. Taking note of his enthusiastic patriotism for the nation, military officials posted in that region including Captain Prithvi Chand and few of his companions became the mentor of young Rinchen. After undergoing hardly, a week's short training under him, Chewang Rinchen enrolled himself in the Ladakh Guards on 25 July 1948 and organized a local militia of youth in September alongside Indian army units. Positioning himself as president of young Men's Buddhist Association in Ladakh, which was founded in 1934, he worked to arrange ponies and

yak for transportation of men and materials.

While the towns of Kargil and Drass were already captured by the end of May 1948 by the Pakistani raiders, Skardu guarded the approach to Leh. The fall of Leh would have been a strategic blow to India. Nurturing this thought in mind, Pakistanis had already infiltrated the crucial Zojila pass which would have provided them with a launching pad in the valley. The Pakistani put Leh, the capital city, under seize which was defended by a small group of Indian troops who were effectively isolated.

In 1948, Rinchen got enrolled in the Indian army and not only inspired his young friends for safeguarding the region but also recruited 28 of them from Nubra valley and created Nubra volunteer force called Nubra Guards. The force played a crucial role in fighting against the Pakistani raiders for the defense of strategic Kharu Nullah. This brave act earned Rinchen a promotion to the rank of Jamadar.

Further, in the same month, after crossing over 17000 feet high snow-clad pass under most trying conditions, he helped in the capture of a Lama house, a vital enemy strong hold. Later, on 15th December, he put up a fierce attack on a high hill featured near Biagdangdo and captured it after having marched for three days



over high snow drifts. This brave act was immediately followed by the capture of tucker hill - the last enemy position in Leh tehsil, which was almost next to impossible as crossing over snow clad hills of 21000 feet where he and his platoon suffered frost bite.

They took on the battle-hardened tribal raiders, holding them off, till more reinforcement from the army arrived. During this crisis he along with his young team displayed tremendous courage and perseverance. Subsequently, owing to the help from the local civilians along with the military tactics employed by the Indian Army, Ladakh was saved from becoming part of the Pakistan.

Rinchen became the first Commissioned officer in the Indian army from Nubra. As a

mark of recognition to his brave act and inspiring leadership, Rinchen was awarded Mahavir Chakra, the second highest gallantry award in 1952 and till date remained the youngest recipient of this award. His subsequent career again saw him bagging Sena Medal in the 1962 war against China, for his defense of Daulat Beg oldie Tri- Junction.

During the 1971 Indo-Pak war, he displayed his professional expertise and skill and despite the most adverse situation, destroyed the enemy's bunker thus, making the operation a great success in the Pratapur Sector. He not only seized the highest post but also liberated an area of 800 sq. km from Pak occupied Kashmir, the largest area captured in the 1971 war with limited supplies and artillery support. Finally, he left for his heavenly abode on July 1, 1997 at the age of 66.

Recently, Ladakh has come up with a seven feet high statue of this hero at his native village Sumur in Leh. He was highly decorated military personnel of the Indian Army from the Union territory of Ladakh whose life stories remain an inspiration for many young natives who look forward to serve the nation today.

(The Author is Associate Professor, Dept of History, University of Jammu)



Bhagwan Shree Krishna: The Leela Purushottam

SUNIL RAINA RAJANAKA

The birth of Bhagwan Krishna is celebrated as JanamAshtami, the eighth day of the dark half of Krishna paksha of the month of Bhadrapada of Hindu calendar, when Rohini constellation is ascendant.

The festival is celebrated with great enthusiasm and devotion by Hindus across the globe. Believers keep day long fast and pray till mid night to rejoice the birth of Lord. On this day the images of Bhagwan Krishna are placed on swing and are worshipped as Kanha besides well decorated and colorful processions is taken with messages from Bhagwan Krishna's life. Special events of RaasLeela, enactment of Krishna's youthful days is showcased to convey the subtle message of compassion, love, humility and glory of Lord.

Devotees recite the story and teachings of Sri Krishna from the Magnum Opus of Rishi Vyasa's Mahabharata besides chanting the shlokas from The Bhagwad Gita the metaphysical chapters narrated by Sri Krishna to Arjuna in the battle field of Kurushetra. Temples of Sri Krishna are fully decorated and children are fully adorned as Lord Krishna and Radha – the spiritual companion of Krishna. Sri Krishna leela or the plays form the Krishna's life are enacted and fast is broken at mid night.

The central motif of Krishna's life for mankind is the aspiration to embody all that is divine. Affectionate and loyal, his playful nature is gentle reprimand to remain good natured in the face of life's challenges. According to Rishi Vyasa after shedding his body as Ram, Lord Vishnu ascends to Vaikuntha, his celestial abode on the ocean of milk, and then returns with a new body, that is Krishna for the emancipation of humanity who are suffering in the world of casualty.

Bhagwan Sri Krishna is described as –
MakhanChor – One who steals butter
ChittaChor – One who steals one's heart

RanaChor – One who runs away from battle and lives to fight another day

LeelaPurushottam – The supreme play-actor

The birth of Krishna is an absorbing one. It goes that Mother Earth appealed to Lord Brahma to help reduce sins on Earth. Seeing Mother Earth's genuine urge to get rid of sin's Lord Brahma prayed to Lord Vishnu for help who in turn promised that he will take birth on Earth and will destroy every kind of sin and restore justice, peace and dharma in order to save humanity from falling to appalling conditions.

During Lord's time Kansa was a tyrant who ruled Mathura and was responsible of putting Vasudev and Devaki in prison as there was a prophecy that 8th child of Devaki shall be responsible for the annihilation of Kansa and his tyrannical rule. Frightened Kansa vows to kill all the children of Deviki. Kansa was successful in killing first seven infants. When



Sri Krishna teaches us;

Be a good friend – Value friendship and give your best to sustain the relationship with friends.

Be humble – Serve the people around you with compassion and be humble.

Be a good leader – Motivate the team and keep imploring them to achieve the best.

Be a good Administrator – Serve people with compassion, truthfulness and honesty so that these virtues are developed in society which will lead to a prosperous society.

Be a good Strategist – Analyze things properly and subtly before taking any task and when a task is undertaken then give your best to accomplish it successfully.

Divine eighth baby is born Vasudeva finds himself magically freed from prison and he takes the infant across the river Yamuna to a family of cowherds and exchanging him for a new born girl. Kansa on learning the birth of a child rushes to prison to kill the infant who in turn slips from his hands and conveys to Kansa that his despotic rule is about to end and the one who will annihilate him is born and is safe. Subsequently in later years Krishna kills the tyrannical Kansa.

Sri Krishna was a perfect communicator, motivator, strategist, coach and leader. During battle of Mahabharata he did not pick any weapon as promised to Arjuna and was in fact a charioteer to Arjuna. He was a motivator and mentor of Pandava's thus as a motivator he was inspiring confidence in them so that they can make correct judgement, develop right understanding among themselves and work for the victory which was for righteousness and establishment of justice. Krishna acted like a coach to Pandava's at every step as they had completely surrendered to Him for the outcome of the battle. This conveys the message to humanity that Lord is ready to help the myriad souls who completely beseech him as he is the final refugee.

Sri Krishna is also associated with RaasLeela as his playfulness encompasses all aspects of human tastes which includes music, dance, love, compassion, aesthetics and spirituality. Infact he is closely associated with various art and dance forms since the beginning.

Sri Krishna serves as an ethical compass to Arjuna who is confused and frightened in the battle field of Mahabharata. He not only encourages him to fulfill the role of a warrior but announces the great mystical truths in the form of Bhagwad Gita – the Divine Song which since time immemorial acts as a guiding force across the world among believers.

In Bhagwad Gita – Sri Krishna implores humanity that he will keep on saving the humanity from the evils and sins from time to time and will establish justice, righteousness and lawful order so that humanity lives in peace and achieves the transcendental state of Moksha.

Sri Krishna is depicted with blue- black color holding flute and accompanied by a cow. Krishna is also known by many names among them Govinda, Madhusudhana, Gopala and Vasudeva are popular. On Janamashtami Krishna is depicted as infant or a child who is engaged in playful pranks such as that of stealing butter.

In Kashmir since earlier times Sri Krishna's birth is celebrated a day earlier than rest of the country. The reason being as the Lord was born on midnight hence a fast prior to his birth was kept by the devotees in accordance with astrological calculations. The earlier references of Sri Krishna Janamashtami can be found in NilmatPuran where it is mentioned that Lord Krishna his consort besides Devaki and Yashoda were worshipped and devotional hymns sung amidst vocal and instrumental music. People used to prepare purified butter and barley food along with sugarcane which was partaken as prasadam. The Avantismamin temple depicted Krishna with the cow herds besides a river in North Kashmir was referred as Kishan Ganga.

Therefore, let us whole heartedly pray to Lord Krishna – The LeelaPurshottam to give us enough wisdom, strength, honesty, humility and knowledge so as to serve humanity with righteousness and bring peace and prosperity in our family and nation.

(Author is Editor, Naad)

The Gut-Skin Axis: Why Clear Skin Starts From Within

DR. ENNAKSHEE SHARMA

Beauty comes from within” — this age-old adage is now supported by science in ways we never imagined. As dermatologists, we’ve long understood that external skin treatments alone cannot resolve persistent or chronic skin conditions. Increasingly, research is shining a light on a fascinating and crucial concept in dermatology and internal medicine alike: the Gut-Skin Axis.

The gut-skin axis refers to the intricate, bi-directional relationship between our gastrointestinal health and skin health. What we eat, how well our digestive system functions, and the balance of our gut microbiota all play crucial roles in determining how our skin looks, feels, and behaves.

In this article, we’ll delve into the science of the gut-skin axis, its clinical implications, and practical tips for maintaining both gut and skin health — helping you glow from the inside out.

The Gut Microbiome: Your Internal Ecosystem

The human gut is home to over 100 trillion microorganisms, including bacteria, fungi, and viruses, collectively known as the gut microbiota. This complex ecosystem helps us digest food, synthesize essential vitamins, regulate immunity, and even influence our mood.

A balanced gut microbiome promotes a healthy intestinal barrier, which prevents toxins and partially digested food from entering the bloodstream — a phenomenon known as leaky gut when the barrier is compromised. A disrupted gut barrier and microbial imbalance (dysbiosis) can trigger systemic inflammation that manifests in the skin.

The Skin: A Mirror to the Gut

The skin is the largest organ of the body and a primary interface with the external environment. It’s also a visible reflection of what’s happening internally. Skin conditions like acne, rosacea, psoriasis, eczema, and even premature aging have all been linked to gut imbalances.

1. Acne and Gut Health

Several studies have shown a higher prevalence of gut dysbiosis in individuals with acne. A 2018 study published in the *Journal of Dermatology* found that those with acne had significantly lower levels of beneficial *Lactobacillus* and *Bifidobacterium* in their gut. These bacteria are vital for regulating systemic inflammation and reducing the skin’s sensitivity to hormonal fluctuations.

2. Rosacea and SIBO

Rosacea has been strongly linked with



Small Intestinal Bacterial Overgrowth (SIBO). In some patients, treating SIBO with targeted antibiotics leads to significant improvement in rosacea symptoms. This underscores the tight relationship between the gut microbiome and inflammatory skin conditions.

3. Psoriasis and the Gut-Immune Axis

Psoriasis is a chronic autoimmune skin disease characterized by systemic inflammation. Patients with psoriasis often show signs of increased intestinal permeability (leaky gut) and gut dysbiosis. Modulating the gut microbiota with probiotics and diet has shown promise in managing psoriasis flares.

4. Eczema and Allergic Responses

Children with eczema often exhibit an altered gut microbiome early in life. An imbalance in gut flora may lead to a skewed immune response that predisposes the skin to allergic inflammation. Introducing probiotics in infancy has been shown to reduce the risk of atopic dermatitis in some studies.

The Science Behind the Gut-Skin Axis

How exactly does the gut talk to the skin? The gut-skin axis operates through a variety of pathways:

1. Immune System Modulation

Approximately 70% of the immune system resides in the gut. A healthy gut helps regulate immune responses and prevents systemic inflammation. Conversely, gut inflammation can lead to inflammatory cytokines circulating in the body, which can worsen skin conditions.

2. Metabolites and Short-Chain Fatty Acids (SCFAs)

Beneficial gut bacteria produce SCFAs such as butyrate, acetate, and propionate, which have anti-inflammatory and skin-protective effects. These molecules help maintain the integrity of the gut barrier and modulate immune responses, preventing inflammation from reaching the skin.

3. Endocrine and Neurotransmitter Pathways

The gut produces several neurotransmitters and hormones, including serotonin, dopamine, and cortisol precursors, which can affect stress levels and skin sensitivity. Stress, in turn, exacerbates skin disorders like acne, eczema, and psoriasis.

4. The HPA Axis



Contd on Pg 18

Contd from Pg 17



The hypothalamic-pituitary-adrenal (HPA) axis, which controls our stress response, is heavily influenced by the gut microbiome. Chronic stress and poor gut health can disrupt the HPA axis, leading to flares in skin diseases.

The Role of Diet

One of the most direct ways we influence our gut microbiome — and thereby our skin — is through our diet. Here’s how certain dietary patterns impact the gut-skin axis:

- 1. High Sugar and Processed Foods**
Diets rich in refined carbohydrates and sugars promote the growth of pro-inflammatory gut bacteria and fungi (like Candida), contributing to acne and other inflammatory skin conditions.
- 2. Dairy and Hormonal Acne**
Certain dairy products, especially skim milk, have been associated with acne flares. It’s thought that growth hormones in milk may affect insulin-like growth factor (IGF-1), exacerbating acne in predisposed individuals.
- 3. Fiber-Rich Foods**
Dietary fiber fuels gut bacteria and promotes the production of SCFAs. Whole grains, fruits, vegetables, and legumes enhance gut health and reduce systemic inflammation — translating into clearer skin.
- 4. Fermented Foods**
Fermented foods like yogurt, kefir, kimchi, and sauerkraut contain live probiotics that help diversify the gut microbiome and can support skin health.
- 5. Omega-3 Fatty Acids**
Found in fatty fish, flaxseeds, and walnuts, omega-3s have anti-inflammatory properties that benefit both gut and skin health.

Probiotics, Prebiotics, and Synbiotics
These terms are often used in skin and gut health discussions, and rightly so. Probiotics are live bacteria that support gut health. Strains like Lactobacillus rhamnosus and Bifidobacterium longum have shown benefits for skin health in clinical trials. Prebiotics are non-digestible fibers that feed probiotics. Examples include inulin,

chicory root, and resistant starch. Synbiotics are combinations of probiotics and prebiotics, offering synergistic effects. Regular intake of these — either through diet or supplements — can help maintain a resilient gut microbiome and reduce skin inflammation.

Clinical Implications in Dermatology
As dermatologists, integrating gut health into clinical practice requires a holistic view. We must recognize the gut’s role in skin diseases and incorporate dietary counseling, probiotics, and stress management into our treatment plans. In our clinics, we are seeing improved outcomes when patients: Adopt anti-inflammatory diets (low in processed foods, rich in whole foods) Use targeted probiotics during and after antibiotic treatments Address underlying gastrointestinal issues

like bloating, constipation, or food intolerances. Undergo appropriate testing for SIBO or gut permeability when warranted. It’s not uncommon to see patients with persistent acne or eczema improve significantly once their gut issues are addressed — even when topical therapies had failed them for years.

Practical Takeaways for Readers

- If you’re looking to improve your skin by focusing on your gut, here are some science-backed steps you can take:
- 1. Eat a diverse, plant-rich diet: Aim for 30+ different plant foods a week to support microbial diversity.
 - 2. Incorporate fermented foods daily: A spoonful of yogurt or kimchi can go a long way.
 - 3. Limit processed sugars and refined carbs: These feed harmful bacteria and increase inflammation.
 - 4. Manage stress: Yoga, meditation, and deep breathing can support the gut-brain-skin axis.
 - 5. Sleep well: Poor sleep disrupts both gut and skin homeostasis.
 - 6. Consult a healthcare professional if you have chronic skin issues — they may have deeper roots in your gut.

Conclusion

The gut-skin axis represents a paradigm shift in dermatology. It reminds us that the skin is not an isolated organ but deeply interconnected with internal systems, especially the gastrointestinal tract. As research in this field continues to evolve, we move closer to more holistic, personalized treatments that not only alleviate symptoms but address root causes. Your skin, after all, is a reflection of your inner world. Nourish your gut — and let your skin thank you for it.

(The Author is Assistant Professor in the Department of Dermatology at ASCOMS & Hospital Jammu)



Akbar's Policy Towards Kashmiri Hindus (1588–1605): An Analysis

DR. RAMESH TAMIRI

To speak approvingly about the Mughals is out of step with contemporary sentiment—and understandably so, given much of their historical legacy. For many, the Mughal Empire left little that could be termed positive in its wake, and ample material on this topic is already part of public discourse. Yet, Akbar—often viewed through a more nuanced lens—invites a reconsideration, particularly in relation to his policies toward Kashmiri Hindus following the incorporation of Kashmir in Mughal empire in 1588.

A Complex Legacy

The memory of Akbar's order leading to the massacre at Chittorgarh in February 1568 has not faded among the native populations. While this is a critical aspect of his rule—an event from his 12th year on the throne and at the age of 26—historians debate whether and how Akbar may have evolved in his approach to governance and religious policy over time.

Professor Iqtidar Alam Khan, in his essay for the book "History and Society," identifies three broad phases in Akbar's religious policy: intolerant, tolerant, and a return to intolerance. Recent times have also seen fresh scholarship—such as Ibn Khaldun Bharti's essay in The Print—asserting that Akbar's religious outlook did, indeed, "evolve" over the course of his reign.

For many researchers—and for Kashmiri Hindus, especially those who were victims of later waves of terrorist violence—one of the most critical questions is how Akbar treated Kashmiri Pandits soon after Kashmir became part of the Mughal Empire.

Rehabilitation and Relief: Testimonies from Pandit Scholars
Two prominent Kashmiri Pandit scholars, Prof. K.L. Bhan and Justice Jia Lal Kilam, offer direct evidence regarding Akbar's policy toward the Pandits:

• Prof. K.L. Bhan (author of "Seven Exoduses of Kashmiri



Hindus") notes that Akbar launched a comprehensive rehabilitation scheme for Kashmiri Pandits. He recognized the pivotal role they could play in the administration of Kashmir and elevated many to high office. Within about thirty years, Pandits reportedly began to feel secure, free to practice their faith without coercion. Akbar abolished the oppressive taxes and fines levied by previous Chak rulers, encouraging those who had fled to return to their homeland and resume life with dignity.

• Justice Jia Lal Kilam (author of "A History of Kashmiri Pandits") presents several key points:

1. Akbar promoted complete parity between Kashmiri Hindus and Muslims, eliminating discrimination.

2. He abolished the jazia (a widely resented poll-tax) and other burdens.

3. He invited Hindus to recount the persecutions they had faced and took steps to ensure their rights and rehabilitation.

4. Villages were granted rent-free to Pandits, with Aditya Pandita appointed to manage land distribution. Akbar tasked his advisor Ramdas with advocating the Pandits' case, ensuring their disabilities were removed.

5. During the festival of Vyeth Truvah, Akbar himself participated in the celebrations and ordered city-wide

illumination, signaling support for the Pandits and restoring their confidence.

6. Impressed by the education and administrative skills of Kashmiri Hindus, Akbar invited them to Delhi and Agra. Some, like the family of Pandit Sada Kaul (later known as Gamkhars), accepted this invitation, marking a new era of recognition and opportunity.

Besides these two contemporary historians, Akbar's positive approach to Pandits has been highlighted by other historians MD Fauq and Hassan Khuihami.

The great Kashmiri Pandit historian Shuka, who lived during Akbar's reign in Kashmir and had seen previous Chak rule also, draws a vivid contrast between the two regimes.

For the first time in two centuries, Kashmiri Hindus experienced nearly two decades of respite from persecution under Akbar's rule.

Names of villages such as Batapora, Batagund, and Batkoot remain as legacies of this period.

(The Author is a keen researcher on Jammu and Kashmir and a reputed Opthamologist. His two books titled "Pakistan's Invasion on J&K (1947-48): Untold Stories of Victims and "Painting and Theatre in Kashmir: Suraj Tikun's Journey" have been widely acclaimed.)



A Note on Legacy

It is important to acknowledge that Akbar's tolerant policies were not consistently upheld by his successors or Mughal subedars in Kashmir. Nonetheless, his era stands out as an interval of comparative safety and opportunity for Kashmiri Hindus, shaped by pragmatic governance and an evolved approach to religious diversity.

परमशैवाचार्य श्री अभिनवगुप्त कृत देहस्थदेवताचक्रस्तोत्रम् (DEHASTH-DEVTA-CHAKR-STOTRAM)

Translation and Explanation

A.K. RAZDAN

I give below the Devnagri transliteration of the देहस्थदेवताचक्रस्तोत्रम् of Acharya Abhinavagupta from a Sharda Manuscript (appended below with this post) along with the English translation and a brief commentary on each verse. In this profound Stotra the Shaivacharya, Shri Abhinavagupta celebrates the inner mandala, the (चक्र) circle of deities that dwell in the embodied person. In Kashmir Trika Shaivism the body is not a prison to be escaped but the very field of revelation: each चक्र, each sense, and each faculty is a manifestation of शक्ति-शक्ति. This hymn is both devotional (to awaken भक्ति) and revelatory (to effect प्रत्यभिज्ञा - recognition). The verses locate specific deities and Shaktis in the subtle geography of the body and show how inner worship (अन्तर्याग) becomes immediate realization when the practitioner sees those deities as none other than their own Self.

This is long Stotra of 15 verses, we shall take up 3/4 verses in each part, beginning from today.

Here is the set of first 3 verses:

नमश्चिच्छिवाय॥

असुरसूरवृन्दवन्दतिमभितवरवतिरणे नरितम्।

दर्शनशताग्र्यपूजं प्राणतनुं गणपतिं वन्दे॥१॥

“I bow to गणपति, the embodiment of प्राणतनु, who is worshipped by assemblies of असुर and सूर, ever engaged in the distribution of favoured वर, and who is honoured foremost among the many दर्शन (different schools of thought).”

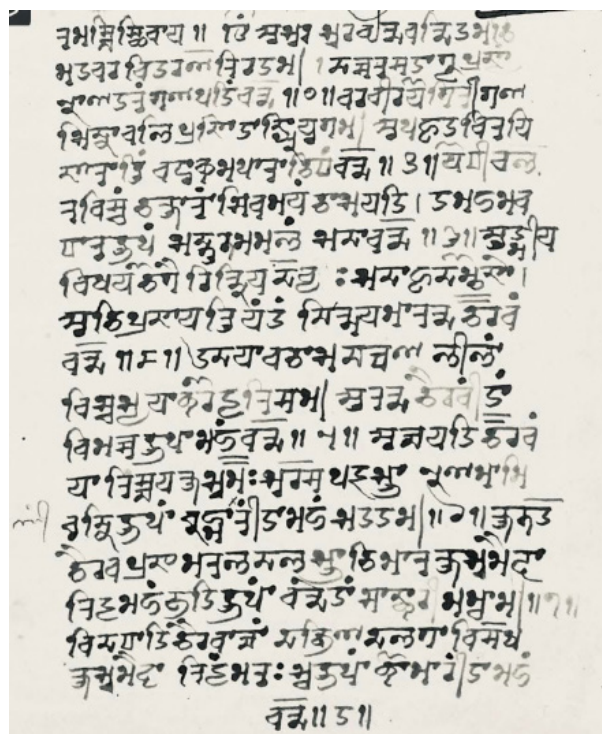
Abhinavagupta begins at the base of inner practice by invoking गणपति, not only as remover of outer obstacles but as the primal opener of inner movement. प्राणतनु (the embodied Prana as देहस्थदेवता) indicates that Ganesha is the very breath-body that initiates subtle practice. The phrase असुरसूरवृन्दवन्दति shows his universal veneration. In Trika symbolic language “gods” and “demons” represent higher and lower tendencies of consciousness, Ganapati harmonises them. The description दर्शनशताग्र्यपूजं (first among a hundred Darshanas - traditions) signals Abhinavagupta’s inclusive claim, the awakening of the root impulse is the shared beginning of many paths. Practically, this verse instructs the Sadhaka to begin inner worship by recognising the primal breathing impulse (प्राण) as the site where the inner mandala first shows itself.

शक्ति/ कला/ Faculty : मूलप्राण - प्रथमवघ्ननविारक (root Prana / first remover of obstacles)

वरवीरयोगिनीगणसद्भावलिपूजितां घृति-युगलम्।

अपहृतवनियजिनार्ति वटुकमपानाभधि वन्दे॥२॥

“I bow to वटुक, known as अपान, whose pair of feet are worshipped by heroic वीर, circles of योगिनी, and rows of सद्भि; who removes the



suffering of the humble and afflicted — to that वटुक, the apāna-named, I bow.”

This verse places वटुक (Vatuka) - a youthful form of Bhairava - in the realm of the downward moving current अपान. The poetic list वर-वीर-योगिनी-गण-सद्भावलि-पूजितां indicates that this centre is the locus of powerful tantric practice (vira and siddha circles work here). अपहृतवनियजिनार्ति: Vatuka rescues those who come in humility (वनिय), relieving their pains. In Trika practice, अपान is not merely elimination; it is the ground that releases the energy which, when

transmuted, assists upward movement. The foot-pair (अङ्घ्रि-युगल) is a classical tantric symbol for the base or entrance into a deity’s domain - here the foothold of Apana-energy.

शक्ति/ कला/ Faculty : अपानशक्ति - स्वाधिष्ठान सम्बन्ध (अपान power / स्वाधिष्ठान domain)

यदधीबलेन वशिवं भक्तानां शविमयं भासयति।

तमहमवधानरूपं सद्गुरुममलं सदा वन्दे॥३॥

“I always bow to the immaculate सद्गुरु, who is the form of अवधान (attentive awareness) and by whose power of वी the universe appears as the शक्ति-path to devotees.”

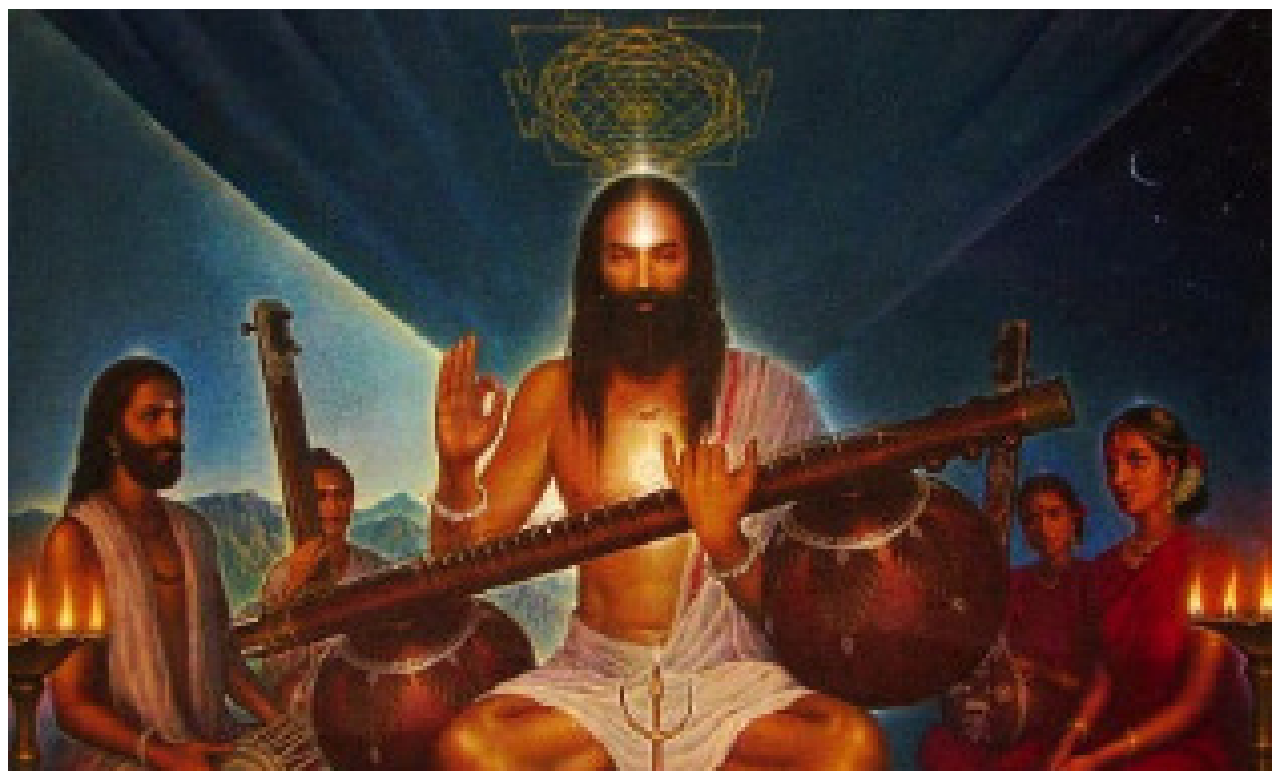
This verse elevates the inner guru principle: the सद्गुरु अमल is not an external teacher alone but the inner faculty of continuous अवधान — undistracted, listening attention that discloses the world as the path toward Shiva for the devoted heart. अधीबल is the power of direct insight or प्रतीति; through it the devotee’s whole life is revealed as a progression on the शक्तिपथ. In Trika practice, cultivating अवधान (inner presence) is the central means by which the देह-देवता reveal themselves not as objects but as one’s own self-nature.

शक्ति/ कला/ Faculty : अवधान - सद्गुरु-शक्ति: (attentive awareness / inner guru)

ॐ चित्तशक्त्यै नमः॥

to be continued...

(The Author is a Sadak, keen researcher of Kashmir Shaiva Darshan, an authority on the Sharda script of Kashmir and Sanskrit scriptures of Kashmir)



The Dark Side of Progress: How modern life is eroding our moral foundations

Are we forgetting to pack values in our children's bags?

Poonam Sharma

Our society's fabric feels increasingly fragile. Recently, a harrowing video emerged from Gandhinagar, Jammu, capturing a young man striking an elderly man with his car — then, with shocking callousness, reversing to hit him again. What was most chilling wasn't just the violence, but the complete absence of remorse. It was a stark reminder of how far we may have strayed from the values that bind us: respect, empathy, and compassion.

This incident is more than an isolated act of cruelty. It is, in essence, a blow to the very foundation of our humanity. It has left mothers questioning how to

children have access to the best educational resources. Without caring about their financial conditions, they make sure that their children have packed lunchboxes, proper school footwear, and ambitious academic goals for which they go out of their way. But the question remains, are we also packing kindness, humility, and gratitude into their school bags? Every parent needs to ask this question before giving all the facilities to their children.

Even after doing everything to secure the future of our children, we make small arguments which last forever in their children's minds. From witnessing their parents raising their voices at elders, mocking service staff, violating traffic rules, or exhibiting arrogance during disagreements, these are the true life lessons your children internalize. We cannot expect a child to respect teachers, elders, or indeed fellow human beings in society if the bedrock of respect at home is weak.

Teachers: Beyond Academics, Building Character

Beyond the syllabus, building character, educators today are struggling with huge pressure to complete syllabi, conduct assessments, and meet tight academic deadlines.

Yet, education remains partial if it fails to prepare good humans. The Gandhinagar incident questions every educator, "Are our efforts to instill values being overshadowed by the relentless academic race and societal neglect?"

Furthermore, the rising trend of challenging teachers' authority

and disregarding their role is alarming. If children are not taught to respect their teachers within the school environment, how can we possibly expect them to extend that respect into the broader society?

Students: Navigating the Digital Age

Deluded in the web of digital egoism, the current generation is characterised by boldness, expressiveness, and ambition. However, are they genuinely learning to be good human beings? Social media, regrettably, often glorifies arrogance, rebellious attitudes, and aggression, creating a misleading impression that rudeness equates to confidence. The young man in the Gandhinagar incident is a product of this distorted worldview, where ego eclipses empathy, and pride suffocates humanity.

However, this is not entirely their fault. Have we adequately guided them in emotional intelligence and self-awareness? Have we ever taken the time to impart the fundamental lesson that true strength is found not in aggression, but in humility and respect?

Schools must spearhead the

transformation by prioritizing behavior over academics.

Educational institutions must take a bold, reformative stance by directly linking a student's behavior to their academic assessments. Marks should be judiciously deducted for behavioral misconduct. This is not about punitive measures, but rather a clear societal message, "Your academic achievements hold little value if you lack fundamental human values." Schools should implement a "Daily Greeting Observation" system, meticulously monitoring each child's morning interactions with teachers and staff.

Let's focus on...

A warm "Good Morning, Ma'am/Sir" transcends mere formality; it is a profound reflection of a child's upbringing.

Children who consistently fail to exhibit basic manners should be gently corrected and provided with guidance.

It's time we stop blaming social media, schools, or "today's generation" and look within.

Are we — parents, teachers, schools, and society — collectively doing enough to raise humans who know how to respect life, irrespective of age, status, or situation?

Let's not wait for more viral videos of such disgrace. Let's act, correct, rebuild the culture of respect, before it's too late.

(The Author is Educator and a Parenting Advocate)



raise kind children, and teachers pondering if their lessons in values are sinking through the noise of modern life. The pressing question looms large: **Where are we failing?**

The Roots of Disrespect: Home, School, and Society

Parents: The First Teachers of Humanity

Children are not inherently disrespectful. I vouch no parent would live to see that. Everything is learned through observation, and home is the first ground where the initial seeds of empathy and respect are sown unconsciously. Today, parents ensure their



Brari Maej, Village Murran:

An Abode of Mata Uma Devi

Coordinates: Lat. 33 degrees 86 minutes, Long. 74 degrees 80 minutes

CHANDER MOHAN BHAT

Murran, nestled within Pulwama District, lies approximately two kilometers west of Pulwama town. Initially known as Panwangam, Pulwama comprised four patties: Malikpora, Dangeropra, Chatpora, and Dulipora. Over time, Pulwangam evolved into Pulgam and eventually into its current name, Pulwama. To the east lies Matrigam, birthplace of the patriotic poet Pirzada Ghulam Ahmad 'Mahjoor'. Nearby, the hamlet of Haarpur marks the final resting place of the ascetic Nidhan Saab. Murran's natural beauty captivates with its picturesque landscapes lush green pastures, untamed meadows, verdant trees and shrubs, and sprawling paddy fields collectively paint a quintessential rural tableau. This charming village exudes a serene ambiance, enveloping visitors in the tranquility of its idyllic surroundings.

Located in the northwest of the village within Mohalla *Brarimaejpur*, the temple of Brari Maej holds a revered position. The term "Brari" finds its origins in "*Bhattarika*," signifying the venerated Mother. In Sanskrit, "*Bhattarika*" carries connotations of reverence and veneration, aligning with the significance of Brari Maej as the Divine Mother Uma. The temple's inception traces back to 1775 when the Bhat dynasty migrated from Sumbal to this village, establishing this sacred sanctuary as a focal point of devotion and spiritual reverence.

Sumbal, a picturesque village nestled in North Kashmir, holds a significant place in the annals of history as the ancestral birthplace of the illustrious Bhat dynasty. Despite its beauty, Sumbal faced the recurrent challenge of submersion during the rainy season. It was amidst this backdrop that Pandit Bhawani Bhat, known for his piety and orthodox beliefs,



experienced a divine revelation on *Magh Ashtami*. In a celestial dream, the Divine Mother graced Pandit Bhawani Bhat's humble abode, filling the room with divine effulgence. With affectionate gaze, she beckoned him closer and spoke words of guidance, acknowledging his unwavering devotion and acknowledging the hardships faced during the rainy season. She directed him to follow a divine sign...a cat that would appear in his compound the following morning. Pandit Bhawani Bhat was instructed to pack his belongings and follow the cat, settling in the location where she led him, signaling their next place of habitation. The Divine Mother bestowed a prophecy, assuring dignity and honor for seven generations at the new settlement while foretelling the end of their lineage's residence in Murran by the eighth generation. With the revelation imparted, the Divine Mother vanished, leaving Pandit Bhawani Bhat with a divine mission and a profound sense of purpose.

As dawn broke, the promised divine cat materialized in the compound of Pandit Bhawani Bhat, confirming the prophetic vision. Promptly, Pandit Bhawani Bhat, having already prepared his scant belongings, embarked on a journey following the feline guide. With steadfast determination, he trailed the cat until they arrived at a village, whereupon the divine cat signaled a particular spot by

gracefully waving the tip of her tail before vanishing into the ether. In the wake of her disappearance, a miraculous spring emerged from the very spot, a testament to the divine guidance bestowed upon Pandit Bhawani Bhat. This spring, later expanded and initially marked by the laying of a single piece of stone (*Pather Kein*), later became the focal point for the construction of a temple. Known as Brari Maej (Cat Mother), the temple was established to commemorate the divine intervention of the cat. In the year 1875, Shri Loket Bhat (1801-1876) honored the sacred site by installing an icon of the Divine Mother, perpetuating the legacy of divine guidance and spiritual reverence.

Surrounded by majestic Chinars, the Brari Maej temple shrine stands as a serene sanctuary, nestled beside a grand spring with crystalline waters spanning approximately 15 meters in diameter. Facing eastward atop the upper bank of the spring, the temple exudes an aura of divine tranquility. The spring, captivating in its allure throughout the seasons, holds a mystical charm that enthralls those who seek solace in prayer along its banks, facilitating spiritual transformation. Reverberating with the echoes of spiritual ascension, the temple precincts bear witness to the transformative journeys of revered saints. Swami

Ramji, a saint of profound stature, graced Murran with his presence for two decades before 1947, ascending to exalted spiritual heights. His contemporary, Swami Madhavananda Ji, enriched the spiritual landscape further, journeying from Varanasi to engage in rigorous yogic practices within these hallowed grounds. Legend whispers of Adi Shankaracharya's sojourn, spending five years in a cave behind the temple, delving into various paths of God realization...a sacred space that endures as a testament to the enduring quest for spiritual enlightenment.

Adjacent to the Brari Maej temple stands a Shivalaya, honoring Lord Shiva, enriching the spiritual landscape of the sacred grounds. Behind the main temple lies a marshy expanse known locally as *Saar*, adding a touch of natural serenity to the surroundings. Welcoming pilgrims and travelers are two *Dharmshalas*, thoughtfully constructed on the right side of the main entrance, offering accommodations for weary souls, wandering monks, dedicated *pujaris*, and other wayfarers seeking refuge. The temple's precincts are graced by the presence of numerous walnut trees, spreading their canopy over approximately ten Kanal of land, adding to the tranquil ambiance. Notably, amidst this serene landscape, a *breadmushuk* (*salix caprea*) tree stands tall, its flowers revered for their significance in the traditional *thaalbarun* ritual. Procured a day before *Navrah* or *Soanth*, these blossoms hold sacred importance, symbolizing renewal and auspicious beginnings as they adorn the *thaalon* the morning of *Soanth* and the New Year's Day (*Navrah*), weaving a tapestry of tradition and spirituality within the temple's embrace.

The annual Yagna, a sacred ritual encompassing the cleansing of the spring post autumn, held profound significance at the Brari Maej temple. Essential items required for this ceremony were

Contd on Pg 23

Contd from Pg 22

gathered from the villagers, with particular emphasis on contributions from the Pandit community. The occasion was further enriched by the theatrical performances staged by the Uma *NatakMandli*. Before the exodus, it was customary for the elder members of the community to diligently perform daily puja rituals at the temple, embodying a deep seated commitment to spiritual devotion.

Numerous individuals have encountered profound spiritual revelations within the sacred confines of the BrariMaej temple, while others have been blessed with divine visions of Goddess Uma herself. The mystical allure of the spring extends beyond daylight hours, as many have attested to witnessing its ethereal radiance even in the darkest hours of the night. Such experiences serve as poignant reminders of the transcendental power that permeates this revered site, offering seekers of truth and enlightenment a gateway to spiritual awakening and divine communion.

One evening, when Pandit Sarwanand Bhat's cow failed to return from the pasture, all family members, except the

women, embarked on a search. As dusk descended, Smt. Sampakuj, spurred by concern, ventured out alone in search of the missing bovine. To her astonishment, as she neared the BrariMaej temple from the *Devspat* paddy fields behind it, she encountered a surreal scene: little girls adorned in silk garments, joyfully playing within the temple precincts. Among them stood a remarkably beautiful girl bathed in an ethereal glow that illuminated the surroundings. Overwhelmed by the divine aura, Smt. Sampakuj humbly offered her salutations to the Divine Mother, who herself was engaged in play with the children. Continuing her search, she soon found the cow a short distance away from the temple, returning home with a heart brimming with gratitude for the miraculous encounter.

Before partition, a cherished tradition among the women of Murran was to gather at the temple in the early hours, preceding the arrival of the men folk. Each woman, particularly from the Pandit families, upheld the ritual of "*brandehfash*," cleansing the stairs of their homes as well as the sacred sites in the Valley. This

sacred act was imbued with a sense of reverence, with women competing to be the first to perform it. One morning, Smt Haarmal, wife of Pandit Zinda Bhat, awoke with a sense of urgency, fearing she was late for the customary ritual. Hastily, she made her way to the Brari Maej temple, where she washed her face before attending to the *liven dul*, the cleaning pot. With care and devotion, she filled it with fresh water and began the task of scrubbing the stairs. Once completed, she entered the temple to pay homage to the Divine Mother, honoring the sacred traditions passed down through generations with reverence and dedication.

Unaware of her early arrival, Smt. Haarmal completed her ritualistic duties at the Brari Maej temple before encountering a mysterious sight near the temple gate. A little girl, adorned in silk attire, appeared before her, gently advising her against arriving too early in the future, then vanishing into thin air. Filled with a mixture of astonishment and reverence, Smt. Haarmal hurried home to share her extraordinary encounter with her husband. It

was later revealed by the village elders that the enigmatic girl was none other than the Divine Mother herself, imparting wisdom in disguise to the devout worshipper, leaving an indelible mark of divine intervention on the humble village of Murran.

Under the veil of dark nights, amidst the tranquil embrace of the Chinar trees, the sacred shrine of Murran exude an ethereal ambiance, inviting seekers to transcend the mundane and unite with the divine. Amidst the moonlit glow, the BrariMaej temple emerges as a beacon of mysticism, enchanting devotees with its otherworldly allure. Within its hallowed halls, bathed in moonbeams, devotees experience profound spiritual connections, transcending earthly boundaries to commune with the divine. These nocturnal sojourns offer glimpses of the mystical and the divine, weaving a tapestry of spiritual experiences that resonate deeply within the soul.

(Author has contributed immensely on the temple history of Kashmir with his primary research and has a number of books to his credit)



CLOUDBURST HITS KISHTWAR'S CHASOTHI: 46 dead, 120 injured & over 100 missing

ANUJA KHUSHU

Jammu:

A devastating cloudburst struck Chasothi village in the remote Paddar region of Kishtwar district on Thursday afternoon, killing at least 38 people, injuring over 120, and leaving more than 100 missing in one of the deadliest natural disasters to strike the area in recent years.

The disaster struck at the height of the annual Machail Mata Yatra, turning the serene Himalayan pilgrimage route into a scene of devastation within minutes.

District administration officials confirmed the death toll late Thursday night and warned that the numbers could rise as rescue teams continue to battle treacherous conditions, including persistent rain, unstable slopes, and blocked access roads.

"As of now, the confirmed number of deaths is 38, with over 120 injured," an official said from the Kishtwar Control Room. "We have mobilised all available resources — 15 to 20 ambulances, 10 to 15 JCBs, and rescue teams from across the region."

The cloudburst occurred between 12 noon and 1 p.m., unleashing torrents of mud, debris, and uprooted trees through the narrow valleys surrounding Chasothi, the last motorable point before the 8.5-kilometre trek to the 9,500-ft-high shrine. The yatra, which began on July 25 and was scheduled to end on September 5, had drawn hundreds of pilgrims, volunteers, shopkeepers, and security personnel.

A narrow bridge used by pilgrims for



over three decades was completely swept away, severing access and trapping people on both sides. The community kitchen (langar), a central part of the pilgrimage experience, was flattened, with many of the missing last seen in or around the structure.

Dozens of the seriously injured have

been airlifted to Government Medical College (GMC), Jammu, while others are being treated at District Hospital Kishtwar and Block Hospital Paddar. The Directorate of Health Services, Jammu, has cancelled all leave for medical personnel in Kishtwar district, ensuring full staffing for round-the-clock emergency care.

"Our focus is on rapid treatment and stabilisation," said an official from the CMO's Office. "Specialist teams in Jammu are on standby for further evacuations."

The Indian Army's White Knight Corps has deployed over 300 troops, along with medical detachments, specialised rescue gear, and relief supplies to the disaster zone.

The Army is working in close coordination with the J&K Police, State Disaster Response Force (SDRF), National Disaster Response Force (NDRF), and local volunteers. Heavy machinery from PWD and PMGSY has been deployed to clear debris and restore access routes.

Eyewitnesses described homes and shops collapsing "like a pack of cards", while the once-green meadows are now coated in mud and scattered with broken wood, utensils, and personal belongings swept from the langar site.

Despite the scale of the disaster, damage to residential structures was reportedly limited to a few partially damaged houses in the vicinity.

The district control room has become the central hub for coordinating the response. Officials are maintaining a real-time list of missing persons, with hundreds of anxious relatives calling in from across Jammu and Kashmir and beyond.

"Anyone reporting a missing relative is being logged immediately," said an official. "This helps us coordinate and prioritise the search efforts."

Local volunteers and emergency workers have been manning the control room without pause since early Thursday, responding to the flood of calls and coordinating relief logistics.

Prez, PM & HM assures assistance

Home minister spoke to LG, CM

Jammu: President Droupadi Murmu called the tragedy "extremely tragic" and offered condolences to the bereaved families. Prime Minister Narendra Modi assured that "every possible assistance will be provided" to the victims and their families.

Union Home Minister Amit Shah spoke with Lieutenant Governor Manoj Sinha and Chief Minister Omar Abdullah to assess the situation. The LG's Office confirmed that relief and rescue operations are being monitored at the highest levels.

LG appeals for unified effort to make J&K terror-free

- ◆ Hoists National Flag at Raj Bhavan
- ◆ Expresses condolences to cloudburst victims

THE CHANCELLOR DESK
SRINAGAR,

On the occasion of the 79th Independence Day, Lieutenant Governor Shri Manoj Sinha hoisted and saluted the National Flag at Raj Bhavan in Srinagar, extending his heartiest greetings and best wishes to all.

The Lieutenant Governor paid tribute to the freedom fighters and honoured the brave personnel of the Police, Army, and Central Armed Police Forces (CAPFs). He also expressed deep condolences for the citizens who lost their lives in the recent tragic cloudburst in Chasothi, Kishtwar.

"On this Independence Day, let us pledge that no individual or village is left behind on this historic journey

of peace and progress. As we watch the tricolour fly high, let us look forward with pride, confidence, and hope toward a better and brighter future for the Union Territory of Jammu and Kashmir," he said.

In a post on X, the Lieutenant Governor said: "Hoisted our National Flag at Raj Bhavan in Srinagar on the 79th Independence Day. I convey my heartfelt greetings and good wishes to all. This is a day when we salute our tricolor and feel proud to see it flying high in the sky. I join every citizen in paying homage to our freedom fighters, whose undying love for the Motherland secured our freedom. I also pay tribute to civilian martyrs who were brutally killed by Pakistan-backed terrorists in Pahalgam on April 22.

"I thank our armed forces, brave soldiers, security and intelligence agencies, Jammu and Kashmir Police, and every personnel involved in 'Operation Sindoor' and 'Operation Mahadev' for their courage and dedication in avenging the Pahalgam terror attack," the LG said.

"My heart goes out to the families affected by the cloudburst in Chasothi, Kishtwar. I am deeply saddened by this natural calamity and express my condolences to the bereaved families. Relief operations are underway on a war footing. It is our duty to eradicate terrorism from our sacred Motherland. While our armed forces, CAPFs, and J&K Police work tirelessly to eliminate terrorism, the collective patriotic spirit of society will surely make Jammu and Kashmir terror-free," he said.

RKPAC celebrates Janam Ashtami festival with religious fervour

THE CHANCELLOR DESK
Jammu,

In a vibrant celebration of tradition and devotion, the Rainawari Kashmiri Pandit Action Community (RKPAC) came together to commemorate Krishan Janmashtami with a grand cultural program that highlighted the area's rich spiritual legacy.

The event featured soulful performances by Lakshya Raina reciting Krishna Bhajan, as well as a devotional recital by R.K. Sapru and Geeta. A stirring bhajan session was rendered by Nana Ji Zadoo, evoking deep nostalgia among the audience.

The evening's festivities were coordinated by Rakesh Hangloo under the banner of RKPAC, in collaboration with its units Jogishawari Mandir Trust (JMT) and Gokul Mandir Trust (GMT). A special highlight of the evening was the enchanting Krishan Raas Leela, performed by the children of Matamaal, The Satchel, showcasing deep-rooted cultural values.

Sharan Dhar, a young religious scholar gave the detailed description of the Zaram Satam and its significance in the Kashmiri Pandit



community.

Ravi Mahaldar hosted the event, guiding the audience through a journey that not only celebrated Janmashtami but also reminded the age-old traditions of Rainawari and the historic Bod Mandir.

The spirit of unity and devotion was visible as all the Mandir Committees of Rainawari actively participated.

President RKPAC, B. L. Jalali while deliberating on the continuous celebration of the Zaram Satam said that the organisation is committed to preservation of the Dharmic ecosystem of the Kashmiri Pandit community with a focus on safeguarding the temples and their lands in Rainawari so that our progeny is able to carry forward age old tradition of Rainawari KP brotherhood amid the challenges of Genocidal Attrition.