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India Shuns Self Imposed Restraint

AIKS Organised International Mother Tongue Day on 21st February at Kashyap Rishi Bhawan, Noida



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THIS MONTH'S COVER

The cover page represents the recent Pulwama attack & Indian Airforce crossing the International Border

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Dear Readers

The month of February shall remind Indians that another phase of jihadi terrorism has entered in the already existing Pakistan-sponsored proxy war in Kashmir. The suicide attack on CRPF policemen who were travelling in a bus from Jammu to Kashmir sent shock waves among countrymen. This despicable terror attack shook the common Indians to disbelief, but at the same time, it narrowed the scope of any rapprochement or soft paddling of the issue of Jihadi terrorism on Indian soil.

For long, the evil state Pakistan had been recruiting and motivating Kashmiri youths to attain political goal through terrorism. They use this tool to dismember the Indian State. The reason for soft Indian response all these years is due to various reasons. Indian policy makers, politicians and some security experts have no idea of how to tackle such a menace on Indian soil. The reasons are not far to seek. Some of these are discussed here.

Terrorism Has Three Stages

Stage 1. Incubation – Wherein the idea of separatism and its frame work is prepared, and necessary doctrine created along religious lines to give it a necessary legitimacy.

Stage 2. Propagation – When the recruiters look for potential targets and implore them to join their ranks to carry out their terror agenda. It is here that the complete brain-washing of the new recruits is done and they are indoctrinated

as per the terror manual which most of the time is a leaf from the Wahhabi teachings. Stage 3. Manifestation – It is here that the terrorist is asked to carry out the terror attack on the targets which are identified by their recruiters. It is at this stage that the counter response by armed forces is delivered, either by neutralizing them or by apprehending them and later tried by the law of the land. However, it is pertinent to mention that there are no laws to prevent stage 1 and stage 2 threats which culminate into stage 3 activity. Off late, Indian policy makers and the think-tanks have not made any in-depth policy frame work or laws to prevent these stages. In fact, India is bleeding because we have been mostly reactive to the situations when some terror has struck us and as a nation we feel outraged.

Jihad in Kashmir

Terrorism in valley started in early 1990 when almost 5 lakhs Kashmiri Pandits were ethnically cleansed by premeditated and politically motivated Jihad-inspired violence. The perpetrators targeted Hindu civilians through various Jihadi organs of which Stage 1 actors, like Jaamat-e-Islami, Ahhle Hadis and others prepared the ground for years by indoctrinating the population and making them ready to conduct an armed jihad against India. Terrorism in Kashmir thus has a full jihadi strategy in place which creates violence, fear and disruption, with the aim to balkanize the Indian nation. It is this radical teaching by over-ground organizations who are waging a

full scale war against India by recruiting the youth/ others in their ranks and later indoctrinating them with the concept of Jihad. It is this mindset which has permeated in civil society of Kashmir and the example of which was seen by whole nation when the Kashmiri Muslim youths were seen celebrating the martyrdom of brave CRPF jawans on various social media platforms or in their homes.

GOI needs to be applauded that they have taken an important step in banning JeI. However, its sister organisation like Ahhle hadis and its over-ground organization, like Hurriyat also needs to be banned and all separatists put in Indian jails in different parts of the country. Govt. needs to adopt proactive approach and preempt the enemy moves if it is serious about nation's security.

Tangible Cost on Enemy

Peace shall elude India till a heavy cost of terrorism is not imposed on Pakistan. With Pulwama attack the constituency of peace has receded, and the collective resolve of the nation to finish the terror factories in Pakistan has been displayed to the world. Now, the various steps need to be taken to put Pakistan under constant diplomatic pressure and ensure that the world powers like USA, EU, and Arab countries use their influence and monitor Pakistan till its terror factories are shut down. The other effort would be to make world powers agree that Pakistan needs to disband the army. It is the military, mullah and militant nexus in that country who are running the show. It is, therefore, important that India convince the world powers that no military aid is given to Pakistan and a time bound military disengagement is done. The third important step is to raise financial cost on Pakistan by bleeding them financially.

All steps must be taken to stop any financial aid to it. India must send a message to world business community for not engaging them. In fact, India must discourage companies who are having business interest with Pakistan. India must also stop any sports ties. All these steps need to be taken at multiple levels so that the evil state is bled from all sides. We must understand that Pakistan is unlikely to change its basic philosophy of inflicting thousand cuts on India and, therefore, the rules of engagement with that country need to be reframed keeping our long-term strategic interest in mind, i.e., to secure our nation from the rogue state.

Operation Balakote

On 26th Feb India crossed the Rubicon as it overcame the self-imposed restraint by launching the much-needed Air Strike across terror camps in Pakistan. The Strike in no uncertain terms sent a message to Pakistan that such military response from India would be again executed if policy of terror is not abandoned. The Balakote strike is important as it is for the first time that a nuclear state has conducted an air strike against other nuclear armed state, thus calling the Pakistani bluff. As expected, Pakistan denied such a strike killed anyone. The subsequent air intrusion by PAF and thwarting of its designs by the IAF needs to be applauded. The manner in which Wing Commander Abhinandan chased F-16 and struck down the enemy aircraft is an example for the nation. The subsequent poise and composure with which Abhinandan conducted himself during his captivity made him a Hero of every India. We salute the spirit of our armed forces.

मनील गुप्ता



Indo-Pak Standoff Post Pulwama Fidayeen Strike

On 14 Feb 2019, the Nation was shaken out of its Valentine Day exuberance when news channels broke the news of the killing of over 40 CRPF personnel in an Improvised Explosive Device (IED) blast carried out by some militants in Kashmir. As the news of the ghastly tragedy trickled in slowly, it became clear that a long convoy of vehicles, carrying CRPF personnel from Jammu to their respective places of duty in various parts of Kashmir Valley, had been targeted by a suicide (Fidayeen) Jihadi, who had crashed his explosive fitted car with one of the buses in the convoy, resulting in the bus being blown to smithereens along with its occupants. The strike was carried out near Letpora on the National Highway 44, in Pulwama district of Kashmir Valley. Immediately thereafter, a video appeared in the social media in which the fidayeen, Adil Dar, of the same district, was seen warning the security forces of such a strike. He claimed he was from Jaish e Mohammad.

As the nation came to the grips with this colossal loss of life, there was anger all around. People marched out into the streets of many towns, villages, mufassil habitats and metropolises, demanding action against Pakistan-based Jaish e Mohammad, its cadres in J&K and its sponsors/ handlers sitting across the Line of Control (LoC) and International Border (IB) in Pakistan. As the mortal remains of the martyred soldiers reached their respective villages for their last rites, there was outpouring of grief and anger as also of the demand to take revenge against the perpetrators of this act of brazen attack on unsuspecting security personnel who were sitting ducks in their bus.

Government of India expressed its grief and sent condolences to the bereaved members of the families whose kith and kin

had been martyred. As the clamour for revenge grew louder, Government at the centre said that action against Pakistan will be taken but its, timing, target and methodology will be decided by the armed forces.

In the meanwhile, the security forces carried out relentless operations against those responsible for carrying out this fidayeen attack in Letpora. In the continuing operations against militants, it became clear that the two master minds of this attack, Kamran and Abdul Rashid Ghazi, along with a local militant were holed up in the Pinglan village, 5 km away from the place where the CRPF bus had been blown away. The former was the operational head of Jaish e Mohammad in Kashmir and the latter was Jaish's IED expert, with extensive experience of having operated with Taliban in Afghanistan and Khyber Pakhnunkhwa. As the operations progressed, news came in that one of our own officers, Major Vibhuti Shankar Daundiya of 50 Rashtriya Rifles, along with a senior NCO, had been killed in the encounter with the Jihadi militants. It later transpired that the martyr officers' wife is a Kashmiri Pandit girl by the name of Nitika, whose parents live in Faridabad. It may be mentioned that during the conduct of last rites of the martyr, Nitika conducted herself with enormous poise and dignity. She along with her husband became a role model for the nation.

It did not take much time, thereafter, to eliminate the two Pakistani jihadis as also their local accomplice. Though this brought the curtain down on the local angle of the attack, the larger question of dealing with Pakistan still remained. This became clear on 26 Feb, 2019, when early morning news informed the public that our Mirage 2000 fighters had targeted the Jaish-e-Mohammad training facility at Balakote, deep inside

Pakistan. The news electrified the Nation as it indicated that the self-imposed restraint imposed by India on itself had finally been broken. The implications of this strike over the last few days, as we go to the press, have been enormous. Pakistan retaliated by sending a wave of F-16, a fourth-generation fighter aircraft to bombard our military installations and ammunition dumps along the LoC in Poonch-Rajauri-Naushera sectors. However, the Pakistani aircraft did little damage as they were challenged by a Combat Air Patrol based on MIG 21 and Sukhois. The aerial dog fight that took place in Naushera sector of Lam valley accounted for the loss of one aircraft each of Pakistan and India; Pakistan lost one F-16 and India a MIG 21 Bison. The pilot of MIG 21 Bison, Wing Commander Abhinandan who bailed out after his aircraft was hit, became a

hero in India after some videos surfaced on the social media which showed him conducting himself in captivity with great dignity and courage. He said and did what few would have done and said in such circumstances, particularly, knowing Pakistan's track record with our prisoners in such circumstances.

It appears that the international community has got involved in de-escalating the tensions between India and Pakistan, what with both countries being nuclear-armed nations. However, India's air strike deep inside Pakistan sends a clear signal to Pakistan that it is not going to be business as usual any more. India has raised the bar, for now.

- Col. Tej K. Tikoo

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Maharaj K. Pajan



General Secretary's Column

Wishing all members Greetings on Shivratri.

Core Group Members Meeting

An imperative meeting of core group members and office bearers, Sh Vijay Kashkari, Sh Daleep Kaul, Sh Sanjay Sapru, Sh RK Bhan, Sh Sunil Kaul, Sh Rohit Dhar, Smt Manorama Bakshi and Sh Maharaj Pajan was held on 2nd February 2019 at the office of AIKS at R K Puram, presided over by the President Col Tej Tikoo. The members took into consideration the recent directive of NSC secretariat, seeking information regarding details of properties left behind by Kashmiri Pandits in the valley, during the exodus of 1989-90, along with its current status. It was decided that AIKS must undertake an exercise of compiling information independently and reach out to community members for this purpose. Accordingly it was decided to compile necessary information in a simple manner and use electronic means for such compilation. All properties including encroachments, distress sale, unauthorized occupation etc needs to be included, whether individual owned or those belonging to community in the form of temples, shrines and cremation grounds. AIKS took into consideration; all the

meaningful & necessary point for this exercise. This exercise may give a correct picture of the properties left behind in the valley during exodus. The commuted statement will be submitted to the NSC for their perusal. Sh Sanjay Sapru offered to undertake this activity and his offer was highly appreciated.

It is pertinent to mention that our effort in this direction has generated lot of interest and the community members are responding positively. The members also took stock of the programme of holding International Mother Tongue Day, held on 21st February.

President Col Tej Tikoo spoke at length about the necessity of holding a one day programme at New Delhi shortly where think tank & opinion of members of community would join AIKS members to take stock of recent developments in India and neighborhood and their impact on the Kashmiri Pandit community. After thorough deliberations, it was concluded that a conclave would be held at New Delhi on 16th March 2019 and the topic will be "Reiterating AIKS demands in light of current developments" General Secretary was authorized to take all steps to carry this

forward.

Extraordinary Meeting at AIKS Headquarters

In continuation of the decision take by AIKS to carry forward work related to properties left behind in valley, an urgent and extraordinary meeting was held under the chairmanship of Col Tej, President on 11th February which was attended by Vice President Vijay Kashkari, Treasurer Sanjay Sapru and General Secretary Maharaj Pajan, to discuss the facility created by AIKS, where in community members can submit their details online at AIKS Web site www.aiks.org about immovable properties belonging to individuals and institutions so that such details can be used at various fora in future. It was also resolved to urge the State government to compile the records, complying with provisions of Section 4 of J&K migrants immovable Property (Preservation, Protection and Restraint on Distress Sale) Act 1997. AIKS also called upon the Central Government to post National Relief Commissioner for Kashmiri Migrants at least of the rank of Joint Secretary to the Govt of India, as the State Government had failed to address the aspirations of the displaced Kashmiris and defaulted to take appropriate action against illegal occupancy.

AIKS Condemns Pulwama Attack

AIKS expressed anguish at the barbaric act of enemies of humanity when they attacked a convoy of buses carrying brave CRPF soldiers traveling from Jammu to Srinagar while on duty. A prayer meeting was

held, which was led by President AIKS, Col Tej Tikoo, AIKS members paid tributes to the martyr's. The members, endorsing the anger of the nation, assured full support to the bereaved families and urged the government for initiating necessary measures to wipe out terrorism from J&K state. Two minutes silence was observed in memory of the departed souls. The President, while paying tribute to the martyrs, spoke about the courage and sacrifice of security forces in Kashmir during last three decades. Others who spoke included Maharaj Pajan, Vijay Kashkari, Sunil Koul, Daleep Kaul, Sanjay Sapru and Dr Manorama Bakshi.

International Mother Tongue Day

The day was celebrated on 21st February 2019 as planned and a full report is carried elsewhere in this issue.

AIKS condolence on Demise of Major VS Daundiya

The Executive Committee members during an emergency meeting held on 23rd February 2019 resolved to place on record its feelings on the untimely and tragic demise of Major Vibhuti Shankar Daundiya, husband of a Kashmiri Pandit daughter, Nitika Kaul Daundiya on 18th February 2019 at Pinglan village in south Kashmir during the operations conducted to flush out the terrorists of Pakistan based Jehadi terrorist group Jaish-e-Mohammad. A joint delegation of AIKS and its local Affiliate Kashmiri Sewak Samaj KSS, Faridabad, visited the residence of Sh M L Koul, father of Nikita and expressed their heartfelt

condolences and personal grief to the bereaved family and assured them that the whole community stood with them in this hour of grief. President AIKS, Col Tej Tikoo read out the resolution. President of KSS Faridabad, Dr SK Handoo, who led their delegation, also handed over copy of resolution adopted by them to Sh ML Koul.

AIKS resolution reads:

All India Kashmiri Samaj, during the emergency meeting of its Executive Committee, held on 23 Feb 2019, resolved to put on record its feelings on the untimely and tragic demise of Major Vibhuti Shankar Daundiya, husband of our Kashmiri Pandit daughter, Nitika Kaul Daundiya on 18 Feb 2019 at Pinglan village in south Kashmir, during the operations conducted to flush out the terrorists of the Pakistani-based Jihadi terrorist group, Jaish-e-Mohammad.

“All India Kashmiri Samaj expresses its deep anguish at the death of Major Vibhuti Shankar Daundiya, husband of our community daughter Nitika Kaul Daundiya, on 18 Feb 2019, in an encounter with the dreaded militants of Jaish-e-Mohammad, who were responsible for the killing of 44 CRPF Jawans, through an IED blast at

Letpura, on the National Highway 44 on 14 Feb 2019 in South Kashmir.

AIKS would like to place on record its high sense of appreciation and pride at the martyrdom of Major V S Daundiya in the service of the Nation in the best tradition of Indian Army. Maj V S Daundiya has once again upheld the high standard of the Indian Army by leading from the front.

It is gratifying to learn that Prime Minister, Sh. Narendra Modi, has announced publically that the Martyrdom of our Jawans in South Kashmir on 14 and 18 Feb 2019, will not be allowed to go in vain.

AIKS is deeply touched by the great courage, steadfastness and fortitude shown by Nitika Kaul Daundiya in this hour of personal grief. Her conduct during the ceremony of presenting Arms to the departed soul was exemplary and should serve as a beacon to our country men and women fighting the scourge of militancy in Jammu & Kashmir State.

AIKS further resolves to convey our deep sense of commitment and support to Mrs. Nitika Kaul Daundiya in securing her future.

M K Pajan
General Secretary

Note:- With immediate effect please contact us on hqaiks@gmail.com. Previous email id aiksnd@live.com is not being used by AIKS anymore.

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Dear Sir,

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

Name (In full) :

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

Address :

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

With best wishes
Yours Sincerely

Signature

A Cheque of Rs 5,000/- (Rs. Five Thousand) only favouring All India Kashmiri Samaj is enclosed here with.

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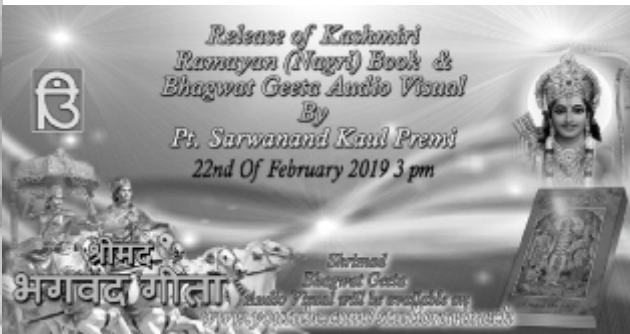
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Sarwanand Koul Premi's Kashmiri Ramayan, Bhagwat Geeta A/V Released

Jammu, February 22, 2019: Pt Sarwanand Koul Premi's Ramayan (Nagri) and Bhagwat Geeta in Audio Visual form was today released at an impressive function organised by his son



Rajinder Koul Premi in collaboration with J&K Academy of Art Culture and Languages and Pir Panchal, socio cultural organisation at Abhinav theatre here today.

Justice (Rtd) ML Koul was the chief guest while MLC Girdhari Lal Raina, Vice Chancellor CUJ Prof Ashok Aima, former Chief Vigilance Commissioner Kuldeep Khoda, Swami Kumar Ji and MK Yogi, President NC Minority Cell, KK Khosa, President KP Sabha were the guests of honour.

The function was organised to highlight the meticulous translation of Ramayan in Kashmiri in lyric form by Pt Sarwanand Koul Premi and display of Audio-Visual Project of Bhagwad Geeta in Kashmiri lyric form rendered by



Rajinder Koul Premi in his own voice.

The speakers highlighted the great contributions of legendary Poet, Author, Philanthropist and freedom Fighter Pt Sarwanand Koul Premi particularly in literature and promotion of Kashmiri language through his classic poetry and translations.

The function began with traditional lighting of the lamp by the dignitaries and introductory session throwing light on the tremendous literary contributions of Sarwanand Koul Premi and his supreme sacrifice for his ideals as he along with his son Virender Koul was martyred by terrorists in 1990 near his village.

Later an audio visual presentation was played depicting the laborious work undertaken by Rajinder Koul Premi to present the Kashmiri Bhagwat Geeta in lyric form written by Late Premi and beautifully rendered by Rajinder Koul Premi.

The AV clips shown took the audience on a religious sojourn and was hugely appreciated by one and all.

Later Prof. Trisal read an in-depth paper on Premi ji's works and gave his opinion about the translations.

Speaking on the occasion Chief Guest Justice (Rtd) ML Koul termed Premi Ji as Ved Vyas of Kashmir who too wrote beautiful verses on the banks of the 'Ganga' of his own village.

Justice Koul stressed on the need to preserve rich cultural traditions of Kashmiri Pandits and offered his services wherever required.

Prominent among those who attended the function include Prof GK Mujoo, senior Journalist and social activist King C Bharati, Aryan Ramesh, RK Bhat, Er Vinod, Kusum Dhar and others

While Ramesh Hangloo of Radio Sharda welcomed the guests Rajinder Koul Premi presented vote of thanks and Pran Pandit compered the show.

**Issued by
Publicity Secretary**

Helpline Humanity Organize Job Placement Camp

Helpline Humanity organize job placement camp at Mata Saraswati Pustakalaya a Library cum Book Bank Jagti township on today . Reaching out to unemployed educated youths at their doorsteps the Helpline Humanity working for the welfare of young generation of displaced Kashmiri Pandit community today organized Job placement programme for Providing Job to educated unemployed youth of the community Last Month Team Led By Dr C K Gariyali, John Alex Col G K Raina Prof Indu Aima B L Jalali , M K Bhat president Helpline Humanity organized Mega Job Fair in collaboration with J&K Bank, Equitas trust Rotary Club Jammu, Hotel association and Sarswasti Trust etc in 200 educated youths got Job in various Private Companies who conducted on spot selections.

Today second phase of Job placement was inaugurated by Relief & Rehabilitation commissioner Shri M L Raina and Shri Anil Bhat Bureau Chief PTI Col Jalla, M K Bhat President Helpline Humanity at Mata Saraswati Pustakalaya a Library Cum Book Bank a community Project Of Helpline Humanity at Jagti Township in the outskirts of Jammu city.

Some Private IT sector companies DBRCC technologies Pvt Ltd, MLCC and Himayat conducted on sport interviews of over 130 educated unemployed youth from various parts of Jammu and outside, 45 candidates for final selection.

The initiative of the organizing Job Fair for unemployed Youth was taken by team Helpline Humanity Led By M K Bhat president Helpline Humanity, Rakesh Bhat , Rakesh



Pandita Mr B L Jalali, Sameer Bhat, Sameer Koul Aryan Ramesh Sangeeta, Sheeta, Renu, Rajni sachin, Savita Archan and Komal, manoj Bhat

The organization have Brought over scores of companies at the doorstep of educated unemployed youths in Jammu

Speaking on the occasion , Relief & Rehabilitation commissioner Mr M L Raina complimented the initiative of the organizers in reaching out to educated unemployed youth for their selection at their door steps in Jammu

He called for increasing the frequency of such job fairs so that unemployed educated youth are given opportunity to working in the private sector and contribution to the growth of economy.

Speaking on the occasion, Anil Bhat Bureau Chief PTI called for educated employed youth to become employees instead of employees by creating their own business units under the make in india ambitious programme of Narendra Modi Government

You can Become employeers than employees by become part of the make in india journey he said he called upon youth to prepare for civil services and go in judicial fields and contribute to the growth of the nation it is yo mention here that Helpline Humanity will organize such Job fairs in future as well as for the welfare of students

M K Bhat President said on the occasion the Helpline Humanity is committed to the all round development of the youth , Youth is the pillar of the nation Youth can change the society make new India

Publicity Secretary
Manoj Bhat



AIKS Celebrates

“International Mother Tongue Day”

International Mother Tongue Day is celebrated worldwide on 21st of February. The day is observed every year. The theme of this year's International Mother Language Day is indigenous languages as a factor in development, peace and reconciliation. UNESCO has been celebrating International Mother Language Day for nearly 20 years and aims to promote mother tongue-based multilingual education. Every year, there are different themes to celebrate International Mother Language Day. The significance of the day is to promote and preserve and protection of the mother tongue.

All India Kashmiri Samaj (AIKS) has been observing the day since over a decade.

This year, AIKS with its unit, Centre for Kashmiri Language, Literature and Culture (CKLLC) and Kashmiri Migrant Welfare Association, Noida U.P. (KMWA) organised an impressive function in Kashyap Rishi Bhavan, Noida.

Dr. Mohan Lal Sar, a renowned writer was the Chief guest of the the function.

The program started with the lighting of the lamp. This was followed by observing two minutes silence in remembrance of the martyrs of Pulwama carnage.

The one day program was divided into three sessions. In first session, the famous writer, producer and broadcaster Shri A.K. Rehbar was felicitated by offering shawls and bouquets by the President AIKS Col. (Retd.) Tej Tikoo and President KMWA, Kamal Hak.

Key note address was given by the President AIKS. In his key note address, he spoke about the increasing threat to the Koshur (Kashmiri Language) and apprehended of its disappearing altogether. When languages fade, so does the world's rich tapestry of cultural diversity. He further said that by losing mother tongue, traditions, unique modes of thinking and expression are also lost.

Next on the schedule was interaction between Shri A. K. Rehbar and Shri. Kamal Hak on the long literary and broadcasting

journey of Shri Rehbar. Mr. Rehbar talked in length about his productions from Radio Kashmir and role of broadcasting house to promote the language. Replying to a question Rehbar ji divided Koshur literature into prior 1990, post 1990 and literature in exile. Shri Rehbar talked about his published works and production for Radio Kashmir. In reply to a question, Shri Kamal Hak asked about his production, ‘Adbi Safar’, Sri Rehbar responded that the program was about literary works of famous writers. He mentioned a few names of literary figures who were interviewed in the program. Rehbar Sahab also talked about the language policy of Jammu and Kashmir State.

Following the interaction was the panel discussion. The panel discussion was moderated by Shri Arvind Shah. The participants in the discussion were Prof. M. L. Sar, Sri Onkar Nath Shabnam, Roshan Lal Koul and Deep ji Koul. They were of the opinion; while most people try to preserve and pass on their culture to their next generation, not enough efforts are being taken by the community, to teach and save their mother tongue. If it continues this way, the beautiful language of Koshur will disappear from the households and will be at a risk of becoming extinct. Preserving language is to preserve the culture, it is very agonising to imagine that with language, the cultural values will be lost too were the panelist's warning words.

Appealing to the audience in unison they said, “teach kids their mother tongue, to help them understand their culture.” They also talked about the measures taken by them to promote and preserve the language. They appreciated Radio Sharda for this effort.

The speakers also flayed the state government, not to give required patronage of the Koshur language, even though incorporated in the eight schedule of the Indian Constitution. Shri Kamal Hak advocated for Roman script as alternative script to Devanagari and Nastaliq.

The second session was of poetic symposium in which poets rendered the poems in Koshur language. The poets who presented their poems included S/ Sh. Sunita Kher, Narendar Safaya, Roshan Lal Roshan, BL Koul Deep and




Onkar Nath Shabnam.

The concluding session was of the kids and by the kids. They sang popular Koshur songs. The session was moderated by Manushi Raina.

The anchor for the program was Shi M. K. Pajan, the General Secretary AIKS. The large number of the audience included the community activists, executive members of AIKS and KMWA.

All the participants were presented with mementos by AIKS, in appreciation of their participation and contribution to preserve the mother tongue in exile.

Vijay Kashkari



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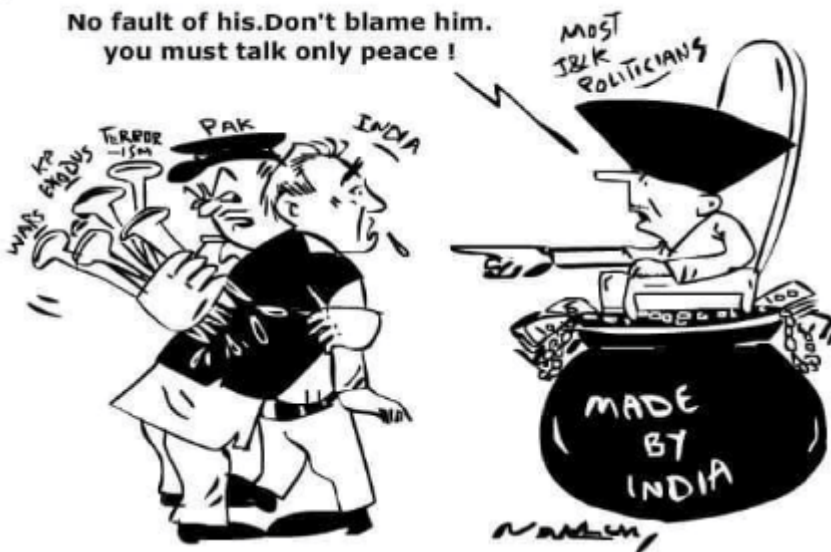
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Cartoon Corner - Anil Nakhasi

After Pulwama Attack

No fault of his. Don't blame him.
you must talk only peace !





- Dr. Advaitavadini Kaul



Mahashivaratri in Kashmir

The earliest available text (6th/7th Cen. A.D.) from Kashmir the Nilamatapurana, lists the festivals and rituals of Kashmir.

The earliest evidence of the worship of Rudra-Siva, Pasupati has been discovered in the Indus valley. The worship of Mother Goddess and of Rudra-Siva was the distinctive feature of the religion followed by the Indus valley people. In Mohanjodaro, Siva worship seems to have remained a prevailing folk cult. In the *Yajurveda* the cult of Rudra-Siva is given a philosophical meaning. Thus the two processes continued side by side. In the first process Siva worship has continued as folk cult without interruption and at the other level the metaphysical and symbolical interpretations have found successive statements in Vedic and Pauranic literature. The continuity of Siva worship in folk traditions can be witnessed in hundreds and thousands of Siva lingas installed in every part of the country.

Mahashivaratri is one of the most important festivals associated with Siva worship. In different parts of the country, various myths are ascribed to the observance of the day. Kashmir has the most distinct celebration. According to one legend, Lord Siva performs the ritualistic dance of Creation, Preservation and Dissolution on this night and so devotees also spend the night fully awake while reciting the praises of Siva. In some parts of the country Sivaratri is believed to have been

the night when Siva consumed the poison to save the world. Siva was in pain and agony. The whole night, water, milk and other cooling material are poured on the Siva linga to relieve Siva of the heat. Saiva tradition of Kashmir has been very strong at both levels - the metaphysical and as ritualistic practice. The celebration of Sivaratri is unique in Kashmir. It is celebrated with the same zest and grandeur as Diwali is celebrated in North India. The earliest available text (6th/7th Cen. A.D.) from Kashmir the *Nilamatapurana*, lists the festivals and rituals of Kashmir. It describes Sivaratri festival as: "Sivalinga from which the blanket like plaster of purified butter has been removed is to be worshipped on the dark 14th of Phalguna Sivalinga is to be worshipped with perfumes, garlands, unguents and naivedya consisting of animals made of flour. The worshippers are enjoined to observe fast during the day and vigil at night listening to the Sivadharmas and the stories of Siva incarnations. On the 15th day, the worship of Siva is prescribed and worshippers have to take meals consisting of Kulmasa and sweetmeats" (NP: 527-533).

Acharya Utpaladeva an erudite Saiva philosopher of Kashmir (8th Cen. A.D.) has referred to Sivaratri in his beautiful *Sivastotravali* as the highest state of *sadhana*:

“Victory unto the Sivaratri (inscrutable and hence inexplicable) which majestically shines in unlimited expanse of inherent brilliance when the subjective, the objective and the cognitive faculties of a *sadhaka* stand totally withdrawn (as the fruition of consummated *sadhana*).” The recitation of Acharya Abhinavagupta's *Bhairavastuti* forms an important part of Sivaratri *puja* in Kashmir even today. Among the Kashmiris Sivaratri is known as 'Herath' often interpreted as 'Hara ratri.'

In Kashmir, Sivaratri is a fortnight long festival. It commences on the first day of dark fortnight of Phalguna, with the washing and cleaning of the house. This can continue up to the 7th day of the fortnight. The 8th day is considered very auspicious and on that day, early in the morning devotees walk to the temple of Goddess Sharika situated on a hillock known as Hari Parbat, to the northeast of Srinagar. Many devotees would stay there for the night to participate in bhajan-kirtan. On the 9th and 10th day, it is customary for every woman to return to the in-law's house with gifts in cash and kind. For the newly wedded daughters, it is a very special festival. The traditional gifts of *kangri* (fire pot) and a pair of *khadau* (wooden footwear/ or simple footwear) are still prevalent.

On the 11th day fish is prepared for dinner. It is partaken only after the *puja*. The place selected for performing sivaratri *puja* is usually the prayer room. It is specially decorated for the occasion. It is on the 12th day that the essential items for the *puja* are purchased at an auspicious hour of the day. This consists of earthenware, herbs, camphor, dhoop, flowers etc. On the 13th morning, the earthenware consisting of utensils of different shapes and sizes are decorated and placed in a prescribed design. Now a days earthen utensils have been replaced by the utensils of brassware or stainless steel. The main deity that is worshipped on this occasion is Vatukanatha Bhairava. Bairava is synonymous with Lord Siva. Hence the replicas representing Vatukandtha Bhairava and other deities of Siva pantheon are worshipped in the form of these utensils of different shapes and sizes, decorated with flowers, garlands and *mauli* is tied around these pots. *Tilakam* is also applied. Then they are filled with walnuts and water.

In the evening, the head of the family who has observed fast the whole day performs the *puja* to Sanyapotul resembling Siva linga (Partheshvara). Vatukanatha Bhairava is represented by two types of pots - one is a big pitcher filled with walnuts (usually 101) and water, another one is a large and deep bowl-shaped vessel known in Kashmiri as *Dul*. In this pot cooked dishes are offered to satisfy the Bhairava. These dishes usually consist of various non-vegetarian items of fish and mutton. After the *puja* a small *yajna* is also performed to propitiate all gods and also in the memory of the deceased. It is after this *yajna* that delicious dishes prepared for the occasion are offered to the Bhairava. After the conclusion of the *puja*, the eldest lady in the house, just before retiring to bed empties the bowl in which the offerings are made in a far off corner of the compound.

The next day of Sivaratri is the day of feasting. People exchange greetings and gifts. There is merriment all around. On the *Amavasya* day ritualistic *puja* is performed to the consecrated walnuts with rice cakes. From the next day, starts the distribution of the *naivedya* of soaked walnuts along with bread to all relations, neighbours and friends irrespective of caste and creed. The exercise concludes on the 8th day of the next fortnight. On the evening of this day women of the house clean the place where *puja* was done. They collect the left over grass and flowers in a plate on which earthen lamps are lit. Women from all houses would conduct procession to the river side (Vitasta) and put it in the water to flow with the currents. This would present an enchanting sight. Children, especially boys enjoyed the occasion by collecting old fire pots. They tied them with a rope to the wrist rotating around themselves. This symbolizes the end of winter and thus this merry making. Now days though Sivaratri is celebrated by Kashmiri pandits with the same reverence, the festivity is lacking in spirit because of their dislocation from their homes in the valley.

With courtesy from
Vihangama – The IGNCA
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- Upender Ambaradar



Festivities Galore - Shivratri

Festivals and sacred days have deep roots in our socio-religious traditions. They form a significant part of our cultural heritage. Their celebrations lead to spiritual upliftment, soul purification, moral enrichment besides self-discipline. The festivals sustain our spirits, add colour, zeal, variety and zest to our existence and in the process help to keep our traditions and time tested rituals alive. Kashmir has been a seat of spiritual and cultural strength since ancient times, Kashmiri Pandits are basically Shaivites and Shaivite philosophy has attained growth and strength in the serenity of cool and calm surroundings of Kashmir. The worship of Lord Shiva and his Divine consort Parvati is an inseparable part of our tradition and culture. Shivratri, locally known as 'Hayrath', is sacred festival of Kashmiri Pandits. This ancient and auspicious festival has immense religious and cultural sanctity. It's sanctity finds a prominent reference in the sixth century Sanskrit text, 'Nilmat Puraṇ' of Kashmir. Shivratri festival has also been highlighted in the famous philosophical work 'Shivastrotravali' of Utpal Dev, the great Shaivite philosopher of the eighth century. One of the greatest Shaivite, Abhinavagupta has also paid salutations and obeisance to Vatuk Bhairava in his famous Trika philosophical work called 'Tantraloka'. Even the renowned historian Kalhan's 'Rajtarangni' also bears an invocation to Lord Shiva at the very start of the text. The famous treatises like 'Sivadrashṭi' by Acharya Somananda, 'Shivstotravali' by Utpal Dev and 'Pratyabhijna Darshnam' by Abhinavagupta have contributed immensely towards the enrichment of Kashmir Shaivism. Kashmir Shaivism, also called Trika Shastra is the philosophy of triad, which

comprises Shiva-the Universal consciousness, Shakti-the Divine energy and Nara-the human soul. It regards the entire creation as His manifestation, which is real and not illusion. We worship Lord Shiva in His both forms of Shiva and Shakti. Shakti for us is the Goddess Raginya, Sharika, Kali or Durga, who are the energy aspects of Lord Shiva. Worshipping Lord Shiva leads to the cosmic mother, who offers solace, protection and divine grace to one and all.

Accordingly, the ultimate Truth or Supreme Reality is Lord Shiva Himself and the whole creation is His manifestation.

He is consciousness and Bliss. Everything emanates from Him and everything merges in Him. He is in us and we are in HIM. In reality, Kashmir Shaivism is a spiritual quest for an inward journey and search rather than an



outward one. It is the exploration and realization of the divinity within ourselves. Lord Shiva is also known as **Mahadeva**-the Great God, **Triloki Nath**-the Lord of three worlds, **Umapati**, **Gauripati**, **Parvatipati**, **Chandrashekhar**-the moon-crested, **Gangadhar**-the bearer of Ganga, **Girisha**-the mountain Lord, **Mahakal** -the Lord of death, **Pashupati**-the Lord of beasts and **Vishwanath**-the Lord of Universe. HE is the Lord of his spiritual consort, the Goddess Parvati, which in reality is the cosmic energy. The union of Lord Shiva with Shakti is Shivratri. Every Monday is sacred to Lord Shiva. Generally, the fourteenth day of the dark half of each month is called Shivaratri. But the one that falls on Phalgun (February-March) is Mahashivratri. Mahashivratri known as 'Hayrath' in Kashmir is a twenty three days festival, which starts from Phalgun Krishna Paksh Pratipada (Phadgun gatapach Oakdoh), the first day of the dark fortnight. It culminates in Phalgun.

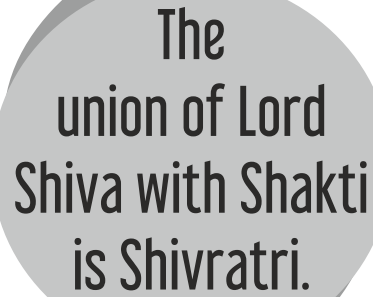
Shuklapaksh Ashtami, known as '**Tila Aetham**'. On Shivratri, the sun and the moon are usually in the Zodiac sign of Aquarius or Kumbh Rashi. Kashmiri Pandits perform Shivratri Puja called Vatak Puja on

the intervening night of Triyodashi and Chaturdashi, while in the rest of the country, people observe Mahashivratri on Chaturdashi.

Shivratri is also known by the names of Mahashivratri, Kalratri and Talaratri. Shivratri, the night of Bliss, has a special significance as the Divine Mother symbolically merges with the divine Lord, thereby establishing non-dualism in the Absolute form. It is also believed that Jyotir Linga appeared on the earth at midnight during the intervening night of Triyodashi and Chaturdashi to remove darkness and ignorance from the world. As such the great night of Shiva is said to commemorate the auspicious advent of the divine Mahajyoti or Supreme light. According to the holy Hindu scriptures, the festival of Mahashivratri also signifies the day on which Lord Shiva saved the world from total annihilation by drinking the deadly 'Haalahal' poison, produced during the great churning of the ocean (Samandhar Manthan). According to sacred texts at this time a forceful natural upsurge of energy is said to take place in the human system, which advances the process of

soul purification and enlightenment. This energy in combination with the significant planetary positions help in the upward flow of the energy flow in the human beings. These energy forces help us to overcome the Karmas and raise one's consciousness beyond the veil of illusion resulting in the intensification of the spiritual process.

Lord Shiva also represents the life cycle of living beings. It is due to this very fact that walnuts are used in the Shivratri puja. Walnuts, known in Kashmiri as 'doon' is a seed, which in reality represents a complete life-cycle i.e. the beginning and end of life. It is also a miniature representation of our universe and is symbolic of our respect for the entire cosmos. The four kernels of the walnut are also believed to



The
union of Lord
Shiva with Shakti
is Shivratri.

represent the four directions of the hemisphere and the four Vedas.

As Mahashivratri falls on the darkest night of the year, it symbolises the darkness of ignorance and Lord Shiva is said to manifest Himself during this night to enlighten the universe by removing the ignorance.

As per a prevalent belief in Kashmir, the Divine Couple of Lord Shiva, and Goddess Parvati visit the devotee's homes on the night of Mahashivratri and are said to stay as Divine Guests upto Amavasya, known as 'Doon Mavas' locally (fifteenth day of Phalgun Krishnapaksh). Preparations such as cleansing of the house and washing of the clothes for celebrating the Mahashivratri festival are done from 'Hur Oukdoh', the first day of Phalgun Krishnapaksh to 'Hur-Shaeyum' (Sixth day of Phalgun

The 'Vatak-Nout' is a symbolic representation of Lord Shiva

Krishnapaksh). 'Hur-Satam' is the day when special dishes as per the individual family ritual or 'reeth' are cooked.

On 'Hur-Athum', the devotees prior to their forced migration used to visit Hari-Parbat Srinagar for night long meditation and Bhajan Kirtan at Chakrishwar and Pokhribal temples. It is on 'Hur-Navum' that womenfolk visit their parental homes. On their return, they bring alongwith them the 'Kangri' (the traditional fire-pot), a pack of salt, '*rotis*' (bread) and some money locally called '*Atagal*' as 'Shivratri Shagun. Next comes 'Dashmi' called 'Dyare-Dahum', which has a special significance for the newly-wed Kashmiri Pandit brides. They return back to their in-laws bringing with them new clothes and 'Hayrath-bhog' in the form of cash and kind. It is on this day that vegetarian or non-vegetarian food are cooked as per the family ritual or 'reeth'. It is followed by 'Gada-Kah' (Phagun Gatapach Kah), wherein fish is cooked as per the family tradition. This day has got tantric significance as per the Hindu mythology. On the following day called 'Vagurbah', a small earthenware pot known as 'Vagur' is installed amidst elaborate rituals in the pooja-room, locally known as '**Vatak-Kuth**'.

Late in the evening after performing 'Vagur Pooja', cooked rice, vegetarian or non-vegetarian dishes depending upon one's individual family 'reeth' or ritual are offered to the 'Vagur'. This day is followed by 'Hayrachi-Truvah' (Triyudashi), which is the auspicious and most sacred day of Mahashivratri. On this day, an elderly lady of the family fills-up the earthen-pitcher designated as '**Vatak-Nout**' with fresh water and a good number of walnuts, usually 101 or 151. This ritual known as 'Vatuk-Barun' is performed before the sun-set. The 'Vatak-Nout' is a symbolic representation of Lord Shiva, while as a smaller earthen-pitcher, locally called 'Choud' placed adjacent to the

'Vatak-Nout' represents the Goddess Parvati. The smaller earthen wares such as 'Sanivari' (two in number), 'Machvari' (2-4 in number) a hollow cone-shaped 'Sanipatul' representing lord Shiva and a 'Dhupzoor' (an earthen dhoopstand) are suitably placed near the 'Vatak-Nout'. In addition to them, two bowl type earthen-wares 'locally known as 'Dhulij' are also placed in close proximity to the 'Choud'. The 'Dhulij', 'Sanivari' and 'Machvari' are believed to represent Bhairvas, 'Gandharvas'- (the celestial musicians) and the other deities of the 'Divine-Barat' (the celestial marriage of Lord Shiva and Parvati).

A small bowl called 'Reshi-Dulij' occupies a special place near the 'Vatak-Nout'. Only cooked rice and milk are offered to it. The 'Nout', 'Choud' and 'Dulij' etc. are referred as 'Vatuk' and are seated on special pedestals of dry grass made in the form of circular rings locally called as 'Aarie'.

The 'Vatuk' is decorated by tying mouli



(narivan) i.e. string of dry grass embellished with marigold flowers and 'beal-pater', which is known as 'Vusur'. Tilak is also applied to 'Vatuk'. Incense, dhoop, camphor and ratandheep form the main ingredients of ritualistic material called 'Vatak Samgri'. Milk and curds and conical sugar preparation called 'Kand' are offered to the 'Vatak-Raz', represented by the 'Nout' amidst elaborate ritualistic pooja and chanting of the holy mantras, collectively known as 'Vatak-Pooja'.

As part of the ritual, special vegetarian or non-vegetarian dishes according to one's family ritual or 'reeth' are offered to the 'Dulij'. The day following 'Hayrath' called 'Shivachaturdashi' is locally known as 'Salam'. Salam is a day of greetings and festivity. On this day, all the family members and near relatives are given pocket-money called 'Hayrath-Kharch' by the head of the family.

During Shivratri days, playing of indoor-game with the sea-shells, locally called 'Haren-gindun' is a usual practice especially among the children. Late in the evening of 'Amavasya' known by the name of 'Doon-Mavas', pooja is performed either on the river bank (Yarbal) or at home as per the family tradition. The practice of performing pooja of walnuts taken-out from the 'Vatak-Nout' called as 'Vatuk Parmozun'.

'Doon-Mavas' is also known as 'Demni-Mavas' as some families (Gourit families) prepare meat preparations in combination with turnip as per their family ritual. It is a usual practice in most of the house-holds, who

perform pooja at the river-banks to allow the head of the family to enter the house only after he promises blessings and boons in the form of health, wealth, education, employment, peace and prosperity to each and every member of the family. The conversation in Kashmiri, which takes place between the head of the family (who is outside the closed door, and senior lady of the house goes like this, *"thuk or dubh-dubh', kous chuv?, Ram Broor 'Kya Heth?, Anna Heth, Dhana-Heth Doarkoth, Aurzoo Heth, Vidya, Kar-bar, Te Sokh Sampdha Heth.'*

Shivratri '*naveed*' in the form of water-soaked walnuts and '*rotis*' is distributed among near and dear ones during the period of 'Doon-Mavas' to Tila-Ashtami, locally known as 'Tila-Aethum', which falls on Phalgun Shuklapaksh Ashtami.

On Tila-Ashtami, a number of earthen oil lit lamps are placed at different places starting from one's home to the river-bank (yarbal) and also one of the oil lamps is made to float on the river with its base seated on grass ring or 'arie'. The day of 'Tila-Ashtami' also signals the end of the severe cold of winter and advent of the pleasant season of spring, locally known as 'Sonth'. On this day, the change-over of season is celebrated by children by burning old fire-pots (Kangris), stuffed with dry grass and tied with long ropes are rotated around in the air, all the time uttering the words of 'Jateen-Tantah'. It marks the final good-bye to the holy festival of Mahashivratri or 'Hayrath'.

अस्मद्रूपसमाविष्टः स्वात्मनाऽऽत्मनिवारणे। शिवः करोतु निजया नमः शक्त्या ततात्मने॥

Let Siva who is my own nature, bow down to his real nature, Universal Siva, through His own Sakti, for the removal of bondage and limitation which is none other than Siva.

(Acharya Somananda, 1.1 Sivadrishti)





- Dr. Archana Koul



"ALMIGHTY SHIVA" The Supreme Power of Universe

We are living under a magical and mysterious universe, impregnated by super natural yet hidden intelligence and subtle energies that have a reach far beyond our human consciousness. Cosmos is a sacred arrangement in itself, which reflects vast and vibrant forces at different levels, be it macro, micro, nano or the vast unending or infinite time-space altogether. Supreme consciousness is hidden and at the same time very apparent and conspicuous; this blend of dualism of our creator is beautifully transformational in nature. This sacred mystery has been codified in many ways in different cultures of the world since the dawn of human species. There are many debates going on between many esoteric groups, including monks, spiritual communities and enunciates of different types. If we closely look at the oldest religion of the world, the great Hinduism and its great traditions including Yoga, one can easily delineate that how spiritual and mysterious unknown realities have been the fundamentals of India's cultural design and the massive civilizational developments.

In Shaivism, "**Shiva**" is considered as the supreme deity having great cosmic mystery in yogic thought and imagery. "**Shiva**" (शिवि) also known as "**Devo Ke Dev Mahadev**" represents the supreme power, energy, soul and the creator of all the creations in this beautiful universe. Shiva is an enigma which prevails throughout all the entities whether animate or inanimate in this world. Shiva epitomizes the whole consciousness which is beyond any space, time,

In Shaivism, "**Shiva**" is considered as the supreme deity having great cosmic mystery in yogic thought and imagery

material and beings. In Shaivism, Shiva is contemplated as the Supreme Being who creates, protects and transforms the universe with the help of Goddess (Shakti) "**Parvati**"; the equal complementary partner of Shiva. Shiva is also known as "**Adiyogi**" which signify the patron god of yoga, meditation and arts. Various attributes of Lord Shiva includes the '**Serpent**' around his neck, the holy river '**Ganga**' flowing from his long hairs, the adorning '**Crescent moon**', the '**Third eye**' on his forehead, the '**Trishula**' (Trident) as his weapon and the '**Damaru**' (drum). "**Nataraja**" (the lord of the cosmic dance of ecstatic dissolution, who consumes the entire universe in the all-pervasive cosmic fire) is the only form of Shiva worshipped in a human figure format, elsewhere he is worshipped in the amnionic form of Lingam by Hindus in India, Nepal and Sri Lanka. Shiva also insinuates three important things i.e. "liberation, auspicious one and final emancipation".

"**Sadhguru**" Jaggi Vasudev Ji of Isha Foundation promulgates that when we say "Shiva," there are two intrinsic aspects that we are referring to. Literal meaning of the word

“Shiva” means, “That which is not.” Even today, modern science is delineating that everything comes from nothing and goes back to nothing. The ground of our existence and the fundamental quality of the cosmos is vast nothingness. Even galaxies only contribute a little bit in the universe. The rest is all vast empty space, which is attributed to "Shiva". That is actually a womb from which every creature is born and everything gets sucked back. Everything in this entire universe comes from Shiva and goes back to Shiva. Albert Einstein equation $E=mc^2$ very well defines the "**Shiva and Shakti**" concept in Hinduism. Shiva forms a combo of cosmic powers where Shiva manifests the cosmic masculine force and Shakti (Parvati) as feminine principle. Shiva is the matter that is spread across all the possible dimension of this limitless space/cosmos whereas the Shakti is the transformation/ metamorphosis of this absolutely abundant matter into energy. In other words, once the matter transforms into energy & energy moulds itself back to create the matter, it becomes a continuous cyclic order of creation & destruction and thus established the concept of "**Ardh-Nareshwar**". Both Shiva and Shakti are equal powers with equal contribution in creating and destroying this universe. The fusion of two is life. It creates life and provides energy. The worship of Shiva and Shakti or the **Ardh-**



Nareshwar; cosmic powers epitomize the natural religion of all the human beings and the entire universe, which always revolves around commemorating these two forces in their manifestations in both the animate and inanimate domain. We can find worshipping this dual mystery in all our native and traditional cultures, and also in the ancient world overall.

Shiva is acknowledged by various names such as Viswanatha (lord of the universe), Trilochana, Mahadeva, Mahasu, Rudra (the fiery one, he is fierce, demanding purification, humility and self-abnegation), Chandrashekhar (who holds the crescent Moon on his head as an ornament and has the power to control the mind), Mahandeo, Dakshinamurti (the enlightened youth who sitting beneath a banyan tree teaches through silence even the most senior of the sages), Mahesha, Maheshvara, Shankara (the giver of boons, he is auspicious, and promotes healing, blessings and abundance), Shambhu, Hara, Devendra (chief of the gods), Neelakanta (the blue-throated deity who can transform poison into bliss), Subhankara, Trilokinatha (lord of the three realms) and Ghrneshwar (lord of compassion), Gangadhara (who holds the Ganga River on his head, allowing the cosmic waters to stream into the Earth).

“**Mahashivratri**”, is considered to be the biggest cosmic and mystic event and is referred as 'the Great Night of Shiva & Shakti' which has both scientific as well as spiritual significance. It is a Hindu festivity which is celebrated and rejoiced by people following Hinduism in India. **Sri Sri Ravi Shankar Ji** says that Mahashivratri is a mystic event which can wake up every particle of your body. This festival moves us towards truth, peace, beauty, equality and generosity which are the ethereal qualities of Shiva. Mahashivratri is a festival in the honor of God Shiva & Goddess Parvati. All devotees of God Shiva and Goddess Parvati stay awake all night on the auspicious night of Shivratri. Hindu temples across the country are decorated with lights and many colourful decorations and people offer long prayers to Shiva Lingam. Wood apple leaves, cold water, honey, milk, white cloth, Khada and black

sesame seeds are offered to the Shiva Lingam on this day as they are believed to be Lord Shiva's favorite whereas long scarf (**Chunni**), Coconut and all the make-up accessories are offered to the Goddess Parvati. Kashmiri people offer Prasad to the Shiv/Shakti and their companions called as "**Ganas**" (**Nandi, Veerabhadra, Bhringi and Chandesvara**) in the form of Walnuts and different types of Vegetarian as well as non-vegetarian Cuisines. They perform poojas, chant Vedic mantras, practice sadhana and meditation. It is the perfect time to celebrate the soul or consciousness within which descends and touches the earth element.

"Adiyogi Shiva statue" (34.3-metre tall)

designed by "**Sadhguru**" at Coimbatore in, Tamil Nadu has been accepted as the "Largest Bust Sculpture" in the world by the Guinness World Records. Sadhguru Ji addresses that the Adiyogi (the first yogi) statue is for inspiring and promoting yoga as Shiva is known as the discoverer of yoga. It's a beautiful place to visit where one can feel the resonance of the cosmic silence, exuberance and mysticism. Chanting various mantras of Shiva will definitely elevate and transcend us to the supreme power.

May Almighty "Shiva" manifest within all of us and remove all our humanly limitations so that the whole world radiates, dazzles and blossoms like a flower!!!

जय माता दी

कश्मीरी कर्मकाण्ड पंडित

लग्न, देवगुण, मेखल, काहनेथर, जन्मदिन, गृहप्रवेश, भूमि पूजा, नवग्रह पूजा, बड़ा हवन, दहिम् कहिम् बहिम्, शिवरात्रि, काल सर्पयोग महामृत्युंजय जप, जन्मपत्री मिलाना एवं देखाना इत्यादि।



संपर्क

शिवदत्त शास्त्री

सेक्टर - 53, गिजोर, नोएडा, नियर कंचनजंगा
मो. - 9711545390/7042087271



- Shibban Khaibri



Pulwama Attack and Fissiparous VOICES

Even if there are few but they are loath to change and go in for remorse even when they watch with their naked eyes massacre of our brave hearts by treachery and satanic deceit, nevertheless how much damage such factious and virtual seditious voices cause to the battle which must enter a decisive phase to an extent in Gandhi Ji's desperate axiom "Do or Die" against wiping Jihadi terror, must be reckoned. The terrorism is getting oxygen and sustenance on account of two things - exploitation of religious feelings and secondly extreme radicalisation and hate, the brainchild of that very country which was established on the basis of glorifying hate, fanaticism, exclusiveness and intolerance which has been causing enormous harm to this country which by nature, essence and belief has always preached and practiced peace, tolerance and encouraged dissent and varied opinions.

We adopted plurality, inclusiveness, respect for and freedom of all religions, co-existence and tolerance and above all - not only guaranteed honour, security and equality before law to all minorities but pursued special economic policies for their progress -- all immediately, after undergoing the pangs, twinges and deep aches of the partition. This writer has all along been writing, and firmly believing that we cannot fairly discuss India post 1946-47 if we do not bring that ugly and horrible partition into focus and reference. In the same way, in respect of Kashmir, we cannot do justice to history and politics and the invincible institution of the "Truth" if we do not bring into focus treacherous raid of savage Kabayalis and plain clothed Pakistani soldiers

sent by Pakistan just immediately after completing its birth of two months to destroy, ravage and partition Jammu and Kashmir. Both these upheavals, catastrophes and tremors were the out come of the recourse to Religion that "We will live separately in the name of religion or as a theocratic country and we want territories in the name of religion". Kashmir is plunged into a deep, dark, deceptive, dull and a dusky well by Pakistan by exploiting religious feelings to the hilt and by polluting the unique culture of Kashmir with its frenzied culture of hate, kill and obscurantism. Why, because they want Kashmir. Why, because it has majority of Muslims. Readers must have seen on TV news footage the dastardly terror attack not only the barbarity and savagery of the terrorists but wide finely constructed roads with zebra coloured edges and two to three storied pucca beautiful residential houses on both sides in that rural area depicting comparative enormous economic progress Kashmir has made as a part of this great country. Compare this level of progress with the other side which not only Pakistanis but many Indian apologists like Kamal Hassan call 'Azad Kashmir', one would really say, "PoK is destitute and a penury". It is another thing that to mislead if not hoodwink and blackmail New Delhi, Kashmir is projected as a backward, non industrialised and poor region where slew of concessions and subsidies are required to be given and taxes not levied at the level of other states. Let spades be called a spades.

Alas, many Kashmiris, especially the youth got entrapped by the mechanisations of Pakistan and accentuating the tragedy, Kashmir centric leaders have been doing the same thing

rather aping the basic philosophy of Pakistan to use the religious card, of course, “apparent” degrees varying. Even after such a dastardly terror attack, Dr. Farooq Abdullah bats for talks “otherwise such attacks would continue”. From 1947 till 1990 and even beyond, who ruled Jammu and Kashmir? No one obviously from New Delhi but Kashmiris only - not only over Kashmir but effectively over two larger regions of Ladakh and Jammu as well without any questions from anywhere. Both these regions kept silent, mum and allowed to be ruled over by a particular section of politicians like a family enterprise. 1990 witnessed the unfortunate start of death, destruction, arson, lawlessness, torture, extortions, and above all pushing out the entire ethnic minority of Kashmir, the Kashmiri Pandits who have more than 5000 years roots in Kashmir.

Practically after 1990, Kashmir headed towards becoming and has virtually become a non-secular and exclusive region within an inclusive and secular country. Agreeably to that extent and in that direction, Pakistan succeeded in its detestable and contemptuous proxy war unleashed in the state. Now it openly has exploded more explicitly into a clash of two civilizations and two cultures. On the one hand, exclusiveness up in “Foreign” arms against the great inclusive India and on the other, religious hatred and intolerance against religious tolerance or secularism of India. It is Pakistan's article of faith as late Z.A. Bhutto had said, “To bleed India with 1000 cuts” that any symbol, sign, institution, or personnel with Indian form, faith and fidelity must be attacked, chased out and killed. Pulwama massacre of February 14 of 40 Indian brave hearts is a startling but brazenly naked demonstration of that belief and faith pursued by Pakistan. Why were they killed with deceit, treachery, artifice and contemptible cowardice and what have the executors of the diabolic plan conceived and planned by Pakistan and Pakistani terror groups, achieved must be pondered over by these so called “Aazadi fighters”. If they continue this devastation even for one thousand years more, still government of any party, any belief and ideology in New Delhi cannot, not even in the least, alter the status of Kashmir, not even the extreme 'liberal,

democrat, secular, freedom lovers' if elected to rule this great country. This fact is known to all including Pakistan, then why spilling blood of innocents and making Kashmir a place of violence and mayhem.

There are, however, “intellectual” and political voices and forces in the country from within who are more dangerous than the open enemies. Giving details thereof is infructuous as they, though brazenly continue with their agenda, and stand fairly exposed. They need to be blacklisted on TV debates as they spread sham of dissent and democracy and thus render disservice to the country. That they can indulge in such luxuries and laxities even in matters of martyrdom of our brave hearts is due to the fact that none from their blood relations choose the courageous and patriotic career of serving the defence forces. Once that is made obligatory and compulsory for all politicians and 'activists' of various hues, they would keep their rhetoric and narratives in check. Rumours made lot of rounds about Kashmiri students 'harassed' without verifications and lot of politics was churned but not a word of caution or advice was given to those few who raised anti national slogans or posted objectionable remarks on social media. It is well known that “rumours are carried by haters, spread by fools and accepted by idiots.”

Robert Kennedy once said, “Has violence ever accomplished anything? What has it ever created? No wrongs have ever been righted by riots and civil disorders. A sniper is only a coward, not a hero and an uncontrolled or uncontrollable mob is only the voice of the madness and not the voice of the people.” This must be borne in mind that violence, bombs, guns and blood spilling have never solved problems, they have instead created more problems. Human anger, passion, sentiment and even retributive response are sensitive by razor edged proportions and that speaks for the entire country of diversities standing as one solid entity against this terror attack - boiling, mourning, resolving, crying but proudly exhibiting resilience. Men, women, children, young, old all did not demand anything else but an end to this violence even if it meant Gandhian “Do or Die”. It is now or never; let it be for some more price for us but the return or the dividend will surely be fairly sufficient enough.



- Brig Anil Gupta



Terror Attack : Challenge by Jihadists

The deadly car bomb suicide attack on a convoy of Central Reserve Police Force (CRPF) near Awantipora in Pulwama claiming the lives of more than 40 troopers and leaving a score of them injured is a rude call to the nation to smell the coffee and accept the fact that militancy in Kashmir has been overtaken by the radical jihadists who want “Talibanisation” of Kashmir. The latest attack is severe of all the attacks so far leading to the highest number of “deaths” in one attack. Kashmir witnessed last such attack in 2001 when three terrorists belonging to Jaish-e-Mohammed carried out an attack on the Jammu & Kashmir State Legislative Assembly complex in Srinagar using a Tata Sumo loaded with explosives ramming into the main gate. 38 civilians and the three suicide bombers were killed in the attack. The next spate of such car bomb attacks was witnessed in 2005 when between June and November three attacks on different targets killing 23 civilian and security forces personnel. Car bomb attacks bear the signature of Taliban-Al Qaeda style of fighting, both are radical jihadist terror groups.

The preferred mode of suicide attacks by terrorists in Kashmir was the attack on the security forces camps termed as “Fidayeen Attack” and ambushes close to the Line of Control (LoC) referred to as “BAT attack”, till the killing of dreaded terrorist Burhan Wani. The reason was obvious. Terrorists and their akas in Pakistan were reluctant to cross the “threshold” fearing loss of popular public support. Till this period, Kashmir was being radicalised. The

There is no doubt that Pakistan continues with its policy of state sponsoring of terrorism and abetting and aiding cross-border terrorism fully embedded with jihadi terror.

aftermath of Burhan Wani killing indicated that the enemy had succeeded in radicalising the Kashmiri society. Large scale public support to the terrorists, increase in stone throwing attacks on the security forces and senseless killings of army men, policemen and civilians not receiving the type of condemnation they deserved were indicators enough to assess that jihadists have overtaken the reins of ongoing movement in Kashmir. The subsequent statements made by Zakir Musa, one time accomplish of Burhan Wani and the present self-styled commander of Al Qaeda-affiliate terrorist organisation Ansar Ghazwatul Hind, ridiculing the Hurriyat leadership and the so-called “Azadi” movement were clear and loud enough to be ignored but ignore we did leading to the

present state.

Despite the reverses suffered by the various “tanzeems” due to the successful intelligence based operations launched by the security forces, the resolve of the jihadists did not dither. Their attacks became more deadly, barbaric and daring. There was a clear divide in the Kashmiri society between the peace-seekers and pro-jihad radicals. While the peace-seekers provided intelligence to the security forces for launching surgical operations against the terrorists, the radicalised supporters of jihadists provided them shelter, food and cover from the security forces by resorting to stone-pelting on security forces involved in anti-terror operations. The modus-operandi of the jihadists bore more and more semblance to ISIS, Al Qaeda and Taliban style of operations.

Kashmiri youth has been lured into jihad by giving a choice between “hell” and “heaven.” “It is an ISI sponsored religious war in Kashmir. It is not a fight for political freedom or choice between India and Pakistan but between heaven and hell,” according to veteran Kashmiri politician Muzzafar Hussain Beig. It is the race to heaven that has brainwashed the Kashmiri youth likes of alleged car bomber Adil alias Waqas Commando of Kakapora, Pulwama that is driving them to resort to such acts. This also explains the fact as to how Jaish has been able to carry out this dastardly attack despite the claim by security forces of virtually eliminating the JeM leadership in Valley including two close relatives of Jaish supremo Masood Azhar. A spurt of sniper attacks on the security forces camps also indicated the aggressive posture adopted by the jihadists but was soon neutralised by the Army through its counter-strategy.

Ironically, the main-stream political leadership of Kashmir which of late has become pro-jihadist is refusing to accept the obvious and continues to harp the same old story of a “political problem” and “mised innocent boys” who need to be dealt with sympathy rather than an iron hand. This attitude of theirs has only emboldened the jihadist. The latest attempt of communal and religious divide of the state by politicking the grant of divisional status to

Ladakh by raising similar demands for Kargil, and Muslim majority districts south of Pir Panjal mischievously referred to as Chenab Valley and Panjal regions. The Governor's administration will have to act firm and quick to douse the fire lit by these forces. It may well become the alibi for spreading the wings of jihadists to these hitherto peaceful areas. The timing of the attack is also worth noting. It not only coincides with the renewed efforts of peace talks with Taliban but also with the heat building up within India in view of the 2019 elections.

The security forces will have to remain alive to the growing jihadist challenge and act swiftly and firmly to counter their new strategy. It is important to note the claim made by JeM that Adil Ahmad was inspired to become a suicide bomber after the Taliban claimed “victory” due to the announcement of American President Trump to reduce the American boot strength in Afghanistan. Any decline in resolute and integrated response by the security forces in Kashmir may lead them to harbour such ideas of presumed “victory” and embolden the jihadists further.

Though, it is too early to get involved in fact finding, many inputs lead to believe that there has been “negligence”. In an active conflict zone where the jihadists are purportedly fighting for the fulfilment of - “Ghazwa-e-Hind”, there is no scope for negligence. Despite the warning issued by the J K Police through their signal dated 08 Feb 2019 and circulation of a video captured from terrorists showing car bomb attack in Afghanistan, there are many questions to be answered about the sanitisation of the area and the efficacy of Road Opening Parties. There is once again a case for reviewing the higher command system of Central Armed Police Forces (CAPFs). The present system of deputing Indian Police Service (IPS) officers to occupy higher ranks has been found wanting on numerous occasions in the past as well. There is a strong case for higher command posts to be occupied by the cadre officers who have gone through the rigours of ground level functioning of their respective forces instead of general cadre IPS officers who lack combat experience.

Since JeM has claimed the attack, involvement of Pakistan is obvious. Another fact that is obvious and unambiguous is that in Pakistan the reins of the government are firmly in the hands of notorious triad of Mullah-Military-Militants with ISI and terrorists ruling the roost and calling the shots. The so-called peace gestures of their Prime Minister and the Army Chief are only a smoke-screen to their real intents. India should not fall prey to the trap laid by the triad in form of opening the Kartarpur Corridor by using their puppet Imran Khan.

There is no doubt that Pakistan continues with its policy of state sponsoring of terrorism and abetting and aiding cross-border terrorism fully embedded with jihadi terror. The reduction of American boots will provide ISI the additional strength of Taliban and other Afghan specific jihadist terrorists to be employed against India. Pakistan has been temporarily able

to tide over the economic crisis due to the hidden Chinese support and magnanimity of its Muslim friends. This has further emboldened the country to support jihadists and use them to implement their anti-India policy. How much effect the government's decision to withdraw "most favoured nation" status to Pakistan will have, only time will tell? Nevertheless, immediate response will be of playing a "victim hood" card and further generate anti-India hysteria. The government of India will have to use its diplomatic strength and international good will to designate Pakistan as a "terror state." The nation needs to unite to counter the jihadist challenge.

(The author is a Jammu based political commentator, columnist, security and strategic analyst. The views expressed are entirely personal. He can be contacted at anil5457@gmail.com)

प. मनोज शास्त्री



9911853256

कश्मीरी कर्मकाण्ड पद्धति

लग्न-देवगुन, मेखल, काहनेथर, जन्मदिन, गृहप्रवेश,
भूमि पूजन, नवग्रह पूजा, बडा हवन, दहिम्, कहिम्, बहिम्,
शिवरात्रि, कालसर्पयोग, महामृत्युञ्जय जप,
जन्मपत्री मिलाना एवं देखना इत्यादि।

कश्मीरी सेवक समाज, शारिका भवन, सैक्टर-17, फरीदाबाद



- Surendra Munshi



What is to Be Done?

The recent terrorist attack on a CRPF convoy in the Pulwama district of Jammu & Kashmir followed by the surgical strike by the Indian Air Force which destroyed Jaish-e-Mohammed terror camps across the Line of Control (LoC) show once again how volatile the situation in Jammu and Kashmir is and how it threatens peace not only in that state but also in the entire sub-continent. Pakistan uses terror as a state policy and as argued strongly by the American scholar Christine Fair in her book *Fighting to the End: The Pakistan Army's Way of War* (2014) it is the army that dominates the Pakistani state. This army is engaged in a bitter rivalry with India with a dual objective of redrawing the maps in Kashmir and to resist the rise of India. The audacious Pulwama attack, as she has just noted, was meant to regain the initiative in the deadly game of terrorism. All sane persons can only hope the conflict started with the Pulwama attack does not escalate into a major armed confrontation between India and Pakistan, for a war between two states, especially with nuclear capabilities, cannot be good, especially for the common people.

The unresolved Kashmir problem affects different groups in different ways. I am concerned here with the peculiar condition of our community which has weathered many attacks. My concern is not addressed to a particular event, no matter how grave, but to our existential problem of long standing.

When I consider what our community has gone through ever since we were uprooted from Kashmir about thirty years ago, I feel anguish at the suffering of the men, women, and children

**Kashmiri Hindus have
struggled and survived with
their own efforts.**

who had to leave their homes and live as refugees in their own country. I also feel proud at the manner in which this upheaval was faced by them. I hear remarkable stories of how new life stories were created under challenging circumstances. Further, I must admit that apart from anguish and pride I feel concern for our survival. This concern for our survival relates to not our survival as individuals but our survival as a community.

Kashmiri Hindus have struggled and survived with their own efforts. In fact, there are many persons, men and women, who have done remarkably well in their chosen fields both in India and abroad. This does not assure me that we are safe as a community, for to survive as individuals is different from surviving as a community. When I consider our condition of being uprooted from our native soil, it is not unreasonable to fear that we may remain Kashmiri in name only and that too not for long.

It is common to see that our children are losing contact with our language. While I appreciate that proficiency in English and Hindi is being acquired, it does not have to be normally at the cost of one's own mother tongue. Bengali children, for example, learn English and increasingly learn to understand and speak

Hindi but they speak as a rule Bengali as well. When a Kashmiri child is brought up in an environment where Kashmiri is not spoken, it becomes a different situation and creates difficulties. Further, with marriages taking place across communities, it is not uncommon to see mothers coming from backgrounds other than Kashmiri and thus changing the meaning of one's mother tongue.

Our festivals are losing significance. It is not easy to explain to our children, for example, what *khetchi maavaso kaav punim* means. Kashmir Sabhas across the country are trying their best to observe *herath* and *navreh*, but these festivals are observed by necessity in gatherings within non-native contexts. Can our gods and goddesses mean the same to our children without the benefit of Tulmul and Hari Parvat? To survive as a community, we need strong networks which modern technology facilitates across long distances. We also need to be rooted in a place. Just like a plant, we cannot survive without soil. This does not mean all of us have to return to our homeland. So long as we have a homeland where we are located, we can be spread all over the world like any modern community. In fact, those of us who live outside can contribute to the development of our homeland in different ways and in turn be sustained by it culturally and in other ways.

This brings me to the issue of our return to our homeland. We have a right to live in our homeland with security and dignity. There is no point in being offered a return in a token fashion when conditions of security and dignity are not ensured. Above all, we need to ask ourselves whether we may assume normalcy when our state has been shaken and is still being shaken by violence and the old social fabric has been torn. Can we ignore factors which led to the violence in the first place? Thus, a return to our homeland is intimately connected with the resolution of the conflict in our state. Kashmiri Hindus have a double task: to secure a return to their homeland and to contribute to the resolution of the conflict. There can be no return unless there is a resolution of the conflict.

On the issue of our return to our homeland,

we need to see our situation with clarity. Certain problems of terminology are important and need to be addressed first. Kashmiri Hindus are often described as migrants and their physical movement as migration. This is a nomenclature which we should not accept. We are not migrants who left their homeland voluntarily for a better future but those who were forced through an organised effort to leave en bloc under threat, especially after the night of January 19, 1990. I have often heard of this movement described as exodus. This is also not the right word. Though exodus does mean many people leaving a place at the same time which is what happened, in the common expression exodus does not carry the connotation of coercion. Besides, in the Biblical sense, the exodus refers to the story of Israelites going away under the leadership of Moses from the adopted land of ancient Egypt which had become oppressive to the promised land of Israel. Kashmiri Hindus did not leave an adopted land but their own ancient land, nor did they leave for a promised land. They left under coercion. What happened was a simple case of enforced exist.

Nor do, strictly speaking, the words exiles or refugees apply to us, for exiles are those who are forced, or may have even chosen, to live away from their own countries and refugees are clearly persons who have been forced to leave their countries due to wars and similar conditions. The critical point of difference is being forced to leave one's country.

So, what is the right term for us? We were forced to leave our homes but we are still living in our country, in a different part of our country or state. We could be described as refugees in our own country, and that is what we are indeed. We can describe ourselves as internal refugees or more technically as internally displaced persons. The legal definition of refugees excludes the possibility of including persons forced to leave their homes but still living within the borders of their country. Internally displaced persons, on the other hand, are persons who are forced to flee their homes or places of habitual residence, particularly due to violence, and who have not crossed the borders of their country. Though the term internally

displaced persons (IDPs) does not carry internationally the same legal status as refugees, the term has acquired sufficient recognition. Indeed, it can be argued that Kashmiri Hindus constitute an important IDP group in India.

The other term that we need to consider is the one that is close to our hearts - Kashmiri Pandits. We take pride in being called Kashmiri Pandits. While feeling proud, we must ask ourselves whether being called Kashmiri Pandits has come at the cost of the sympathy of our countrymen. Hardly anyone knows that, due to the peculiarity of the history of Kashmir, all Kashmiri Hindus are Kashmiri Pandits. When people think of us in the rest of the country as Kashmiri Pandits they think of us as Brahmins to the exclusion of other Kashmiri Hindus. Thus, our problems do not appear as the problems of all Kashmiri Hindus. Combined with the term migration, the news that Kashmiri Pandits have migrated to Jammu does not convey the reality of an entire community of Kashmiri Hindus being forced to flee their homes. Well, if Kashmiri Pandits have migrated, one may think, it must be for their betterment and this does not apply to all Kashmiri Hindus. Combine this possible view with the prejudice against Brahmins in some parts of India and one starts to realise the reason why a singular event in the history of India when an entire community had to leave its homeland and become refugee in its own country did not attract much attention. We must realise that calling ourselves Kashmiri Hindus does not take away from us the right to call ourselves Kashmiri Pandits. Just as a Bengali can be Hindu and then a Brahmin, the caste identity being a part of his religious identity, so a Kashmiri Pandit is first Kashmiri Hindu and then Kashmiri Pandit. If it is accepted, we must call ourselves Kashmiri Hindus or Kashmiri Pandits depending on the context.

Having dealt with some terminological problems, I wish to consider an important point about our political strategy. I have often heard that political parties do not give us importance due to our small number. This is true. Indeed, even our small number gets diluted by our dispersal all over the country and beyond. To

form a political party in this situation as was once planned is not the right way for us. We need to act as a pressure group, capitalising on our strength of intellect and influence.

Among all our strengths, it must be added, the capacity to come together and operate as a cohesive group is not one of them. We are all generals without an army, each giving orders which others dispute on the ground of equal, nay superior, status. It is a wonder how our samitis and samaj function in a community which generally displays such attitudes. They are to be complimented for achieving what they have achieved, but much more is needed and possible. Isn't it time for us to review our situation and consider the need for unity?

What is urgently needed is for a small number of Kashmiri Hindus from different parts of the country and abroad to come together, maintaining as far as possible gender and generational parity, and engage in sincere brainstorming to consider these and other issues. More than one such session can be organised through different initiatives in different cities and the outcomes shared through brief reports. We need to form a clear articulation on what is in our interest and how it is to be achieved. Our case for return is simple and should not be compromised - we are the original inhabitants of Kashmir, a place we call *mouj Kashir*, mother Kashmir, with which is related our history, religion, culture, and identity.

I must turn to the other issue. I have mentioned earlier that we must secure our return to our homeland and at the same time contribute to the resolution of the conflict in our state. We are a peace loving people engaged in our respective occupational activities with concern for the advancement of our children. This attitude, our strong point, needs to be advanced and also extended to our troubled state. We cannot but wish peace by temperament and by the need of the present situation. If we want peace, we are not far from peaceful coexistence. So, we need to find ways and means of peaceful coexistence which cannot be achieved unless all concerned recognise the right to live in one's homeland with security and dignity as much for oneself as for others. Kashmiri Hindus must find

Kashmiri Hindus have a double task : to secure a return to their homeland and to contribute to the resolution of the conflict.

ways of ensuring the right to live in their homeland with security and dignity within the framework of this right applying to all. Meanwhile, we have a responsibility to preserve our identity with all our resources and also to be responsive to those in the community who need our support in different ways.

We must do our homework properly with reason and compassion. We need to think for ourselves and in doing so we cannot make progress unless we think of others. If goodwill is

created among the right-minded persons from all communities, especially the young generation, I feel we may be on our way to finding solutions which will put the suffering of all behind us. In any effort at directed social change we need to create ideas and ensure that they find their proper carriers, persons and groups who will take them forward, for their realisation. So, in short, we need to generate meaningful ideas and build supportive connections.

To be born on this earth is to be born in heaven as Jim Lovell, the Apollo astronaut, felt on seeing the planet Earth rise over the horizon of the moon; to be born in our state is doubly so. If we have turned our state of Jammu & Kashmir into a veritable hell, it is for us to recover the lost ground and progress maintaining the beauty and balance of the place.

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- Sarah Louise Gates



Legacy of Kashmiri Pandits & Terrorism

Thank you, to the editor of Naad, Sunil Raina Rajanaka for inviting me to make a short article. The legacy of Kashmir Pandits, their spiritual and cultural heritage are fast becoming a major contribution to humanity at large. Due to my PhD studies into Kashmir Shaivism through the lens of ecocritical theory, I have become a devotee of Swami Laksmanjoo, after reading his works and listening to most recordings. My visit to Ishwar Ashram in 2014 opened my eyes to Kashmir Pandit life as internally displaced persons. It is with heavy heart that I first learned that my friends were exiled from their homes after decades of relentless militant separatism. As part of the spiritual family of Swami Laksmanjoo, it hurts to know of the many desecrations of temples, the personal accounts of jihadist terror, and to see that somewhere in the flourishing of these teachings around the world today, that the astute and powerful voices of the Pandit community have been effectively silenced by the world's media, the truth maligned by governance, "experts" and journalists alike. This pattern continues after Pulwama with one-sided or biased narratives appearing in international reports. Hindus around the world are hopeful this turn of events will demonstrate the unity and strength of India in the face of global attempts to diminish it. From my critical readings there is much misunderstanding around the world of Hinduism and Indian culture which, if read through inconsistent lenses leads to false impressions. It is impossible to know the pain

The legacy of Kashmir Pandits, their spiritual and cultural heritage are fast becoming a major contribution to humanity at large.

and frustration that the community must feel, although there is also a collective sense of hope that the government will tackle issues consistently to Dharma.

The ongoing conflict is a matter for serious international concern as it can be seen as a litmus test of our collective future: world peace or world war. Between these two possibilities we have the opportunity to listen to the world renowned intellectuals who are the indigenous traditional custodians of Kashmir. The integration of Kashmir back into the full legal and constitutional domain of India is argued to bring unity and a chance to decentralise the influence of terrorist ideology. It is critical that we in the west, and outside the community, take the advice of the learned, rather than those who make simplistic short term analyses of this long standing, centuries old attempt at colonisation of India. Kashmir Pandits, like all communities have mixed responses to militant separatists. Although they are not always in agreement on the details, Kashmir Pandits have a common goal, one which cannot ever be attained if there is a

nuclear war in the Valley. The attack at Pulwama brought forward international support for India, including from our Foreign Affairs Minister, Australian politicians and the Indian diaspora here. It is my wish in this lifetime, to share in the joy of what looks to become an inevitable victory over darkness. But as Rakesh Kaul cited at the recent GKPD, Kashmir Pandit conclave: “there are miles to go before we sleep”.

Until Pulwama, international coverage of the issues was scarce. Now, even with attention on the historic separatist insurgency, media portrayal is often misleading, cast in sympathetic terms toward the insurgents. It fails to acknowledge correctly the ethnic cleansing as genocide. Muzzafar Baig at the Kashmir Pandit “right the wrongs” conclave admitted for the first time, on the record, that in legal terms, an ethnic cleansing and genocide had occurred. Formal recognition of the status of Kashmir Pandits as internally displaced persons due to ethnic cleansing and genocide will enable forward progress on political and social fronts. Today terms like “disputed territory” blur the reality that Kashmir has never been a territory subject to dispute with Pakistan which was until 1947 part of India. Article 370 was never intended to be permanent and has become an opportunity for a mono cultural enclave to exclude the wider diversity of Indian society from its borders. Article 35A prevents reclamation or sale of Kashmir Pandit property and rights to abide as citizens of Kashmir rather than “migrants”. The status of Kashmir Pandits as migrants prevents access to special consideration and services for minorities. It is also a case of demographic reversal from the rest of India, where Muslims are a minority and Hindus majority. This is largely omitted from media reports that tend to favour minorities. If these basic facts are overlooked it is impossible for international readers to comprehend the gravity and truth of the situation in order to make critical analysis of fake news.

The neo-colonisation of cultural appropriation in Kashmir Shaivism has moved authority from the traditions into the hands of academics who are not practitioners and into Yoga centres around the world who do not return their support for the Kashmir Pandit community.

The lineage of teachings which is drawn on to support many of these schools goes back to the influence of Swami Lakshmanjoo's teachings, who taught but did not initiate into the lineage, other Gurus from India and the west. These are listed on the Ishwar Ashram website. Without him other Gurus would most likely not have heard of the teachings. Whilst Kashmir Pandits had turned their minds toward conquering jihad last month, an application to trademark the term Trika was noticed and thankfully withdrawn by dialogue. It seems everywhere I turn there are those who speak highly of Abhinava gupta, of the correlation between quantum physics and his teachings on consciousness and Spanda, and yet forgotten are those who carry that tradition of this living knowledge which arose etched into a stone from the Valley of Kashmir. I have read disputations with scant evidence and logic about the authenticity of this lineage from leading scholars, even that it has died out with the passing of Swami Laksmanjoo. Aside from the tradition not requiring an unbroken lineage of initiates for practitioners to attain shaktipat from Lord Shiva and for it to be internally consistent to the teachings of Sri Abhinavagupta, from my engagement with Kashmir Pandits and the disciples of Swami Laksmanjoo, it is evident this tradition is alive and well following Swamiji's clear instructions. The myth only serves to perpetuate the bizarre idea that others who are not practitioners of this tradition, or without direct links to the lineage, should step in to 'preserve' the teachings on behalf of, without any consultation with, the main cultural custodians and in discordance to what they call the last great Shaiva master's wishes. Due to the work of John and Denise Hughes we are able to find in Swamiji's teachings sufficient spiritual means to attain our goal even as he resides in the state of Parabhairava. Those who devote to him will feel his guidance and support.

Another myth is that Kashmir Pandits as a race are on the brink of extinction. I heard this from Muzzafar Baig during the recent Kashmir Pandit conclave “Right the Wrongs”. This trope is familiar. As an Australian growing up amid the two worlds of Aboriginal and settler colonists, the denial, minimisation and fabrications of colonial rulers are now known to

It seems everywhere I turn there are those who speak highly of Abhinava gupta, of the correlation between quantum physics and his teachings on consciousness

have been a failed self-fulfilling prophesy. We have discovered that you cannot breed out, dispossess, or break the spirit of first peoples no matter how many times the false narrative is repeated and no matter what terror is unleashed upon them. Sadly, there are many parallels between the centuries long struggle in Kashmir against Abrahamic oppressors and what first peoples went through here. There are commonalities of the experience of neocolonisation too. As a Yoga teacher I have watched closely the neocolonisation of this sphere of Traditional Knowledge by neoliberal free choices paradigms that would have living teachings diluted, fragmented, productivised and commoditised at the expense of real knowledge holders. But between the two sets of colonial experience, there are just as many differences. Kashmir Pandits are for one, a single cohesive people not a set of over 200 language groups or nations which can be more easily fractured and divided. Further the violence of the colonists is of a different order of magnitude and over three times the duration in Kashmir, albeit with intermittent peace due to Hindus already conquering Islamic colonists six times.

It is therefore all the more remarkable and testament to the power and veracity of Kashmir Pandit principles that during the period of exile and since, despite intense provocation, not one case can be shown where they have picked up guns or retaliated violently against their oppressors. This is not because Kashmir Pandits were weak, or that they were practicing the Gandhian model of post-colonial ahimsa, but as Rakesh Kaul explained, they believed that society should be civil. This approach explains how this cradle of Vedic and Tantric civilisation has nourished Hindu thought and culture, for at least the past five thousand years. Abhinava gupta studied the existing canon of literature

closely and has commented on texts like the Paramarthasara and the Bhagavad Gita, allowing us to understand the inner meanings from a Trika viewpoint. Here I would like to make a brief analysis of the conflict between India and Pakistan played out in Kashmir through the lens of Swami ji's model of yama and niyama combined with a verse of his edition of the Bhagavad Gita.

In Self Realisation in Kashmir Shaivism, John Hughes tells his story of when he took a lamb for slaughter to feed a local gathering. Swami ji, having learned of this slaughter was awake all night empathising with the lamb. He could not sleep for feeling the pain of this creature killed for 'taste'. The outline of ahimsa in Swamiji's texts discusses killing animals to illustrate his point that all those involved, whether by omission or commission, in the chain of animal slaughter, are accountable to a crime with lifetimes of penalties. Reading the accounts of Kashmir Pandit ethnic cleansing it is easy to apply this concept to the slaughter of human beings. That each person in the chain of production of animals in Swamiji's eyes, unless they actively opposed slaughtering animals, was accountable for that creature's suffering, each person in this global society who does not actively oppose the slaughter of human beings in Kashmir are also accountable. From the accounts of Naad journal it is evident that Kashmir Pandits were treated far worse than halal meat.

When conducting relationships, Swami ji, in his Bhagavad Gita reminds us that all beings, no matter what they have done are at the same time Parabhairava and are to be treated with friendliness. The feeling of love should apply to all beings but we should not become a slave to love, whether of kith or kin. Non-violence means not harming people in subtle ways, by shrill, offensive or coarse speech, and it means not hurting them physically. I cannot say I have

perfected Swamiji's teachings although they are always with me, reminding me to monitor my language and tone. Everyday language however bears little comparison to Kashmiri Muslims with their loudspeaker and newspaper threats to kill those who would not convert. There is no doubt the level of violence committed against Kashmir Pandits according to Swamiji's Bhagavad Gita and yamas and niyamas would make jihadists sinners beyond all measure.

When speaking Swami ji tells us to be direct, not to say things to hurt or offend but to speak truthfully on matters of concern. And in the case of animal slaughter, we should actively denounce it. This does not however, mean attacking the person who has committed the offense, nor speaking of them in a derogatory manner which would provoke their anger. It does mean refusing to be silenced. This is where my analysis from Swamiji's teachings has to end since I was not present and have not read his personal response to the insurgency. For this we have to refer to the Bhagavad Gita in general where Lord Krishna has made Arjuna go to battle because it is his Swadharma to do so. The battleground is the site for Lord Krishna's teachings and not a clean, aesthetically beautiful ashram or yoga centre. In our system we have virasadhaka. These are spiritual warriors but they are not kshatriya like Arjuna who has to fight in real life against two sides who each contain his loved ones, teachers and relatives. The choice is to be given an army or to fight letting Lord Krishna guide his chariot. This trope has been popularised as the path of Karma Yoga, perfect Ishwara Pranidhana, surrendering the fruits of one's actions to the divine. Kashmir Shaivites would take it further and make each thought, breath, action, sense perception, everything, offerings to Lord Shiva. However, there is a level of understanding that Abhinava gupta adds to explain how Arjuna breaks these codes of conduct without creating karma. A person who is perfectly surrendered to the divine does not accrue karma because they are not identified via ahamkara with the individual self. It is not their own personal will, but that of the divine which operates through them as jivan

mukti. This attainment therefore precludes ordinary people who are not self-realised from acting outside their personal dharma because for them, they are still identified with the body.

This verse (Swami Lakshmanjoo, Bhagavad Gita, Ch. 7: 326) puts it into perspective :

**namām duṣkṛti nomūḍhāḥ prapadyan
tenarā dhamāḥ/
māyayā pahr̥tajñān āśuram bhāvamā
śrītaḥ //15//**

Those who are, on the contrary, mūḍhāḥ (mūḍhāḥ means those who are duffers), duṣkṛtina (who are sinners), narādhamāḥ (who are degraded souls), those namāṁprapadyante, they don't take refuge in Me who is Parabhairava. Māyayāpahr̥tajñānā, on the contrary, māya has extracted all of the wealth from them. Āsurambhāvamāśrītaḥ, they have become āsuras (demons).

This explains why the Pandits of Kashmir did not take up weapons to fight back against the jihadists, not only because they were outnumbered and peaceful, but because as Pandits, it is not their swadharma to be kshatriyas. To do so would mean failing to properly take refuge in Parabhairava and to become demons themselves. Their swadharma is to fight in the way that Swamiji fought, and that is by speaking out, opposing and using their intellects to educate and to lobby for a diplomatic political solution. Leading intellectuals formulated a solution called Margdarshan shortly after the exile. The Modi government has agreed in principle to all Kashmir Pandit claims. In this climate where words are dominated by the asuras rather than Brahmins, there is more we can all do to assert our opposition to the violence committed by those who are not acting in accord with dharma. If we are urged to oppose the killing of animals by Swamiji, then we should be actively opposed to the killings of Kashmir Pandits. This would return international attention to the real cause of the problem and resolve what has become a case summed up neatly by the above verse.

(The writer is based in Australia and is following teachings of Kashmir Shaivism)



- Prof. Ashok Aima



Black Night on Road Side

I joined Degree college Udhampur on 4th of November 1989 on a routine transfer from Srinagar. I tried my level best to avert this transfer for I would never like to leave Kashmir my homeland. I could not get it cancelled but to leave Kashmir for my new place of posting. Degree College is on hillock which made me melancholic for I had to ride the height. After joining college formally, then teaching the student for a period or two I left college for my new home. As I was climbing down the Hillock, a strange feeling overwhelmed me. I said to myself, "why Mother Goddess has send me away from my cool and beautiful land and from my people. All are there, my friends, my kith and kin, only I am out of the place which I loved the most.

Later, in December 1989 just after a month I brought my family to Udhampur and got my children admitted in the prestigious Army School, Northern Command after making a huge effort, as civilians were not admitted in this school. After a week's time I brought my parents and my sister to Udhampur, hoping that they will get relief from harsh winter of Kashmir. Everything was peaceful and things were smooth in Kashmir except occasional bomb blasts and selective killings of both Muslims and Hindus. It would scare us but we all went on. The day I reached Srinagar from Udhampur to take my parents, I came down from the bus that carried me from Udhampur near India Coffee house, Residency Road Srinagar. I joined my friends for coffee. We talked on uprising in the valley, on literature and Science. We all agreed that the mighty state of India will finish militancy in few weeks. Peace will return soon. From coffee house, I and some of my friends

went straight to the famous Ahdhoo's restaurant my favorite place of eating. We had delicious Kababs, tempting Chicken pattee and Pineapple pastry. And then I went home walking taking the route via Habba Kadal to Balgarden.

Then came the night of 19th January 1990 as bolt from blue. Thousands and thousands of Muslims all men, women, children came on the streets demanding "Azadi". Loud speakers roared from the top of Mosques, slogan were "Ham kya chatey Azadi", "Yaha kya chalega Nizam Mustafa". We want Azadi with Kashmir Pandit ladies and without Kashmir Pandit Men. The state of India & the state of J & K appeared spineless. My brother's son who was six years old shivered with panic for he had a pack of cards in his pocket and believed that these slogan shouting muslims will catch him for keeping the cards. Kashmiri Pandits got frightened and tried to seek help telling on phone (who had the connections) to the representative of Government but nobody responded. The morning of 20th January KP started leaving their home and hearth to save their life and home. Exodus started, random killing of KP started. It was senseless but well thought plan to scare KP's so that Kashmir is Islamized. Some days after, in the lanes of Udhampur, I saw my friend who had come from Srinagar along with eight young girls, daughters of his cousin and friends for safety to his brother's residence as they were already living in Udhampur.

At home my father who was keeping watch on regular news filtering in from Kashmir got panicked as the rest of our extended family were living in Srinagar (my two brothers and their families). One day I went to TCP Udhampur,

and what I saw was KP's coming in droves in taxis, buses and trucks, all were coming from valley. It was a horrible sight and unbearable. I thought to myself "what has happened overnight, was it a planned scare and we were not aware of it". Meanwhile the panic in our house grew for my brothers did not agree to migrate (for that is not the solutions they argued and how and where could they live). One day my father directed them to lock the house and come immediately. They reached Udhampur after great persuasion. They had booked a full bus and when in the morning they had to leave, some militants were near our house. They left from the back door which was falling on the other road. They kept their hands on the chest till they reached Jawahar Tunnel. It was miserable for all of them. The house owner where I lived was a shopkeeper, made one more floor available for my brothers (It was a three storied house). One floor I was already occupying. He huddled his entire family in the middle floor. He was a great man (No more alive). I would express my gratitude to him for this extraordinary help to which he would reply "Ronak lagey hay". He mixed with us and we were comfortable. A great Dogra, a shopkeeper but carried wisdom of a thinker. He felt our pain. After some days my Mamaji and his family came in the dead of night from Srinagar. My house owner allowed their entry but I could see grin on his face. We had no option but to pocket his displeasure.

One night around 10 pm when I was at TCP helping my community members in my humble way, I spotted my bosom friend on the street with his wife and his two children. They were carrying a briefcase only, clearly confused and nervous. We hugged each other and wept. I asked him, "where are you going." His reply was, 'I dont know'. He was wearing a suit and necktie. All were dressed in elegant way. Perhaps he could not decide the clothes to wear for he had left with the fear and panic. He wore the best dress he had, thinking he is taking that along when all his other valuables were left open of home. There was no place he could go. He knew that I am at Udhampur and had decided to trace me around for help. I could not take them to my rented house. Perhaps the house owner would refuse, for his house was already overcrowded.

He refused to accommodate them when I prayed for help. He was right to do so. Already 'We were twenty six people living in his house. I got nervous at what to do. Finally I brought a big bed sheet from home and spread it on the space around a closed shop. In sometime I brought food, water etc. from home. The street lamp was there spreading light on all of us. They were hungry and ate the food. We kept silent for a long time.

Nothing could get communicated. The children were exhausted and fell asleep. The silence was killing. In sometime his wife also slept. My friend advised me to go home. I replied, 'How is that possible when you are on street'. Hours of silence followed and my friend also slept. I got depressed and realized the futility of life. My friend had big spacious house in Srinagar and now sleeping on street. I kept awake for whole of the night. I was wondering as how to tackle the problem. They needed a room & kitchen to live in. In the morning me and my friend started searching for accommodation. There was no success. I kept on assuring my friend, "Don't worry , something good will come." I kept on searching. We went here and there on my scooter. I felt desperate as how they will spend the next night. We sat on tea shop, brooding and exhausted. Suddenly a young man stood in front of me and perhaps could read my face. He asked me "Sir why are you looking very sad, us when I never see you like this". I explained the whole problem to him. He was touched to the extent that he offered his home for my friend. I thanked him and accepted the offer. They made a room available and small covered space as kitchen.

We got happy as if a treasure was found. Some bedding utensils and stove was arranged. The young man was my student in the college. I could not identify him at first. Days went on. Better accommodation became available. The earlier night was a **Black Night**. The Children were admitted in the School. Things came to some normalcy. Children worked hard. Studied well and the parents took huge care. Both the children live in Pune now, working as IT professionals. They own nice flats and father enjoys a retired life.



- Subrat Saraf



Deterioration of Our Remnants in the Valley

Kashmir, every time the word comes across my ears, a series of flashbacks run through the screen of my mind. It is these flashbacks in varied hues that have been long running in the mind of every Kashmiri Pandit since 1990, a year that well projects itself as a milestone in the history of Kashmiri Pandits marking their seventh exodus from their Homeland while uprooting them from their ancestral homes, lands and hearth.

Apart from an immense desire to go back to my roots permanently, I always make sure to visit Kashmir as a tourist whenever time permits me to do so. Recently, I went to Kashmir for a couple of days. It was a great yet painful visit, as it was in 2014, when I went to Kashmir for the first time after the 1990 exodus. In this time bound visit, I ensured to visit my Matamal (Mother's family) ex-house at Barbarshah, which will, forever remain the lullaby of my childhood, Martand temple and its ruins at Matan Anantnag, Manasbal shrine, Mata Maharaegnaya temple Tulmul, PradimanPeeth at Haeriparbat, Zeeshta Temple Zeethyar and The Mughal gardens. In spite of being my ancestral land for more than 5000 years, I had to make my stay at the Dal Lake in the houseboat.

On the day one, I travelled to Anantnag and Pehalgam. The driver drove the car through the villages and towns of Anantnag. Many a times, it made its way through the abandoned, crumbling houses of Pandits and dust-clad, deteriorating street-point temples. The village Matan gave the most painful look, as it had an overwhelming population of Pandits prior to 1990 exodus. Grand multi-storeyed houses bereft of their doors and windows, and their slipped off tin roofs, few of them burnt could clearly signal me

It seemed the doors of our own homes had been locked from inside by the cruel hands of fanaticism, barring our entry since 1990.

the end of an era, that is going to complete 30 years soon. I requested the driver to go slow while I catch it all in my camera. But, he would not listen and drove speedily. It seemed the doors of our own homes had been locked from inside by the cruel hands of fanaticism, barring our entry since 1990. We have been knocking the doors from outside since then, but there seems no response...! The grand ruins of Martand Temple at the hillock were mesmerising. Applauds to the King Lalitaditya, who would have left no stone unturned to make that temple no less than a wonder of ancient times. How tough would it have been for the foreign rulers of Kashmir during the medieval times to destroy it to its current state.

On the second day, I travelled to the ancient shrine at Maanasbal situated close to the Maanasbal Lake. The shrine now projects itself as a holy spring of ice-cold fresh water centered by a submerged ancient temple with its pyramid shaped roof visible above the water level. At once, I could see two local boys seated on the platform with their chappals clad feet immersed in the holy spring. The Holy Spring although crystal clear had been slightly polluted. Wrappers, plastics etc could be seen trapped in between the stones and the mud at the bed of the spring. I requested the young boys to remove their chappals and in response they flattered...! I

left the place at once. Of course, what value my words could hold to them. I went further to visit Maharaegnya Temple at Tulmul, Zeeshta Devi Temple at Zeethyar and Sharika Devi at Haeriparbat. While travelling to Tulmul and Haeriparbat amidst villages and towns, tens of hundreds of houses of Pandits could be seen - few intact with their weathered windows and doors, few crumbled, few ready to crumble, few been turned into dumping sites and the remaining few as now dens for stray dogs and cows. A large section of Pandit families after migration had to sell away their properties for peanuts during late 90s to support themselves financially and so many of such properties were being used as business establishments by their current owners - the ground floor as shops and the windows of floors above shattered and getting weathered and eaten by termites with time. While I passed through every such house, my soul searched for my childhood, the relations that are now lost in the wilderness of time and tide, the ethnic culture that is now at the verge of extinction and our belongings that were left behind in our home we were forced to leave forever and ever.

On the third day, I went to my mother's ex-house at Barbarshah. With shirking permission, I made entry into the house while introducing myself. The house was rented out to different tenants. The occupants welcomed me and I spent around 30 minutes in the house I could no more call mine. The kitchen had been converted into a room. The Staircase reaching out to all rooms above, over which I used to rejoice playfully was now a common walk-space for tenants. I wondered...what happened to my toys that were left here?...What happened to the large rice urn that was kept in the Vuz...? What happened to the numerous books that were kept in the tower room...? The room of my grandmother was now a tailor shop. The inbuilt wooden wardrobe was intact with its mirror and handle. I looked down the windows and a few memories of yesteryears got brushed up. The ancestral house in the same compound no more stood and it was a land for vegetation now. With weird feelings, I left the house and made a walk into the street ahead. All the Pandit houses in the locality gave a deserted look. The next door neighbouring palace type house of a Pandit famous as Thass mansion looked

occupied. I entered inside as I was told that a member of that family still occupies a room in the palace. I saw an elderly woman with Ath hanging down her ears peeping down the window after hearing the sound of the entrance gate. She guided me the way up and I spent few minutes there. She was an acquaintance of the Thass Family.

After walking out from the street, I moved towards the bridge over the Vitasta river. All of a sudden, my eyes fell on a structure under a Chinar tree at the side of the bridge. The structure just gave the look of a slipped tin roof covered with numerous fallen off leaves with a pyramid type structure protruding out atop. My emotions started shrinking. "Why it looks like a temple?...No..it cant be a temple....A temple cannot meet such a painful end....What it could be...?", I thought. I went a few steps ahead towards the structure. I could now see heaps of garbage under and around the structure of which the wooden wall was now visible and the other side of the structure was hidden by caved in mud and garbage. "Oh! It is a place to dump garbage...", I wondered. I tilted my body and peeped inside. A shockwave went through my body. It was a Shivling there. Yes, it was a temple. Will we be really allowed to live our culture with our so called loving neighbours, if we are to return to Kashmir, who have shamelessly brought disgrace to our places of worship in our absence since last 28 years. Why couldn't our benevolent neighbours keep our homes and temples intact all these years if they really wished us to come back and never wanted us to migrate from the Valley. I felt to ask the milkman nearby for this pathetic condition of the temple. "Would it be safe to ask him?", having this thought, I changed. I thought to go back to the lone Pandit family staying in the Thass Mansion with same question. "Will they have any answer?...Will it yield any results..?" I felt no. With my moist eyes I just got into the car and headed towards Vinayak temple at Ganpatyaar. I walked into the dingy streets amidst the high rise homes and shops once owned by Pandit families that gave a deserted look with their termite eaten doors and windows and with their rust-clad old styled locks, hopefully never to be opened again. The temple was guarded by army personnel. Further, I went to the Gopinath Ashram located very near to the

Vinayak temple. The main sanctum sanctorum of the Ashram lies in the first floor. There, from the window, the river Vitasta and across it, hundreds of unattended crumbling homes could be seen. The flowing Vitasta too gave a quiet, sorrowful and lamented look. It was an experience of thoughts of varied types – the pain of loss of our roots being the dominant one. Afterwards, I quickly went to Ramji Temple the cradle temple of my childhood. They say, I was a regular visitor to this temple in my grandfather's lap. Yes, I had some faint memories of the temple in my mind. The temple was locked from inside and barricaded. After harshly knocking the main gate with a number of pleadings to someone who peeped down, I was allowed to enter. The main temple complex was locked. I went around the temple to recollect my memories and to look for the footsteps of my grandfather. A portion of the old sarai had completely collapsed and a beheaded Murti could be seen under the collapsed portion. The army guard, a local Muslim came close to me seeing shrunk emotions on my face. I shared with him the memories of yesteryears and tears rolled down my eyes. He consoled me. I left the place while thanking him for guarding the temple. I went ahead to reach out to the Sheetal Nath Bhairav temple and spotted it out with the help of the driver. It was too an unattended temple, locked and almost engulfed by the dried leaves of Chinar tree in its compound. Deity was somewhat visible as the gate was meshy. I paid my obeisance and left the place.

On the morning of the next day, I left back for Jammu descending down the mountains and valleys and crossing the Jawahar tunnel with an unending blankness in my mind.

(Assistant Professor at a private university in Mangalore)





- Vijay Kashkari



Exiled Employee's Agony & Apathy of the Polity (PART II)

The Government in its political exigency is trying to sacrifice displaced community of Kashmir at the altar of proving to the world that the situation has normalised in the troubled valley, harping on return of the community

Narration of agony and apathy was conveyed at various fora. On 22nd of June, 1990, Shri Bal Krishen Tutoo, Sub-Divisional Agricultural Officer was slayed by a terrorist outside his home at Habbakadal, a hub of Kashmiri Pandit families. On 22nd June 1991, in his remembrance, Agriculture Displaced Employee's Welfare Association (ADEWA) observed the day as a homage to martyrs and pledging to work for Association objectives. On Late Tutoo's, 2nd death anniversary, with the consent of ADKEF, held a seminar, "Employees-in-Exile" in Abhinav Theatre at Jammu. The speakers were Dr. K.L. Chowdhury, Prof. H.L. Misri, Dr. Ajay Chrungoo and Mr. I.K. Zarabi. Chairman of ADEWA Late Shri O.N.Koul presided over the program. Shri Parvez Deewan, then Distt. Development Commissioner, Jammu was the Chief Guest. I was Chief Organizer and anchor of the event. The speakers spoke about economic crunch, identity crisis, as victims of malady of conformism, being trampled in between the democratic and fundamentalist ideological conflicts. Besides discussing the exodus related problems, speaker after speaker stressed upon

the community to counter the designs of annihilation, collectively. The seminar concluded with the adoption of a few resolutions. The Chief Guest assured to carry our concerns to the Government.

The Central Government enacted 'Protection of Human Rights Act 1993' to safeguard the human rights of citizens of India. As the Forum for three years had approached every quarter, whether it was bureaucracy in the corridors of power at New Delhi, executives of the Parliament and the leaders of all the political parties. As they all had failed us, ADKEF executive decided to approach 'National Human Rights Commission'. Late Shri B.M. Koul of UEED and me were assigned the job of preparing the document to be submitted to the 'Commission'. Prof. H.L. Misri was a guiding force in preparation of the document. The 63 pages document with 13 Annexure was prepared and submitted to the 'Commission' at New Delhi, through the Secretary General, 'NHRC,' by Prof B.L. Zutshi and myself on 19th of August, 1994. The 'document' was registered on 22nd, August, 1994. After a thorough discussion with the Secretary General, on 30th August,



1994, Prof B.L. Zutshi and I had the audience with the Chairman of 'NHRC' Shri Rangnathan Mishra, in his chambers, in presence of Chief Secretary J&K State, Shri Tyabji and Additional Chief Secretary (Home), J&K State Shri Mahmood-ul-Rehman. The document and specific demands of nine points was handed over to the State Government. After listening, both the parties, the State Government was given one month time to respond to our petition. 'Commission' restrained us from going to media till conclusion of the prayer.

To the dismay of the employees, months passed, years passed, justice eluded us. In between I attended several hearings. On 6th August 1997, in presence of the 'Commission' Justice M.N. Venkatchaliah, Chairperson, Shri Virender Dayal and Shri V.S. Malimath, counsel for J&K State, Shri Ashok Mathur subjected the objections that the subject matter of the claim falls exclusively within entry 41 of list II and that in relation to the State of J&K was not within the purview of the 'NHRC'. The 'Commission' asked Late Sr. Advocate, Supreme Court, P.N. Duda as Amicus Curiae to assist the 'Commission' as the matter was a mere service matter falling within the rubric of "public service" under the said entry 41 or is a larger issue transcending the scope of that entry as the acts allegedly constitute violation of enforceable human rights under Articles 14 and 21 of the Constitution of India. On 19th June of 1997, I submitted a supplication before the 'Commission' for restoring our rights related to life, liberty, equality and dignity of the individuals. The 'Commission' closed the case by asking the State Government to accept the demands of the employees.

In May, 1995, 24 displaced employees were ordered by the State Government to perform duties in the Valley, ignoring the

travesty of crucial factor of terrorist violence in Kashmir. This was a death warrant in gross violation and abuse of human rights. The United Nations keeping in view our turmoil, describe the community as "Internally Displaced" and under UN Resolution, such internally displaced persons cannot be refolded against their will. Since the situation, which persisted our exodus from the valley, still persisted, we met and appealed to UNHRC (United Nations Human Rights Commission) through Mr. Jose Ayala Lasso, UN High Commissioner for Human Rights Commission, on a visit to Jammu, to intervene with the J&K Government and Indian State to prevent the involuntary return of the 'internally displaced persons to the area of danger as guaranteed under the standing UN resolutions. As promised he took up the matter with the Prime Minister of India for successful conclusion. The order was rescinded.

The state government which is the sole repository for providing protection to the life, liberty and property of the citizens of the state, collapsed in its security apparatus in the valley. This argument of ours was comprehended with leaders of all the national political parties, state leaders and bureaucracy. Members of Parliament were approached and appealed for intervention in mitigating the points at issue of the displaced community. Mr. M.K. Jinsi, Prof B.L. Zutshi and myself met a large number of political leaders, MPs, which included S/Sh Kedar Nath Sahini, K.L. Sharma, J.P. Mathur, Jaswant Singh, Yashwant Sinha, Subramanian Swamy, Sikandhar Bakht, of BJP, Sonia Gandhi, Vasant Sathe, Rajesh Pilot, Madhav Rao Scindia, Mani Shankar Aiyer, Ramesh Chenthalla, DP Ray, Mamta Banerjee, M.M Jacob, Ghulam Rasool Kar of Congress, Farooq Abdullah, P.L. Handoo. Omar Abdullah of National Conference, Somnath Chatterjee, Saiffudin Choudhry, Basudev Acharya, of CPM and many more. Sh Chander Sekhar, Sh Narsimha Rao and Sh. Atal Behari Vajpayee the Prime Ministers too were requested for support. The Forum was in tandem with College Teachers Association for Income Tax Exemption and Students welfare. I was member of the delegation of College Teachers Association to follow the specifics of Income

tax waiver and student's welfare.

Despite of the interposition by the central authorities and political leaders, the state administration failed to minimize the problems of displaced employees. The employees were coerced to agitate on roads. The massive rallies to press for the acceptance of the demands were held on 9th January and later on 9th April, and 25th April, 1995 respectively.

Responding to the coldness of the state and center was possible due to collective efforts of thoughts and perceptions of all the employees-in-exile. Admitting the role of all employees, I would like to name a few. S/Sh M.K. Tickoo, M.K. Jinsi, A.K. Kachroo, M.L. Raina, V.M. Tutoo, R.K. Khosa, Sanjay Saraf Raina, Late B.M. Koul, A.K. Wuthoo, R.K. Safaya, D.N. Tickoo, M.L. Kachroo, M.L. Pandita, R.K. Zaifrani, I.K. Koul, Late Ajay Mujoo and other innumerable associates. From teaching faculty, college or School, the Forum had excellent inputs from Prof B.L. Fotedar, Prof B.L. Zutshi, Prof. A.K. Munshi, Prof Indu Kilam, Sh A.K. Sadhu and Sh Raj Nath Raina.

The Government in its political exigency is trying to sacrifice displaced community of Kashmir at the altar of proving to the world that the situation has normalised in the troubled valley, harping on return of the community without addressing demands of the employees. Till date, the distressed employees are paid 'leave salary' which they never applied. Thus, intentionally making conditions that they are denied ten months leave encasement at the time of their superannuation and HRA/CCA, not paid according to their place of residences.

The employees who once formed the part and parcel of administration are most unwanted, considered to be a liability. In the year 2003, I got a chance to represent the case of the employees at a conference, "Kashmiri Pandits, Problems and Perspective" organized by ORF (Observe Research Foundation), a NGO, headquartered at

New Delhi. Amongst the participants from the displaced community were Dr. K.L. Chowdhury, Dr. M.K. Teng, Prof Indu Kilam, Prof B.L. Zutshi, Dr Ajay Chrungoo, Dr Agnisekher, S/Sh H.N. Tickoo, Sh V.K. Dhar, T.N. Razdan and Sunil Shakdhar. The other side was Dr Manmohan Singh, Sh I D Swami, MS Mehbooba Mufti, Sajjad Lone, Omar Abdullah, Shabir Shah, A.B. Bardhan, R.K. Mishra, Amitabh Mattoo, M.Y. Tarigami, Sardar Trilochan Singh, Dina Nath Mishra, Pran Chopra, Vice Admiral K.K. Nayar, M.K. Rasgotra, Subash Kashyap, Wajahat Habibullah, Umang Narula, Firdous Chowdhury and Prof Rekha Chowdhury. When I spoke of denial of a teeny amount of Rs 10 to 75 allowed as an incentive for adopting a small family, Sh Wajahat Habibullah, a Civil Servant was caught on hop and again asked me if it was true.

Volumes can be written on the apathy but having no scope in this paper, it will not be out of place to mention about a new set of "migrant employees". About 1800 wards of Displaced Community, under a Prime Ministers Package, have joined the state services in the valley, even in remote areas. New rules, harsh in nature, are made for them. Calling them "migrant employees" is again isolating them from other employees. The salary is paid to them erratically. Impassiveness of the governance can be judged by examining how these employees are treated. They are asked to live in in-human living conditions. Several families are forced to live in shared accommodation.

This grim tale of suffering, victimization, arbitrary orders and negligence of the state, following policy of 'apartheid' is much against the laws and rights of Indian Constitution. For 29 years till date, during and after displacement, the State and Indian Government have failed to find the genuineness of our demands and pleas. The care, compassion and the sympathy is lacking at all levels.

Having full faith in our laws, Constitution, justice, wait for the day when the State and Central Government initiates remedial measures without any procedural wrangles. We hold back to the day when polity is sensitive to safeguard our rights of survival and dignity of our community.

New rules, harsh in nature, are made for them. Calling them "migrant employees"



- B L Saraf



Better Days in Air for the Displaced Pandits?

We have to wait till May 2019 to know the outcome of 2019 Parliamentary elections. Who will rule Delhi for another five years is anybody's guess? However, for the displaced Pandits fragrance of the good times, coming their way, is in air. But there are many imponderables. We have not, still, come out of the pangs of uncertainty and the storm that gathered in 1990 has not blown over. The fragrant buds that have sprouted may have to withstand many a rough whether till they bear fruit.

One after another, starting with the Prime Minister, announcements are flowing which may gladden hearts of the displaced persons. Prime Minister Narendra Modi on his latest visit to J&K has told the gathering, in Srinagar, that he shares pain of the displaced KPs and has expressed his commitment “to restore rights and justice “to the Pandits. Assuring return and rehabilitation of KPs to the Valley he said “work on more transit accommodation for them at Vessu and Sheikhpura was on and after construction of 700 flats, the Kashmiri Pandits will get roof to live in the Valley. Kashmiryat demands that those Kashmiri Pandits who had to flee due to the violence here, leaving behind their homes, land and memories of ancestors, they should be settled here with full honor.” Modi said “government was duty bound to provide employment to those who want to return : “that he has confidence that recruitment to 3000 post sanctioned by the state government under PMDP will take place soon.”

Earlier, National Security Council Secretariat (NSCS) issued advisory to the state government to furnish details for “preparing an

Kashmiri Pandits have great faith in PM Narendra Modi. Even though he is at the fag end of the term, they still nurse a hope that he will deliver them from the woods

assessment “on Kashmir migrants. The top advisory body of GOI sought area wise details of immovable properties of Kashmiri migrants “at present or sold in Kashmir since 1990.” The exercise is reportedly underway to invoke distress sale provisions of the relevant law.

It has been a story of fluctuating hopes for the displaced community - sometimes raised to the Sky and next moment dashed to the ground. Like seasonal cycle following a pattern, the displaced Pandit is caught in an ever revolving political 'period cycle' which, for him, is seldom on the rise but often remains low. Relegated to the footnote of the times, when political correctness demands Pandit is recalled to the Centre-stage, and then, unceremoniously, relegated back to the place after selective inconvenience begins to show up. So they won't be disappointed if this time too nothing in real terms materializes for them.

These development, indeed, constitute “a statement of the intent.” The displaced community has taken them in a right spirit. Nonetheless, the intent must be translated into the tangibles by addressing a few redeemable concerns. Time for the Pandits has traveled

much beyond the stage where mere sharing pain won't heal the scars. A person who is in an enormous position do things, as indeed PM Modi is, must walk the talk. As a token of good intention, at least he should tell the state government to de notify the land so if the displaced Pandits and return to them which have been taken over on the skewed 'notion' of public purpose and held unutilized so far .

Then there is unanimous - long pending - demand of the whole Hindu community of Kashmir for a law to protect, preserve and manage its religious places in the Valley. PM Modi could reinforce confidence in the displaced community if he ensures such an enactment before May 2019.

Kashmiri Pandits have great faith in PM Narendra Modi. Even though he is at the fag end of the term, they still nurse a hope that he will deliver them from the woods. They feel the PM is conscious of the fact that it was in 2008 that former PM Manmohan Singh announced the PMDP for the return and rehabilitation of the exile. Till date only a part of one component of the package has been implemented. One shudders to think how much more time the remaining part of the Package will take to materialize. Number of times in the past displaced persons were asked to submit inventories of their properties left behind, so that they are preserved. Nobody knows what went with the lists. The displaced will feel hugely let down if PM Modi doesn't come up to his minimum expectations.

It is not an easy job to sort out the issue of return and a permanent rehabilitation of the exile. Prevalence of a congenial atmosphere is sine quo non for the displaced persons to live physically rooted to their land of ancestors. They

can't bear another forced dislocation. They need not only a roof in Kashmir but also have an entitlement to such guaranteed citizenry rights, as are available to the minorities elsewhere India.

GOI will have to exercise caution while talking about rehabilitation of the displaced persons. Word and action in this regard must be issue specific and not of an 'all in one' phenomenon. Like clubbing it with cases of other settlements in the Valley. No occasion must be given to incite the resistance. Some in the Valley just need a pretext to rake up the controversy. Earlier it was 'Mossad of Israel, this time it is 'distress sale monster. NSCS advisory is still unclear, Kashmir Economic Alliance and some persons in Kashmir have raised a cry of conspiracy to disposes' illegally and unethically "people in the Valley. No bona fide purchaser will be 'harassed' - only an unscrupulous has to be fearful of "distress sale monster".

We may recall that Former State Minister of Relief and Rehabilitation informed Assembly in 2016 that 273 acres of land have been identified by the respective Deputy Commissioners in the Valley for construction of dwelling places for the returning migrants. Then came statement from the Union Home Ministry that no such land has been earmarked for the Pandits. The matter gets complicated when return of the displaced community is clubbed with proposal of a separate Sainik Colony in the Valley. Central and State government must come on same page if they are serious to see the honorable rehabilitation of the displaced persons - as visualized by the PM.

Is air pregnant with a better day for the displaced Pandit or, the better day is only in air for him? That remains to be seen.

The writer is Former

Navreh Celebrations on 7th April, 2019!

Venue : Hari Parbat, Anangpur, Faridabad

Herath has just gone by and now every Kashmiri looks forward to ushering into the Samvat New Year with celebrations of **NAVREH!** And like every year, Kashmiri Sewak Samaj and Hari Parbhat Prabhanda Committee, Anangpur, Faridabad will be celebrating **NAVREH** on Sunday, the **7th April 2019** at Hari Parbhat, Anangpur. Community brethren from across NCR are cordially invited to participate in the day-long celebrations. Please block your calendar and join us with your family and friends in this annual celebration.

Detailed programme will follow soon.



- Dr Anusheel Munshi



Let Best Minds Be Doctor's

In a desperate bid to escape from scorching Delhi heat, we headed towards Dhanachuli, a small hamlet situated about 2 hours drive beyond Nainital. Next day, a crisp June morning on the hills, during a 5.30 am early morning walk, I was intrigued to see two neatly groomed up and uniformed school children coming up in the opposite direction. We stood and asked one of them where she was headed to. "To Tuitions and then to school". "Which class are you in?" was our next question. "Class 12". We went even further "And subjects?". "Physics, chemistry, biology, English...I want to become a doctor" and with that we waved each other a smiling bye. As a doctor, It was heartening for me to see that some students, and that too in Indian hinterland and in spite of their daily odds, are interested in pursuing a career in medicine.

Well, this is in sharp contrast to what I have been observing in the national capital region for the past few years. The best students of the class in elite schools, seem to be opting for either humanities or for the Physics, chemistry, maths or "PCM" as it is commonly called. Humanities opens up a plethora of opportunities for them, including professions such as law, journalism and management. These disciplines, coming with the attraction of shorter study course durations and a sapient quick ladder to financial and professional success, have soared up in the eyes of these tender adults. This trend is worrisome and does not auger well for the medical discipline, which traditionally attracted the brightest minds.

The lack of interest is probably inspired by

the length of the medical course (4.5+1+3+2 yrs.) required for one to super specialise (in case you go nonstop!) and followed by a lifetime of reading and hard work. Some states have made rural postings mandatory after MBBS course and this too is an added dampener. Any residual interest is laid to rest by regular splashes of news of physical attacks on doctors, regulations on medical facilities and clinics and so on.

Parallel to this, doctor-patient relationship seems to be at the testing edge in the present times. It seems to be the worst sufferer amidst all the media trials and medical sensationalism. "*Aap to Bhagwan ka avtar ho*" seems to be a thing of the past, at least in metropolitan India. What is trendy for patients is to take several opinions and then decide which one "feels best" to them, of course duly and generously aided by "Dr Google". Concurrently, the days when patients went to doctors, and got reassuring words even in grave situations are passé. What seems to be in is defensive medicine, *explaining and reexplaining* the patient all possible side effects (even if miniscule in frequency), completing the paperwork meticulously, filling all forms and getting signatures and doing video recordings if needed of the consultation and counselling sessions. Patient treatment, which ought to have occupied centre stage, can finally follow. True, documentation is important and should be done, but the trend of keeping focus on documentation and losing focus on the actual treatment is nearly on the anvil. The consequences of this westernisation of doctor patient relationship in our country are likely to be disastrous, to say the least.

So, what is the way out? What is the way out for impressionable 11thies and 12thies to take up the ever-fascinating discipline of medicine? How do we get the best of the lot to select the MBBS course as their first choice? And for the doctor patient relationship to come out of the pit it has sunk into? As is the case for difficult questions, there are no straight answers. The big help media can do is by keeping its hands off this sensitive zone. This is going to be a big challenge, given the proactivism of the fifth pillar of democracy. If good sense prevails, can politicians too be requested to lay back for some time. The bond of trust on the verge of snapping shall have to be rebuilt brick by brick by healers and the patients themselves, no one else. The two primary stake holders have to take care to nurture this beautiful tree of doctor patient

relationship and allow it to blossom this wilting tree once again. For this issue, rebuilding the trust and the golden bond is the key.

Now about the budding new generation of our country. Dear teenagers, it is true that human body has remained the same since modern medicine was born. But it is equally true that the study of medicine has become ever fascinating in the present age. For all of you who have felt like becoming a doctor, come over right away! In spite of all present day odds, what can be more fulfilling and gratifying than practicing medicine!

"The dedicated doctor knows that he must be both scientist and humanitarian; his most agonizing decisions lie in the field of human relations." — David B. Allman
(Head, Radiation Oncology, Manipal Hospitals, Dwarka, anusheel8@gmail.com)



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- Dr. Sushil Fotedar



“The Mythical Origins of Kashmir” (Stories from the Nilmata Purana)

The Death of Jalodbhava

The king of the Nagas, Kadruputra Nila was worried. On a tour of various places of pilgrimage with his father, Muni Kashyapa, he had avoided talking on this subject for long but it was no longer possible to side-track the issue, now that they were passing through Madradesha. The whole of the place, once teeming with Nagas, was a shadow of its old self. A center of excellence, famous in the world for its artisans, it was now almost totally deserted. Houses were either half- burnt or dilapidated and there was no soul in sight for miles at length.

“Dear son”, Rishi Kashyapa said, looking surprised.” What has happened to Madradesha? What calamity has befallen the poor people of this state of yours? It seems as if a great tsunami has come and gone, killing all the people, as it were. Don't you take care of your own subjects? This is absolutely unacceptable.”

Nila protested weakly, “But dad, it is not like that. I love my subjects immensely”, and then added in a rather meek manner, ”It is all about this foster son of mine, Jalodbhava, who has unfortunately become totally uncontrollable. He simply refuses to listen to me and does all kinds of horrible things the way he pleases.”

Rishi Kashyapa said, “But when I saw him ten years back, he was such a cute boy, so obedient and well-mannered. What happened since then?”

“Oh father, what shall I tell you?” Looking rather annoyed, he continued,” It has all to do

with my venerable grand-dad, Brahma ji who dispenses boons ever so carelessly without considering the consequences.”

Muni Kashyap interrupted,” Wait a minute! Wait a minute! Please start from the beginning. I am getting rather confused.”

“Okay dad”, Nila began “slowly,” some years back. Jalodbhava decided to do tapasya standing in Satisar to please Brahma ji. Initially, I thought it was some kind of a teenage obsession but dad, what an intense tapasya it turned out to be! He continued for years standing in water through hot summers and cold winters, muttering mantras from some unknown tantras, and, believe me, Brahma ji had to appear.”

“So what happened after that”, Kashyap Muni had started getting interested.

King Nila continued,” Father, he asked for three boons from Brahma ji; firstly, that nobody should be able to kill him in water; second, that he should have magical powers and, thirdly, that he should be endowed with immense prowess. And can you believe dad, dear grandpa granted him all the wishes and retired immediately to the comforts of Kshir-sagar without for a moment thinking as to what consequences it would have? Since then, Jalodbhava has run berserk, killing and eating hapless people as and when he pleases and when I protested, he ran away from home and now resides permanently in the Satisar lake itself. Though Madradesha has borne the brunt of his attacks, other places like Darvabhisara, Gandhara, Juhundara, Antargiri and Bahirgiri have also been rendered desolate due to his nefarious activities. Even the states of Shakas,

the Khashas, the Tanganas and the Mandavas have seen his fierce attacks. I am at a loss to understand as to how this menace can be got rid of.” Beseeching his father, he then added in a rather pitiable tone,” Please Pitaji, help me to come out of this mess which, I confess, is partly of my own making.”

“No, this cannot be allowed to continue,” Kashyap Muni muttered to himself and then speaking loudly with a sense of urgency, waved his hand,” Come on, let us fly up to Kshir-sagar without wasting any further time and talk to my dear father Brahma ji. Narayana will also be there and, I assure you, we will find some way out.”

So the father-son duo flew past infinite universes and black holes in a wink, piercing the heart of the Time-Space continuum and reached Kshir-sagar. Narayana was as usual relaxing on Shesh Nag with a beatific smile on that beautiful face of His while Brahma ji with all his four heads was busy contemplating something. Ma Laxmi was attending to household chores because, incidentally, Ananta with his huge plough and Ishvara Himself had come to pay them a courtesy call.

“Nice to see you, dear Kashyap,” Narayana said, laughing uproariously and waking up Lord Brahma from his reverie, “Long time, no see! What is the matter? 'Everything fine?’”

“Yes dear son, is everything fine?” Brahma ji added, looking rather worried as Kashyap Muni was not one to trouble anybody if the issue was not serious.

After bowing in courtesy with king Nila standing at a respectable distance, Rishi Kashyap came to the point straightaway and narrated the whole story to all of them.

Getting very angry, Vishnu ji got up from His seat quickly and told the Creator,” Dear friend, I saw it coming long time back. Anyway, send a word to Shankar Bhagvan for I will need His help too and let us move to Satidesha immediately. It is going to be a hell of a fight. Please call all the Devas and Devis also for they shall not see such a wonderful sight for a long time to come.”

So, in no time Narayana and Brahma ji, Ishvara and Ananta with his plough, and, of course, Kashyap Muni and king Nila reached Satidesha.

The sun and the moon were already eagerly waiting in the skies.

Shankar ji along with Parvati Maiyya came on Nandi, the divine bull.

Indra on hearing this and conscious of his role in the whole story, came there in the company of hosts of devatas.

Yama, Varuna, Kubera, Agni, Vayu, Vasus, Rudras, and the hosts of Maruts also came.

The holy rivers of Ganga mounted on a crocodile, Yamuna on a tortoise and Sarasvati on a buffalo also came rushing down from the heavens.

Other rivers like Narmada, Gandaki, Kaveri, etc. also came riding their respective vehicles.

Having entered Satidesha, Mahesh occupied the Naubandhana peak, Brahma took His stand on the Northern peak with all the devatas and Asuras whereas the Venerable Hari with his ever-beatific smile stood at the vantage point, the southern peak, and with a booming voice which sends shivers down the spines of sinners, thundered,” O Jalodbhava, come here. Let us fight like true heroes and decide the fate of this Satidesha once for all. Come on, if you have the guts.”

But Jalodbhava was not the one to be taken in by these exhortations and he did what he thought was best under the circumstances. He simply did not come out of the lake! For he knew that even Lord Hari was utterly helpless so long as he stayed under water because of the boon he had been given by the Creator Brahma Himself. Scratching his head, Lord Vishnu turned towards Ananta and ordered him, “Dear Balaram, this is the time for you to show your valor. Please lift your plough and break forth the Himalaya at once.”

Dressed in blue and wearing a diadem fastened with gold, worthy of worship, Ananta, possessing the lustre of full moon, expanded himself covering the earth and the heavens and terrifying the numerous demons around. With one stroke of his massive plough, he broke forth the Himalaya. Water gushed out of the lake at a tremendous pace creating a deafening noise which shook the hearts of all the beings in the universe and for once, the terrible demon, Jalodbhava, stood totally exposed.

But he was not one to be easily cowed

down. Before Lord Hari could strike, Jalodbhava practiced his magic and created darkness all around. The whole world was now immersed in pitch-black darkness. It was impossible for anybody to do anything under these circumstances. Shouting from the mountain-top, Bhagvan Vishnu said, "Dear friend Shankar, it is your turn now. Do something to save the situation." The ever-serious Shambu smiled a little and with a flourish of His hands brought forth the sun and the moon. In a twinkling of the eye, the world was again filled with light and all the darkness destroyed.

Now, it was Lord Hari's turn. By the power of Yoga, He assumed a second body and witnessed the fight from the other body. Oh, what a fierce fight it was, the mother of all fights! They fought bare-handed. They fought with trees and mountains in their massive hands and the fight continued and continued, and when it appeared that it was never going to end either way, Lord Vishnu pulled out His Sudarshana Chakra from nowhere and in the flash of a moment cut off the demon's head with its help. The severed head rolled on to one side and the blood flowed towards what was left of the Satisar. Giving out a cry of victory, dear Narayana said, looking towards Lord Brahma and Shambu ji as the devatas started to shower flower petals from the heavens, "O best among beings, whoever shall see you after taking bath in this lake, now called Kramasaara, shall without any delay go to heaven. I also order all the devatas and devis to leave their footprints on this beautiful piece of land so that it is made holy for all times to come."

Now it was time to move back to Kshir-sagar. Packing His divine bags, He suddenly discovered that Sudarshan was missing. When calling out for him several times did not help, He wondered as to where His beloved weapon had gone and decided to wait for some more time. Suddenly, His eyes fell on Lord Shiva, His old friend. Sitting in Padma-asana on the Naubandhana peak, He had a mischievous smile on His face and then Prabhu understood it all. With an expression of mock irritation, He said, "Now, come on Shiva! Don't try to act funny. Where have you hidden my dear Sudarshana? Please hand him over to me quickly. Laxmi is waiting back home very eagerly and I don't want to be late for

dinner. Come on dear, be quick!"

"Ha, Ha Ha!" Bhagvan Shambu laughed loudly as Parvati Ma looked on with amusement at this friendly exchange. "Your dear Sudarshana Chakra was so drunk on Jalodbhava's blood that he had totally lost control over his senses and was wandering in all the three worlds without knowing what he was doing. It is with great difficulty that I caught hold of him and I am not going to part with him without receiving a gift from you. So come on, what do you have to offer?", Shiva continued the friendly banter.

Now, Lord Vishnu, who is an epitome of Divine Love, just could not resist Nectar from overflowing His heart. In one swift motion, He pulled Bhagvan Shambu towards Himself and embraced Him. Smiling His eternally Divine Smile that fills His Bhaktas with bliss, He called Ma Parvati also to the same spot and then standing on the head of Jalodbhava erected a memorial in which all the three are represented and this became the holiest of the holy spots on that blessed earth.

Having established peace, the Trinity left for their respective abodes leaving Kashyap Muni in charge of the closing ceremonies.

"So then", the Muni of Munis pronounced, "Dear Nagas, from now onwards, you will live peacefully with men whom I have ordered to come to this Desha."

"But that can't be! This is our land and we will not allow men to live here", the Nagas protested.

"Yes, yes, this is our country, and we will not allow anybody else to settle here." The shouts of rebellion grew louder, "Naga land is only for Nagas. No one else has a right here."

Looking at this growing dissent, the otherwise calm Muni Kashyap became angry and shouted back, "Okay then, as you speak so audaciously without paying regard to my words so you shall have to dwell with the Pishachas now. You have yourselves brought this curse on you." The wise king Nila who till then was busy with other formalities heard these angry words from afar and rushing towards his father fell on his feet beseeching him with humility, "Dear father, these subjects of mine are a bunch of incorrigible fools. They don't understand who you are. Please forgive us, otherwise we will stand condemned till eternity."

Having heard these modest words of the king, his son Nila, Kashyap Muni calmed down and said, "Fine then. As I cannot take my words totally back, I grant you that the terrible Pishachas will live only for six months a year with you and for the other six months you will live in the company of men. I will tell Kubera to send the respectable Nikumbha to keep these Pishachas under control during this period, as you know, they are otherwise a very violent people. This make-shift arrangement will continue for four Yugas and afterwards you will live only with men."

Having said this, he continued, "This beautiful country which has been formed by draining the Satisar now needs to be named." Calling Lord Narayana back one last time, he requested Him to bring down the curtains by naming the country according to what He felt best. Lord Narayana, who by now was feeling refreshed after taking a sumptuous dinner, readily complied and addressing the tribe of Nagas said, "This beautiful land is the result of the hard work and immense concern of my dear

Prajapati Kashyap Muni and so, as he is also called "Ka", the country shall be named Kashmir. Additionally, as water, also called "Ka" in the granthas, was drained by Balarama from this country, it is appropriate to call it Kashmir."

"So be it! So be it!" everybody shouted in unison. The Gods left and the celebrations began.

Celebrations began and celebrations continued as Janardana had ordained. This is the land of happiness. This is the sporting-ground of the Gods. This is our dear Kashmir.

Yes, this is the sporting-ground of the Gods. This is our dear Kashmir. But then Lord Hari, why this new invasion of the Pishachas?

Why this pain and suffering once more?

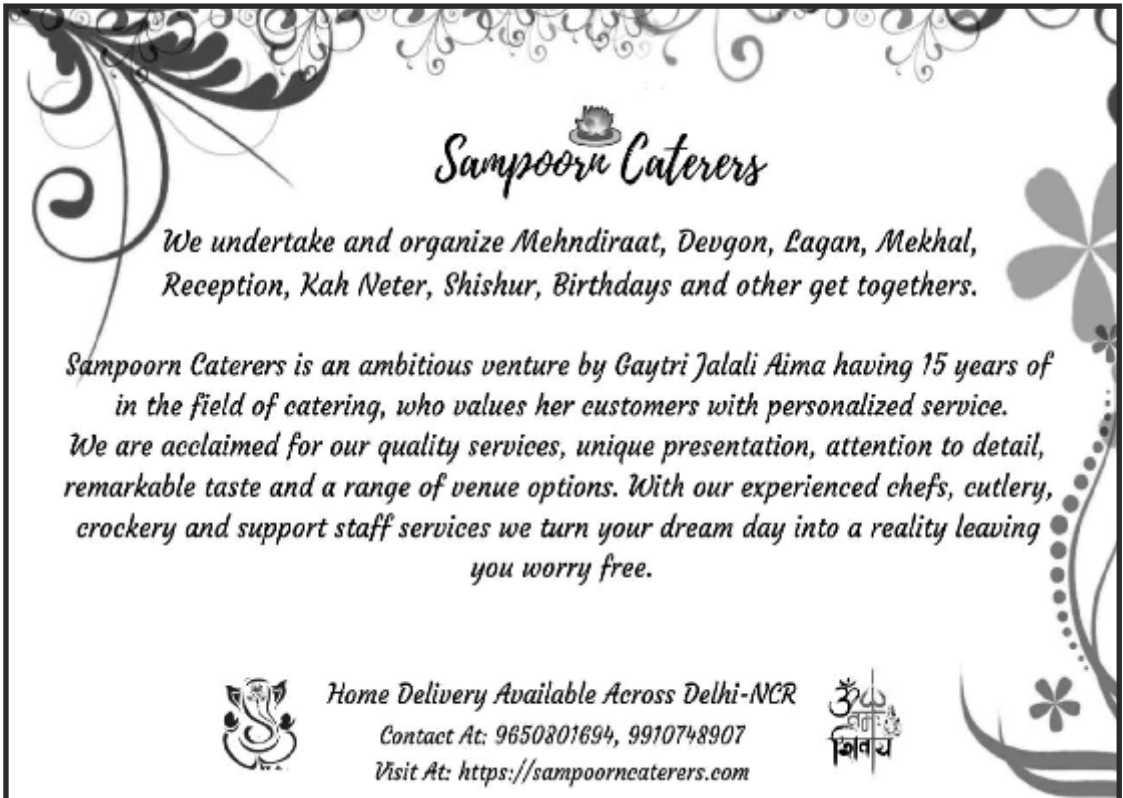
Why this violence and dance of death once more?

Has an invisible Jalodbhava returned?

Where are you dear Hari?

Come and redeem us once more. We are waiting.


(...Concluded)



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Ode to Shakti



Dr Ravi Dhar

When I hear the cool mellifluous
notes of the Koel
I remember you
When I feel the freshness of the
cool morning breeze
I remember you
When I behold the beauty of the
chubby baby Dawn
I remember you
When I behold a lone flower on a pile
of human waste
I remember you
When I hear the cry of a tender helpless
wayside child in pain

I remember you
When I see a rose plucked from its native suckling branch
I remember you
When I see the turning to waste of the
sacred peaceful woods
I remember you
When I feel the hollowness in feelings once
expressed I remember you
When I feel no pain in the midst of
half-witted public calumny I feel you
When I feel no anger in the face of
gravest provocation I feel you
When I lose not my patience in the
face of clumsy action I feel you
When I leap not in ecstasy upon the toughest
victory I feel you
The peace of the lyrical Koel is you
The peace of the morning breeze is you
The peace of the baby Dawn is you
The peace of the lonely flower is you
Peace is you
Love is you
Life is you
Only you you you and you Liberated the
Purush in I Finds his *moksha* in you.

"Shadows and Light"



Vimarshi Kaul

It was a beautiful day, a cloudless day
A day of Shadows and light.
After the heavy rains the sun was bright.
Rains had washed and cleaned the blue sky
Mountains with snow peaks very close

to the sky
Almost touched and stood against the sky..
Bright, brilliant meadows sparkling with sunny
rays
Every blade of grass did dance in their ways.
Leaves were heavier and their
movement brighter.
The valley was radiant and there
seemed laughter.
It was a magnificent day with thousand
shadows.
Nature was in full swing playing
in the meadows.
Nature was dancing in gaiety
Making the scene full of bliss and ecstasy.
Direct seeing took me so far
This nature thy energy and holder you are.
Oh Shiva! there is no one who can deny
I'm the universe and universe is I...

» COUNSELLING

Examinations Coming Up, Students, are you Ready?

The examination-time is right around the corner, beginning in March. 10th and 12th examination along with many competitive tests like NEET, JEE, NAT, AIIMS, JIPME, CLAT, NDA etc for seeking admission in engineering, medicine, fashion designing, defence, law or Undergraduate courses in Science, commerce and art stream is coming up. It is crucial to set up a systematic and plan for optimising time, resources and importantly the outcome of the examination. By this time student should be ready for these examinations to score well and come out with flying colours. Here are some tips that will help you tide over this space and get expected results.

Volume of Syllabus

Dealing with the examinations syllabus is of paramount importance. The syllabus of JEE Main is equivalent to the CBSE board syllabus. In view of the upcoming class 12 board examination, student is expected to cover class 12 syllabus very well. Since a sizeable portion of questions asked in JEE Main is from class 12 syllabus, a student must factor in the revision of this portion in the study plan.

There is a probability that a student might be out of touch with class 11 syllabus and may find difficulty to study and may find it difficult to study over the next few weeks due to board and competitive tests. In that case the revision of class 11 Syllabus should be strategic so that it would be covered within a very short span of time. Students who completed class 12 in 2018 and are targeting JEE in 2019 should focus on both class 11 and 12 in the upcoming weeks simultaneously and important aspect is the use of available time efficiently.

Revision

Revising the chapter should be a top reality. It helps to recall the various concepts covered earlier. Revision of class 12 board syllabus will help in JEE Main examination too. One should assess the content and its relevance from the examination perspective to decide the time required for revision. Do prepare revision notes so that you can quickly brush up the concepts in less time.

Clarify your Doubts

Everybody needs to be clarified before attempting in an examination. After you have finished revising the chapter, you should feel content of solving any question being asked on that subject. If not, reach out to your teacher and clarify doubts instantly. If your school or coaching institute is organising Review classes, ensure you attend it to have a better performance perspective of your syllabus.

Performance Analysis

Following mock test is a significant part of your preparation. Take up at least one more test each for Board

and competitive test. It will help assess your preparation, figure out weak areas, Build examination temperament, time management and improve speed and accuracy. It is crucial to spot and analyse mistakes, if you do not want to repeat in the actual examination. Solve past question papers.

Students should take all the examinations without fear. Examinations and anxiety are common among students of all age groups and can distract you. Here are some tips to guide you to overcome examination anxiety.

a. Make a schedule what your study hours are and stick to it. If you concentrate best in the morning then schedule yourself early. If you are and every person, begin in the afternoon or after dinner and study late.

b. Ensure you set time for all subjects and not just goes you like or find easy. You have to score well across all subjects.

c. Time yourself realistically. Slot time for each subject. Do not take a minute more than what has been given to the subject.

Study with concentration and complete all the topic listed for the day

d. Study all important concepts in the chapter, leaving the not so important ones for a general reading.

e. Examination papers test you on the basics of fundamentals. List of important topics are on the website <https://www.meritnation.com>.

f. Study interconnected chapters together.

g. Solve problems and calm yourself right logically using diagrams, mind maps and highlight important points.

h. Take break during time of your study. During break periods, listen to music, go for a walk, play a game, meditate or chat with your family.

The most important period is to sit in the examination. Here are some tips which you should follow while taking the examination.

Go through the question paper properly. The most important aspect is time management all your hard work goes in vain, if you miss attempting question paper due to lack of time. Decide the questions to be attempted first, you are confident of answering correctly. Start with questions you are confident of answering, this will help save time for other questions to revise their answers. Work on the questions which you find easy so that you have more time to work all the difficult ones.

Keep a watch on time on while taking the examination to increase efficiency. Calculate the average time you have for questions.

Don't get stuck if you are finding it difficult to answer specific question, it is sensible to go ahead and attempt other questions rather than losing time. Those questions can be attempted at the end. During the

examinations, It is essential for you to go through the question paper properly and initially But then the questions which you find easy to answer. How are the most important aspect is time management all your hard work goes in vain if you miss attempting who question paper due to lack of time.

Good luck.

(Inputs : Pearson education, FIIT JEE. Courtesy; The Hindu, Deccan Herald)

» **ADMISSION ALERTS**

Association of Indian Management Schools AIMS ATMA May 2019

ATMA is conducted for taking admission to Master of Business Administration (MBA) and Post Graduate Diploma in Management (PGDM) Programs offered at various Institutes/Universities for the academic session 2019. AIMS has started the registration for AIMS Test for Management Admissions (ATMA) 2019 for May 2019 Session. Last Date for Fee Payment is 11th May 2019. For more updates, please visit the ATMA website www.atmaaims.com regularly

Banasthali Vidyapith Admissions 2019-20

Banasthali Vidyapith is a fully residential women's university which offers an integrated system extending from the primary to the Ph.D. level. Admission to the Banasthali Vidyapith is open to women only.

Admission is open to courses of Humanities & Social Sciences, Life Sciences, Earth Sciences, Physical Sciences, Management Studies, Fine Arts, Aviation, Engineering & Technology, Mathematical Sciences, Home Science, Law, Journalism. For eligibility please refer the information brochure of the university available on the university website.

Last date of submission of Admission Form is 30th Apr, 2019 and with late Fee of Rs.900/- 15th May, 2019. Online Submission of application is also possible on the University's website <http://www.banasthali.org/admissions>

Admission Reminder Maharashtra CET

Admission to BSc (Honours) Agriculture, Horticulture, Forestry and Community Science. B.Tech Agriculture Engineering, Food Technology and Bio-Technology. B.F.Sc Fisheries Sciences. B.E/B.Tech, B.Pharmacy and Pharm.D. Registration for admission is up to 31st March 2019. For details visit website mhtcet2019.mahonline.gov.in

Xavier University Admission to M.Sc. in Economics

Xavier University Bhubaneswar (XUB) invites applications for admission to Master of Science (M.Sc.) in Economics. Last Date to fill up the Application Form is 31st March 2019. The eligible candidates will have to appear for admission test and personal interview to be conducted by Xavier University Bhubaneswar in May or June 2019. Applicants are required to fill-up the application form online at www.xub.edu.in

IIIT Undergraduate Engineering Dual Degree Admissions

Admission to B.Tech (UG) and Dual Degree Programme

(B.Tech. and Master Of Science By Research. Last date of application submission is 23rd March 2019 and date of entrance exam, 28th April 2019. For UG courses need not to attempt for IIIT-H entrance test (UGEE), they will directly attend for Counseling if qualified JEE Mains. But the application submission is mandatory. Admission to all research-based dual-degree programmes will be through a new mode called UGEE. Admission in this mode is based on an entrance examination followed by an interview. Candidates can apply online www.iiit.ac.in. For more information visit IIIT Hyderabad website: www.iiit.ac.in

Symbiosis University SET 2019

Candidates aspiring to join BA LLB/ BBA LLB / B.Des./BCA/BBA (IT)/BA (Mass Communication) / B.Sc. (Economics) Hons. / BA (Liberal Arts) / B.Sc. (Liberal Arts) / B.Sc. (Culinary Arts) / B.Tech Programs offered by Institutes of Symbiosis International (Deemed University) have to take the common, mandatory online Computer Based Test (CBT), Symbiosis Entrance Test (SET) 2019. Online Registration Closes on 15th April 2019. 2 seats per program are reserved for Kashmiri migrants. SIT also offer admission to students through their JEE Main scores also. For details visit, Website www.set-test.org

Indian Institute of Remote Sensing (IIRS)

Admission to M.Sc. and PG Diploma Program 2019

National Remote Sensing Centre (NRSC), Indian Space Research Organization Dept. of Space, Govt. of India, Dehradun - 248001 invites applications from interested candidates for admission to M.Sc. and PG diploma courses for the academic session 2019

Last date to apply for M.Sc. is 29th March 2019 and last date to apply for P.G diploma in RS & GIS is 15th April 2019. Tentative date for M.Sc. entrance exam is 4th-6th May 2019

Candidates have to apply online through website: <https://admissions.iirs.gov.in>

The application fee for all the above courses is Rs. 1000/-

For more details please visit the official website: <https://admissions.iirs.gov.in>

U.P. State Entrance Examination

For Admission to, UG Courses, direct admission to Kashmiri Migrants in first year in each institute will be made as per the latest instructions of AICTE and orders from U.P. Govt. Such admissions will be over and above the sanctioned intake and normally limited upto one admission per Institute affiliated to AKTU, Lucknow. The detailed information will be published in the month of May 2019 in various news papers and University website <https://aktu.ac.in>. The candidates, opting for admission under this scheme, need not appear in UPSEE-2019.

The B. Arch. course does not exist for such candidates.

Odisha Joint Entrance Exam OJEE-2019

Admission to First Year Degree Courses in B. Pharm, Integrated MBA (5 Years), Lateral Admission to Second Year (Third Semester) of B. Tech./ B. Pharm/ MCA, First Year Masters Degree Courses in Computer Application (MCA), Business Administration (MBA) and M. Tech / M Pharm / M Arch / M Plan / M Arch (Exe.). Last Date for

fill-up of online Application Forms.

Go through official website www.ojee.nic.in / www.odishajee.com for details.

Two supernumerary seats will be given to J & K applicants in all the AICTE / UGC approved colleges (as per norm).

Last date to fill-up of online application form is 20th March 2019

Directorate of Technical Education, Goa GCET 2019

Directorate of Technical Education, Goa invites application for Goa Common Entrance Test (GCET) 2019 for admission to various Professional Degree Courses for the Session 2019-2020.

Admission to MBBS, BDS, BHMS (Homeopathy), BAMS (Ayurveda) and Allied Health Sciences and Nursing courses will be done on the basis of NEET 2019. For Architecture courses, the admission will be granted on the basis of NATA 2019 scores. Start of receiving of application forms for GCET 2019 at application reception centre will be 25th March 2019. Last date of receiving of application forms for GCET 2019 will be 30th March 2019. Admission to professional courses in State of Goa is open to Indian nationals fulfilling the eligibility criteria under various categories.

Reservation for Kashmiri Migrant is for engineering courses only, on supernumerary basis. To fill up the application form, follow the given website <https://www.dtegoa.gov.in>

Symbiosis School admission B.A / B.Sc Liberal Arts

Symbiosis School for Liberal Arts (SSLA), Pune invites applications for admission to 4-year full-time Bachelor of Arts (B.A) and Bachelor of Science (B.Sc) in Liberal Arts Degree Programs for the academic year 2019. SET Test registration closes-on 15th April 2019. Selection will be on the basis of Symbiosis Entrance Test (SET) and Personal interview & Writing Ability Test (PIWAT). Reservation for Kashmiri Migrants is 2 Seats and for International Students 15%. Visit Website www.ssla.edu.in

GBPUAT Admission to UG, PG, MCA (except M.Tech) & PhD Programs

Applications are invited by GB Pant University of Agriculture and Technology Entrance exam for admission to Undergraduate, PG, MCA (except M.Tech) and PhD program of the University for the Session 2019.

Online filling of application form for UG, Masters, MCA and PhD programme ends on 30th March 2019. Last date of receipt of print out of online application form for M.Tech is 09th May 2019

Schedule of Entrance Exam for Ph.D. & Masters is 01st June 2019 and for Undergraduate and M.C.A. Is 2nd June 2019. For filling the application form candidate should log on to the website www.gbpuat.ac.in

The details are available on the University website www.gbpuat.ac.

CMC Vellore MBBS, B.Sc. Nursing, Allied Health Science Admission

Christian Medical College (CMC) Vellore invites applications for admission to the Group A (MBBS, B.Sc. Nursing, Allied Health Science (AHS) Degree Courses) and Group B (Diploma Nursing, AHS Diploma Courses, MPH and M.Sc. Courses) courses, admissions for the academic year 2019. For full details look into Website <http://admissions.cmcvellore.ac.in>

» SCHOLARSHIPS

AISTE 2019

All India Scholarship test examination (AISTE) is a national level based as need cum merit scholarship. The 1st rank holder of the national level scholarship will be awarded Rs. 90,000, books facilities for one year, and an Excellence Certificate. The 2nd rank holder of the national level scholarship will be awarded Rs. 70,000, books facilities for one year, and an Excellence Certificate. The 3rd rank holder of the national level scholarship will be awarded Rs. 50,000, books facilities for one year, and an Excellence Certificate. AISTE Applicants will appear for test exam in their home districts.

The last date to apply online is 20th March, 2019.

For details, long on to <https://www.aiste.in>

KC Mahindra Education Trust Scholarships

K.C. Mahindra Education Trust invites applications for 59 KC Mahindra Scholarship for Post Graduate Studies Abroad 2019. 59 scholarships are offered for most deserving students. Duration of studies abroad would be for a maximum of two years unless the scholar to extend studies exceeding this period obtains specific approval of the Trust.

Applicants must possess a First Class degree or equivalent diploma of similar standard from a recognised University.

Applicants must be Indian candidates who have secured admission or have applied for admission in reputable foreign universities for courses commencing from August 2019, but not later than February 2020.

For further queries please email Mr. Rodrigues on rodrigues.kieran@mahindra.com or call on (022) 22895526

The last date to submit the form: 31st March 2019

Website: www.kcmet.org

Nationwide Education & Scholarship Test (Junior) 2019

Applications are invited from Indian students of Class 9th, 10th, 11th, 12th (Science Stream only) and Diploma Engineering (1st and 2nd Year) for the award of several scholarships worth Rs.25000/- to Rs.50, 000/- each. Registrations are open now for NEST-JUNIOR SCHOLARSHIPS. Only those students, who are currently studying in Class IX, X, XI & XII (Science) and 1st & 2nd Year of Diploma Engineering, are eligible to apply for NEST-Junior Scholarship Test - 2019. Log on to www.nest.net.in to apply and pay fees online.

To apply the last date without late fee is 31st March 2019. Thereafter, there is late fee of Rs. 100/- in April & May 2019 and Rs. 200/- in June 2019

MARTYR'S OF JIHAD IN KASHMIR

List of January, February, March

Team Naad pays homage to the martyr's who were brutally killed by Jihadi's in Kashmir which eventually lead to the ethnic cleansing of Kashmiri Pandit's from their Homeland. NAAD shall regularly pay homage on monthly basis to these innocent victims of Islamic fundamentalism. The given below list is not comprehensive we request community members along with friends, and relatives of victims to share further details of martyr's so that we can compile a complete list and pay our tribute to them.

S. No.	Martyr's Name	Location	Killing Date
1	M.L. Bhan	Khonomoh Srinagar	15.01.1990
2	P.K. Kotru	Srinagar	19.01.1990
3	Satish Kr. Tickoo	Karfali Srinagar	22.01.1990
4	Omkar Nath Wali	---	02.01.1991
5	Baldev Raj Dutta	---	19.01.1991
6	Pradeep Kumar Bhat	---	28.01.1994
7	Akshay Kumar	---	25.01.1998
8	Badri Nath	---	25.01.1998
9	Jyoti	---	25.01.1998
10	Kashi Nath	---	25.01.1998
11	Meenakshi	---	25.01.1998
12	Moti Lal Bhat	---	25.01.1998
13	Rakesh Kumar	---	25.01.1998
14	Sanjay Kr. Bhat	---	25.01.1998
15	Sarika	---	25.01.1998
16	Sarla Kumari	---	25.01.1998
17	Seema Kumari	----	25.01.1998
18	Smt. Choti	----	25.01.1998
19	Smt. Dulari	---	25.01.1998
20	Smt. Neeru Ji	----	25.01.1998
21	Sudarshan	----	25.01.1998

22	Vijay Kumar	----	25.01.1998
23	Vikas Kumar	----	25.01.1998
24	Vinod Kumar	----	25.01.1998
25	Ramesh Kumar Thusoo	Trehgam Kupwara	01.02.1990
26	Satish Kumar Tikoo	Karfali Mohalla, Srinagar	02.02.1990
27	Ashok Kumar	----	04.02.2000
28	Unshoo	---	04.02.2000
29	Veer Ji	---	04.02.2000
30	Tej Krishen Razdan	Gawakadal Srinagar	12.02.1990
31	Tej Krishen	---	12.02.1990
32	Rattan Lal	Srinagar	13.02.1990
33	Lassa Koul	Bemina, Srinagar	13.02.1990
34	Anil Bhan	Kanikadal, Srinagar	16.02.1990
35	Ashok Qazi	Tankipora, Srinagar	23.02.1990
36 19	Mopti Singh	Kathua	27.02.1990
37 20	Naveen Saproo	Habbakadal, Srinagar	27.02.1990
38 21	P.L. Foteadar	Bijechara, Anantanag	28.02.1990
39 22	P.N. Handoo	Balgarden, Srinagar	01.03.1990
40	Tej Krishen	Budgam	01.03.1990
41	Joginder Singh	-	03.03.1990
42	Jagar Nath	Yer Khushipora Anantanag	03.03.1990
43	Brij Nath Bhat	----	04.03.2000
44	Nirmala Raina	---	06.03.1990
45	Kashi Nath	Kathidarwaza Srinagar	06.03.1990
46	T.K. Razdan	---	15.03.1990
47	R N Handoo	Narsinghgarh, Srinagar	18.03.1990
48	Dinesh Lal	Karan Nagar, Srinagar	19.03.1990
49	A. K. Raina	Srinagar	19.03.1990
50	Gulshan Lal Raina	---	19.03.1990
51	Om Prakash	Shopian	19.03.1990
52	Gulshan Lal Lamba	---	21.03.1990

The Last Exodus (Collection of Short Stories)

Author : Kishni Kumari Pandita

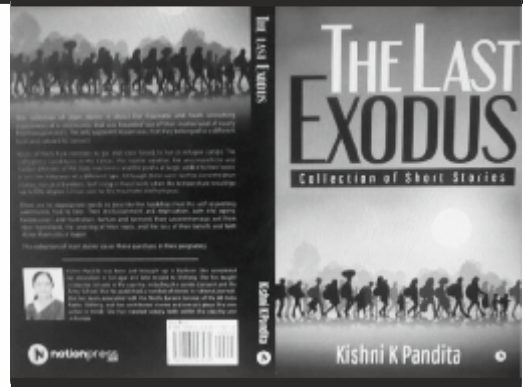
Publisher: Notionpress

Pages : 237

Price : Rs 325

Reviewed by

PL Waguzari



The Last exodus is the fusion of autobiographical outflow, biographical spirit and own creativity. Almost all the stories give picture of 1990 Kashmir situation when Kashmir's atmosphere was polluted with the gun sounds, bomb blasts, threatening, slogans and rallies. However, the main focus of Kishni Kumari Pandita's book of sixteen stories is recreating the ugly scenes that led to the mass exodus of Kashmiri Pandits. It also highlights aftermath miseries and misfortunes of Pandits living as exiles for three decades now.

The nineteen pages story Exodus reminds us how Pandits were teased by calling them 'dali battas'. The story divulges the horror of anti-India and Jihadi elements let loose all over Kashmir, once called the paradise on earth. Kashmir 1990 virtually is the hellish experience. Hinting at the response of Muslims towards Pandits, terming them the agents of India, Kishni makes a remark that is not untrue:

'You are nothing but dogs, loyal to your Indian masters. But you will certainly pay for that...Enjoy whatever is left of your stay in the houses that you have built so lovingly, and of which you are so proud. Very soon, they are going to be ours. Is there anybody who dares to defy us? If you think that this movement is going to die down anytime soon, you are mistaken. We are here to stay. This is jihad.'

The story Ultimate Destination is the display of emotional attachment of two different ideologies but converging into human feelings cutting the barriers of religious intricacies. Prabha, after a long period of exile, proceeds to Kashmir from Delhi along with Devika. They visit many religious places. In Ganpatyar, a shopkeeper, very close to them before displacement, warmly welcomes Prabha and others. The Muslim shopkeeper still swears by Lord Ganpati and is not afraid of it. He is not a changed Muslim like others. A tragedy befalls in Tulmulla when Prabha does not respond to the calls of Devika. Prabha is dead. Kashmir and Kashmir's love and the ancestral bond with the soil she was born on; drag her to Kashmir to meet the ultimate destination.

Divine Justice and Sacrifice are the stories that take us to the existential and compassionate stages coupled with the divine interventions. Eight-year old Asif develops affection for an Indian soldier who in turn loves him. Asif's mother talks of sanity but his father's eyes are blinded with the anti India venom. Asif's father is shot at by his own men and the army man saves him martyring his own life.

Aggression is the painful saga of Kashmiri Pandits. Nostalgia is the biggest disease for them that led to other health hazards, mental as well physical. It also raises questions of human rights violations committed by Muslims: 'So do you remember that I am also a Kashmiri? Was I not a Kashmiri then, when I had been asked to leave the valley? Was I not a Kashmiri when I was asked to convert to Islam? Was I not a Kashmir when my sister bled to death on the hospital bench unattended? Banking on her creative levels like a poet, without naming anyone or describing the anecdotes, it seems that Kishni has the capacity to unfold the things through signals, nods, and above all through using the constituents of nature. Such endeavors of Kishni have proved successful to show the wounds of human existence:

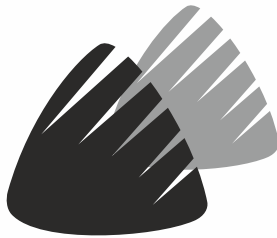
'As evening advanced the jackals started howling somewhere, and the dogs started wailing. It was dark night. The clouds had shrouded the entire area. It was pitch-dark. Moon was nowhere to be seen. Perhaps it too was ashamed by the brutalities and the inhuman behaviour of the humans, that it hid its face behind the clouds.'

Kishni has balanced her anger and protest by cross-sectioning every tide of Dal Lake. She has no hesitation in describing the other side of the coin too. In a couple of her stories, she has conveyed how some of the Muslim well-wishers came to the rescue of their Pandit friends in the dark times. She also criticises the hypocritical behaviours of many.

Exile continues. The pain of Pandits remains unattended. Sometimes they are hopeful to see their homeland but sometimes they see only darkness spread all over. With hope and desperation, running, side by side, she makes a character say in the story The Houses: 'I had no choice but to give my acceptance. My reason for not going there were personal. I still hadn't got over the way we had been kicked out from our home and homeland. My heart still burned at the injustice meted out to us. My wounds had not healed as yet, and I wondered whether they would ever'

The stories are nothing but wounds inflicted on the Kashmir Pandit psyche. The scars will never go. But this spontaneous overflow of wounded emotions in the form of stories will act as balm over those scars.

✦ With best compliments from ✦



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AIKS Matrimonial Service



1. Suitable alliance invited for our son Bipin Wanchoo born on 22nd June 1990 at 08.15 AM in Jammu. Height 5'9". Studied B.E from University of Mumbai. Working as a senior Consultant with Capgemini in Pune, earning handsome salary. Parents living in Jammu. Interested may contact with full Kalavali at akwanchoo@rediffmail.com & MB-7006410298/7889971482



2. Suitable alliance invited for our son Akshit, born 10 December 1991, 1410 hrs at Jammu, Height 166 cms, B Tech(Software Engineering) from Delhi college of Engineering, MS/PhD in Electrical Engineering from USA, Presently working with Intel Oregon, USA. Interested may contact Bharat Peer, email id- bb.peer@gmail.com / 8146625401, Anita Peer/9872967824



3. Suitable alliance for our daughter born on December 9, 1991 in Faridabad (Time: 9.58 AM). She is 5'7" tall and has had done BBA from IP university, Delhi. She is an Asst. Manager Talent acquisition (Recruitment) in NCR. Parents belong from Habba Kadal Srinagar. Presently living in Faridabad. Interested may send CV & Kulavali along with snaps of the boy on our email id- mansi.kaul18@gmail.com. You can also contact us on mob: 8447956643.



4. Suitable alliance is invited for my daughter who is legally separated, issueless, born on 22.4.1986 at 10.25 hours at Srinagar. She is BE (CSE) from MIET Jammu, through Jammu University and M.Tech (IT) through Karnataka State Open University, Mysore. She is working as an Executive in a Govt. of India Enterprises, and presently posted at Jammu. Job transferable anywhere in India. The previous marriage lasted for a very brief time due to certain peculiar circumstances which ultimately lead to legal separation. Interested may kindly send their tekni and Kulavali per return mail to R K Raina on email id rkjgk@gmail.com or phone 7006003635 or can WhatsApp the details on 9419264309.



5. Seeking divine matrimonial alliance from respectable KP families for our son, BE (E & TC); Born: 29 June '89, Srinagar, Kashmir (Time: 9.12 am); Height - 5'8". Presently posted at Pune as 'Team Leader' in ACCENTURE (A fortune 500 Global MNC). Those interested may kindly contact our family (now in NOIDA) with relevant details on Mob : 9412224683 / 7982907003 ; Email : paannyaar@rediffmail.com / rameshmanvati@yahoo.co.in



6. Alliance invited for our daughter, born 30.11.1992 at 3:42 am in Mumbai. Height 164 cm, B.E. (Comp. Engineering Gujarat University), P.G. (Animation Gujarat University). Presently working in an internationally reputed Noida based company as an Animator. Parents based at Baroda. Interested may respond with Tekni and Bio-data to susheel819@yahoo.com. Mob: 9898046098 / 9898086097

7. Seeking suitable alliance for our son, born at Srinagar on 23rd July, 1988 at 11.59 AM, 173 CMS. He is pursuing his own business at Valsad, Gujarat having a decent annual income in seven figures. The family is currently based in Faridabad. Interested may please contact for further details on email: rajindermagazine@gmail.com or Mobile/WhatsApp: 9810847376



8. Wanted Alliance for my Son Date of Birth 3rd July 1983, Time of Birth 11:10 AM @ Kashmir. Qualified BDS Doctor with Post Graduation in Endon, Presently working at Delhi. Boy is legally divorced after short marriage of few months. Interested may contact me @ 9419853205; rlgaroo99@gmail.com



9. Wanted suitable match for our daughter born on, 11th Aug. 1993 at 12.10 A.M. at Delhi. Height 5'6", Education B.E. (Electronic & Communication) and MBA (Marketing and Finance) currently working with Insurance Company at Gurugram. Interested may please contact with Tekni/Kulawali on E-Mail: dileepdhar@yahoo.com or contact on Mob. No. 9810775153, 9958866998.



10. Seeking Suitable Alliance for my son 167 cms. tall born in Ghaziabad on 7th July 1990 at 18.42 hrs. B.E.(CS) Working with MNC at Gurugram. Interested may please contact at 9219551200, 9818721322, EMAIL: bimaltiku@yahoo.co.in



11. Seeking a suitable alliance for our daughter born on Aug 30, 1992. at 3.37 AM at Jammu. She is 180 cms tall . She has done B.Com & M.Com From H. L. College of commerce, Ahmedabad. Aditonal. Qualification Data Scientist. Presently working as Business Analyst in Tatvic Analytics, Ahmedabad. Intrested may send tekni & kulawali on email id- ashok.kachroo2@gmail.com, Mob: 9419147374.



12. SUITABLE ALLIANCE FOR OUR GOOD LOOKING DAUGHTER BORN ON 3RD MARCH 1989 AT 1.15 PM SRINAGAR HT 159 CMS.PRESENTLY Working Innov service private LTD as Branch Relation Executive for State Bank of India Card Jammu . SHE HAS DONE THREE YEAR DIPLOMA IN GARMENTS & ISDT IN COMPUTERS. INTERESTED MAY CORRESPOND WITH TEKNI-BIODATA AT fotedarml@gmail.com MOBILE NO 8825065500 , 9419120204



13. Suitable alliance for our daughter born on June 8, 1985 in Chandigarh She is 5'4" tall and has had schooling and college education from premier institutes of Delhi University. she is an MBA in HR and working for an MNC in Gurugram. Interested may send CV & Kulawali along with snaps of the boy on our email id- yogi9yogi@gmail.com. You can also contact us on mob: 9810210809 and 9871675975.

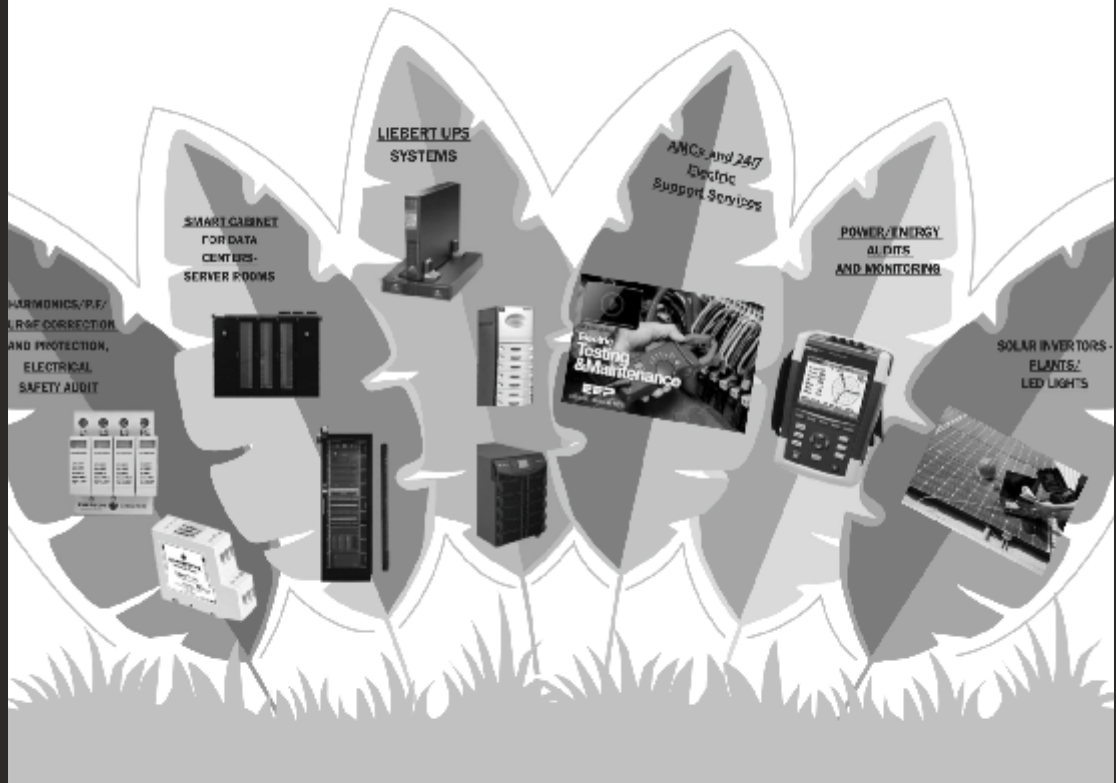


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The advertisement is set against a grey stone wall background. It features several framed elements:

- Top Left Frame:** Text reads "We knew it was possible to Better So we made it."
- Top Right Frame:** Text reads "We love you too" next to a close-up image of a woman's lips and a glass of wine.
- Center:** A large dark blue banner for "GOLFER'S SHOT" with a gold border. The banner includes the text "GO CARTING GAMES" and "ALCOHOL". To the right of the banner is a gold award medal with a globe and the text "MONDE SELECTION 2018" and "SINCE 1966". Below the medal is a gold ribbon that says "IRLAND GOLD QUALITY AWARD".
- Bottom Left Frame:** Text reads "Recipe We have simply added Gold to Water".
- Bottom Right Frame:** Text reads "Popular Well Made" with a checkmark icon.

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