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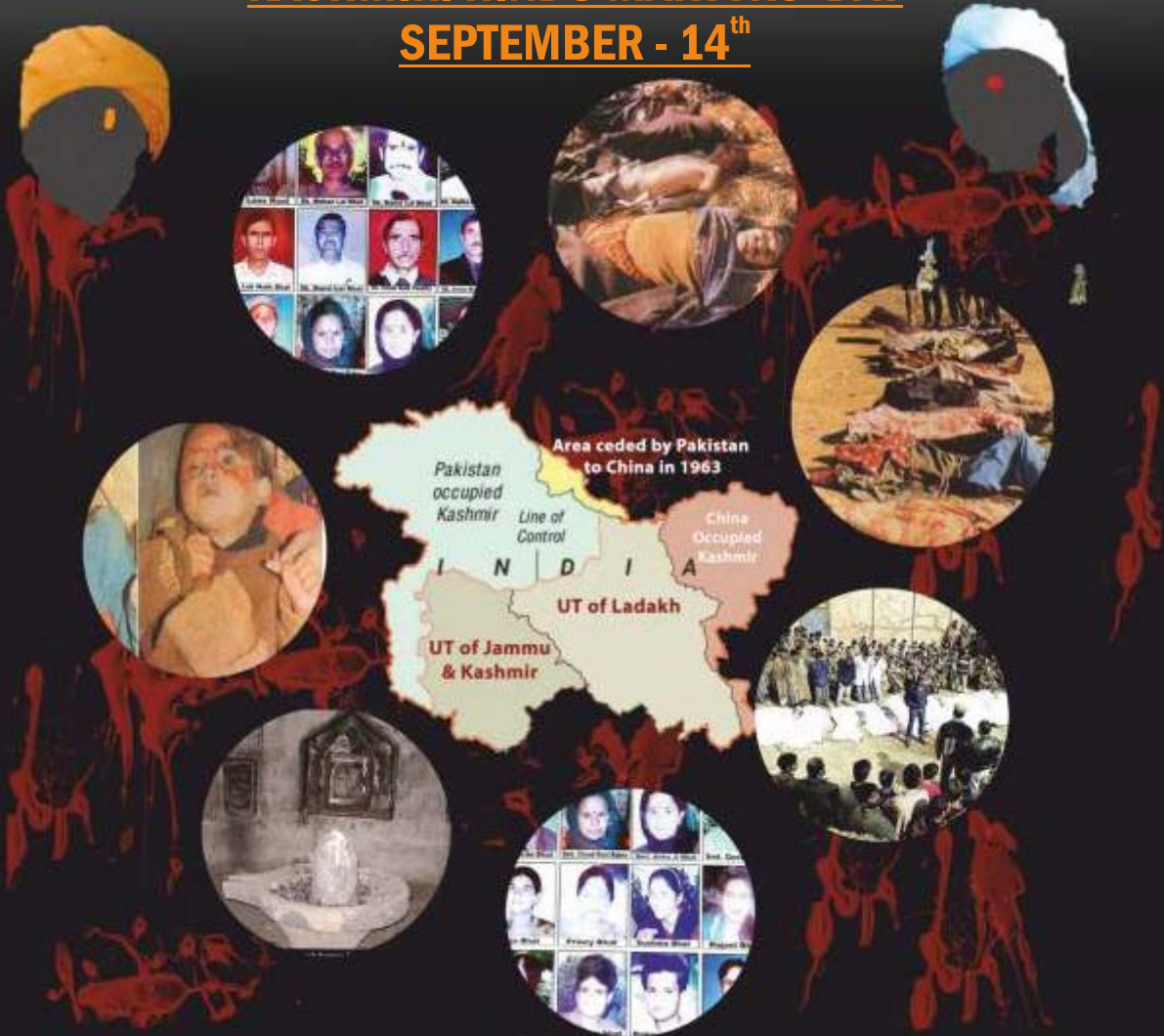
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KASHMIRI HINDU MARTYRS' DAY **SEPTEMBER - 14th**



Regressive Article 370 and 35A Repealed : Our Martyrs' Sacrifice Bears Fruit

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THIS MONTH COVER

This months cover is designed by
Sunil Mahnoori

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“Let us All Be Brave Enough to Die the Death of A Martyr But Let No Lust for Martyrdom” - Mahatma Gandhi

Dear Readers,

This month we shall be observing the 30th Kashmiri Hindu Martyr's Day. A solemn occasion to remember our martyrs who fell to the onslaught of Islamic Jihad which was thrust upon peace-loving community of Kashmiri Hindus by the forces inimical to India. The progressive and patriotic community who were known to possess the traits of spirit of industry and resourcefulness were exterminated from their homeland under a systematic program of genocide so as to establish Islamic state in Kashmir.

The wanton killings along with disinformation campaign against minority Hindu Pandits were a part of well-calibrated and conceived plan of Pakistan. It was executed by their network of terror organisation in Kashmir which included JKLF, Hizbul Mujahedeen, Allah Tigers, Harkat-ul-Ansar, among others. A well-researched analysis will bear out that atrocities and vandalism out-perform even the mediaeval times. The ruthless bestiality and barbarity were evident in abundance during the genocide of Kashmiri Hindus. Therefore, it is imperative upon the victims of genocide to remember those innocent lives who fell to the bullets and sensitize the world that struggle in Kashmir is not a freedom movement, but Jihadi battle which is evident in many places around the globe.

The crimes against the Kashmiri Hindu community started with projecting the minority Hindus as enemies of Islam, as they were considered an impediment in the realization of Islamic Caliphate in

Kashmir. This disinformation campaign was further accentuated as Kashmiri Hindus were considered as “Indian Agents” and hence killing them was a pious duty of those who wanted to establish the Jihadi enterprise in Kashmir. A systematic plan to change the Islamic character of Kashmir was done by rendering the Indian support base in Kashmir homeless and to convert the valley into a Wahhabi Islamic region.

Hindus of Kashmir always stood with India and to its secular values as espoused in the Indian Constitution. Therefore, this minority community, representing first line of Indian nation in Kashmir, were a resisting force against the radicalization of the valley. Hence, it was this community which was made the prime target of violence, rapes, mutilations and torture, with the aim of obliterating the peace-loving nationalist community of Kashmiri Hindus from their homes and hearths. It was bloodlust and the crystallization of hatred with “a willing complicity” of the majority community in the Genocide of Hindus.

Killings of Kashmiri Hindus were accompanied with torture and atrocities like what Jews faced under Nazis or what the Greeks and Armenians faced from Turkey. The barbaric methods used sent shivers down the spine of those who saw, read or heard about these. Burning wax were poured on sensitive parts of body, eye balls were gouged out, breasts of women were cut, nails were driven on foreheads, bodies were hanged on trees, strangulation

by steel wires, drowning, dragging to death, burning alive among many other methods were used as part of atrocities so as to force the Kashmiri Hindus community to leave the valley out of fear. Series of threats were issued to the Pandit families, hit lists were pasted on the houses, apocryphal allegations were levied along with carrying out bomb blasts and stone pelting on the minority Hindu houses.

Brutalities against minority Kashmiri Pandit's disregarded international covenants such as Universal Declaration of Human Rights and United Nation Covenants on Human Rights adopted in UN General Assembly in 1966. The grievous injuries on victims of Jihad are testimony to the tortures. What is surprising that there was silent connivance of the established political institutions and governmental organizations. The hapless Hindus were left to defend for themselves. Hospitals in Kashmir were converted to slaughterhouses as atrocious crimes were carried out there which will not find any parallel in modern history. Whenever, the Hindus were brought for treatment to the hospitals after getting injured by jihadi attack, were either allowed to die for want of treatment or brutally murdered by doctors in collaboration with jihadi terrorists. In many cases injured were allowed bleed to death and in some cases, victims were drained out of their blood and lives terminated. There are examples where inordinate delay was caused in sending the ambulances to victims so that they die for want of medical support.

Time and again the Kashmiri Hindu community have been seeking the judicial probe in line with Nuremberg covenants to bring the perpetrators of the genocide to justice. The community has a hope under the new dispensation led by PM Modi that

killers would not be spared, and fair justice would be done with the families who have lost their dear ones who stood for India. With renewed mandate to govern the country PM Modi must act on neutralizing the terror enterprise along with support base in Kashmir to make the valley peaceful and allow the modern industrial sector to set their footprints.

Revocation of Article 370

Reversal of ambivalent Nehruvian weak policy marks a watershed in the history of country. It marks an important strategic shift in the Indian policy thinking which has started to behave as a major power in the world. The removal of article 370 has put terror state Pakistan into a consternation as it has cut down its strategic depth within the valley. It is because of this change in Indian assertiveness that Pakistan has started to feel the heat. Pakistan always believed that Jammu & Kashmir was under their sphere of influence and it was a matter of time when India would be forced to accept the terms of engagement as per their wishes. Therefore, all the loud noises emanating from across the border against India with nuclear threat are reflective of Pakistani frustration. The credit of this tactical farsightedness must go to Indian security establishment who have successfully thwarted all efforts of jihadis in last one month to spill the blood on the streets of Kashmir. With state becoming a full-fledged UT under the direct command of Central government more proactive steps to eliminate terrorism and their subversive agents would be taken. The proof of the pudding shall lie when peace would dawn in valley and the exiled Hindu community would be able to settle back in valley with due constitutional guarantees.

मनील गुप्ता

From the

President's Desk



Modi Takes Major Constitutional Decisions about Jammu and Kashmir

The bold decisions taken by the Narendra Modi-led Bharatiya Janata Party (BJP) Government in India, vis a vis the State of Jammu and Kashmir, were long overdue and are likely to have far reaching consequences for the whole subcontinent in general and for India and Pakistan in particular.

Removal of Articles 370 and 35A of the Indian constitution, has always been an article of faith with the BJP. Decisions taken to declare Jammu and Kashmir provinces as union territory (with legislature) and Ladakh province (without a legislature) are unprecedented.

The BJP government wasted little time to take the bull by the horn after being returned to power with a bigger mandate in the recently concluded general elections.

It is pertinent to mention that Article 370 had been incorporated into the Indian constitution by the Constituent Assembly of India, which drafted Independent India's constitution, immediately after the British granted independence to India and newly formed Pakistan. At that time, keeping the nature of this article in mind, as also the existing circumstances, the founding fathers

had put this article in the category of "Transient and Temporary Provisions" of the constitution. However, over a period of time, this Article became a political tool to be used by its proponents to gain political mileage. In the process, a purely temporary provision, meant to serve a temporary purpose, was allowed to attain a near permanent status, with grave consequences for the nation. On the one hand, the Kashmiri politicians used it to rouse public sentiment by declaring that it was essential to maintain their identity, and on the other, they used the same provision to gain and retain political power; a power which they greatly misused to fill their own coffers, while paying lip service to the overall development of the state.

Over the last seventy years, this provision helped build a separatist mindset among Kashmiris and prevented Kashmir's complete integration with the rest of the country (mentally and physically), creating political turmoil and instability in the state on a recurring basis. Pakistan exploited the situation in 1989-90, to create violent insurgency that rages even today. Pakistan gradually handed

over the reins of the armed uprising in Kashmir to radical Islamists sent from its own seminaries of Lashkar e Tyeba and Jaish e Mohammad, who turned a purely political issue into a religiously-ordained jihad. The worst sufferers of this armed uprising were the miniscule population of the aborigines of Kashmir, the Kashmiri Pandits, as the jihadis decided to Islamize the Valley in keeping with their philosophy.

Article 35 A, on the other hand, had been inserted into the constitution surreptitiously, without either a debate in the Parliament or a discussion in the Cabinet through a Presidential ordinance. This article defined the status of the permanent resident of the state and his/her privileges.

With no investment taking place in J&K, as no non-state subject can own property there, Art 370/35 A has adversely impacted all aspects of development in the state; infrastructure, education, health, social development, employment, industry, etc. Kashmiris themselves have suffered because of Article 370. As, the Indian Home Minister, Sh. Amit Shah, said during the debate in the Parliament on the issue, “Repeal of the Article will take the state on the road to development and within a short time, J&K will become India’s most developed state.”

It is pertinent to mention that those who have opposed the repeal of Article 370 constitute 16 % of the State’s geographical area and only 40 % of its population, whereas all others

have supported it.

Another provision of these constitutional changes envisage bifurcation of the State of Jammu and Kashmir, keeping in mind the special and unique requirements of each region. Kashmir and Jammu will now be a union territory with a state legislature and Ladakh too will become a union territory, but without a state legislature. For long, people in Ladakh region, mostly Buddhists and Muslims, nursed a strong grievance that they were being lorded over by the Kashmiri politicians who always wielded political power. Even to resolve small issues they had to rush to Srinagar/Jammu as the state capital was located either at Srinagar during summer or at Jammu during winter. With the road between Leh and Srinagar remaining cut-off for nearly six months in a year, Ladakhis suffered immense hardships. Now, after gaining the status of a union territory, most of their issues will get resolved locally. Besides, with direct access to New Delhi, the development of Ladakh will be put on a fast track.

In my opinion, the historic decisions taken by the Modi Government were long overdue and will go a long way in ending the Pakistan-sponsored insurgency in the State and restoring peace in the valley. In a short span of time, the State will be put on the fast track of development.
END

- Col. Tej K. Tikoo
Email : tk.tikoo@gmail.com



General Secretary's Column

Condolence Meetings

Two condolence meetings were held in the office of AIKS to condole demise of Smt. Sushma Swaraj and Shri Arun Jaitley, two former Ministers in the cabinet of Shri Narinder D Modi.

The members conveyed its deep sense of grief at the untimely demise of both the leaders.

Their contribution to country, to the NDA Govt and to BJP, over many decades will remain unparalleled. Their sharp mind, grasp of political, organizational and official matters was so complete and deep that others found it difficult to match their articulation. The country is poorer by their passing away.

AIKS was saddened by Arun Jaitley's departure because he had chosen to fight AIKS PIL (PIL was admitted by Supreme Court involving many issues concerning our community in exodus only due to his efforts and physically being present and plead on our behalf.) in the Hon'ble Supreme Court of India, way back in 2006. That, over the years, this case has become the litmus test of the Govt's obligations to its citizens in distress, is largely due to Sh. Arun Jaitley Ji's efforts.

Sushma Swaraj Ji's contribution to

the community in getting many of their problems solved will never be forgotten. AIKS will Always Remain Indebted to Them.

AIKS conveyed its heartfelt condolences to the NDA Govt and the BJP and the bereaved family on the loss of this brilliant leaders. It will be difficult to fill the vacuum created by their departure.

President Returns from US & European Tour

Col. Tej Tikoo, President, AIKS returned to India after a long two months tour of US & Europe. During his visit, he met a large number of community members. His interaction with the community was in particular about the challenges being faced by the community, post 1990, and their contribution to get the problems solved. The feedback was shared by him with the core committee members. The President had impressive meetings with Dr. Vijay Sazawal of IEKF and Sh. Jeevan Zutshi, community's activist living in US since three decades.

AIKS Applaud Indian State's Bold Decisions

All India Kashmiri Samaj convened a special meeting of its headquarter

members to commend Government of India for taking bold decisions on Jammu & Kashmir.

The members expressed happiness for long awaited changes in the Constitution of India, vis a vis State of Jammu & Kashmir. AIKS feels it to be historic day for Kashmiri Pandits and feels every KP lived to see this day.

Members gave credit to Government of India as the decisions is a well -deserved tribute to hundreds of our security forces personnel who have sacrificed themselves in the State of Jammu and Kashmir since the State's accession to India in 1947.

Core Committee Meetings

Core Committee of AIKS met twice in August to discuss how to go ahead to connect with the community after invalidation of Articles 370 and 35A. The meetings which were presided over by the President, decided to hold a conference of AIKS affiliated units, prominent community organisations and eminent members of the community living in India and abroad. The conference will be held on 28th of September, 2019 in New Delhi. The conference will try to synergies for future course of action.

President AIKS Appeals to Kashmiri Friends

Col. Tej Tikoo has issued an appeal to Kashmiri friends, asking them to welcome abrogation of Articles 370 and 35A as by repelling it, Kashmir Valley is to develop, the development prevented by the vested interested leaders.

"Don't you want you and your

children too to realize their dreams of obtaining good education and better future? Doesn't Kashmiri youth want to spread its wings in sports, education, entrepreneurship, science and technology, and other fields on the international level?" asked the President. Col. Tej Tikoo. The President making an appeal asked fellow Kashmiris to join hands with the rest of the countrymen to usher in a golden period of the State which, till now, has been held hostage to the subversive machinations of Pakistan, the false narratives of religious bigots and the double speak of politicians.

Affiliate Observe Independence Day

Independence Day on 15th August, 2019 was observed by all the affiliates of AIKS at its headquarters with pomp and show. The national flag was hoisted and cultural programme held.

Kashmir Sewak Samaj, Faridabad held a seminar on the occasion to deliberate upon the consequences of ending Articles 370 and 35A. The well attended conference was addressed by Sh. Krishan Pal Gurjar, Honorable Union Minister of State for Social Justice & Empowerment, Pandit Mool Chand Sharma, MLA, State of Haryana and community stalwarts.

AIKS Vice President, Vijay Kashkari attended the conference on behalf of AIKS and spoke on the occasion.

AIKS Team Meets Avinash Rai Khanna

A delegation of AIKS, comprising of S/Sh Vijay Kashkari, Vice President, Sanjay Sapru, Treasurer and Sunil Kaul, Secretary met Shri Avinash Rai

Khanna, National Vice President BJP and Incharge Jammu & Kashmir, in his office chambers. Opening the discussion, the delegation gave a formal introduction of AIKS, presented a paper on AIKS aims objectives along vision document of AIKS. Team Congratulated Sh. Avinash Rai Khanna Ji for being nominated as Incharge for forthcoming J&K Assembly Election & discussed about various developments in JK State. He



was felicitated with a bouquet and AIKS memento.

The delegation emphasized on political empowerment to protect & preserve the ethnic identity of the displaced community. The dignified living measures to be taken for employees engaged under PM package. Passage of Temples and Shrines bill.

He assured the delegation that he will take our demands to the Party high command.

Cartoon Corner

Anil Nakhasi



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Tel : (Res.) : Office :

Mobile : Email :

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

With best wishes
Yours Sincerely

Signature

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

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KSS (Regd.) Faridabad and Milan Vatika, Jointly Celebrated the Abrogation of Article 370 and 35A

Kashmiri Sewak Samaj (Regd.) Faridabad and Milan Vatika, Sector 11, Faridabad jointly celebrated the Abrogation of Article 370 and 35A of the Constitution of India and applauded the efforts of Govt. of India under the leadership of honourable Prime Minister, Sh. Narendra Modi and the Union Home Minister Sh. Amit Shah on auspicious Independence Day. Sh. Krishan Pal Gurjar, Honourable Minister of State for Social Justice and Empowerment-- Govt. Of India graced the occasion as the Chief Guest and Pandit Mool Chand Sharma- MLA, State of Haryana was the Guest of Honour.

In his address to the audience, Shri Krishan Pal Gurjar, said that it is the moment which the common Kashmiri and the nation had to wait for 70 long years to abrogate a temporary article. It needed the courage and the intent to take the bold step in the benefit of the nation. He said a new era has dawned on Jammu & Kashmir and there are a series of developmental steps being taken to bring the union territory out of the perils it faced for 73 long years, including settling Kashmiri Pandits in a territory of their own.

Other prominent personalities from Haryana who spoke on the occasion were Sh. Ajay Kumar Gour, Chairman Haryana Land Reclamation and Development Corporation and

Sh. Suresh Kumar Kaushik, Social Activist & Writer.

On the occasion, Dr S K Handoo, President, Kashmiri Sewak Samaj, Faridabad and other prominent Kashmiri Pandit activists shared their views on the abrogation of this discriminatory article. All of them had a singular view that, though its abrogation is a welcome step forward for Jammu & Kashmir, there struggle for the Kashmiri Pandits continues to seek justice for their banishment and exile for the last three decades, until we return to our motherland

Those who Spoke on the Occasion Were:

Sh. Vijay Kashkari - Social Activist & Vice, President AIKS, Dr. Agnishekhar - Social Activist & Founder/Chairman Panun Kashmir, Dr. Romesh Raina - Social Activist & Ex. Gen. Secretary AIKS, Sh. Utpal Kaul - Social Activist & Writer, Thinker, Sh. Lalit Ambardar - Social Activist & Political Analyst, Sh. Kamal Ji Hak - Social Activist & President KMWA Noida, Sh. Sanjay Ganjoo - Social Activist & Ex., President JKVM.

The audience was enthralled by the community musicians Smt Sushma Kala, Shri Dalip Langoo and Shri Sanjeev Raina Gautam with their lilting renderings which included some dedications to the nation and to the remembrance of the martyrs of the community and the security forces who laid their lives in the last 30 years of struggle against terrorism and Islamic fundamentalism in the valley.



Kashmiri Pandits Across the World Celebrated Abrogation of Article 370 and flays those who oppose it

On 15th August, 2019, Kashmiri Pandits across globe celebrated India's Independence Day. The celebration was under the backdrop of abrogations of Article 370 and 35A.



KPA (Kashmiri Pandits Australia; a member organisation of Global Kashmiri Pandits diaspora (GKPD), which is a Kashmiri Pandit civil society movement of selfless volunteers drawn from all major Kashmiri Pandit organisations across the globe, along with several friends from Jammu and Ladakh, unequivocally rejected the petition submitted by 64 citizens (comprising Pandits, Sikhs and Dogras), condemning the abrogation of article 370.

GKPD is also outraged at attempts by some sections of the media to project this as the views of all the people of Jammu, Kashmir and Ladakh. Individual opinions of a group of people cannot be considered the voice of the people of the erstwhile state said the GKPD statement .

GKPD congratulated Honourable Indian Prime Minister Shri. Narendra Modi and Home Minister Amit Shah for this historic and landmark decision. As major stakeholders in the Union territory of Jammu and Kashmir and the Union territory of Ladakh and stated that they would work alongside Government of India to make the dream of "One Nation - One Constitution" a reality. The statement further stated that Abrogation of article 370 was a tribute to nationalist forces across the country and a step towards further integration of Jammu, Kashmir and Ladakh with mainstream India



GKPD also strongly condemns the attempts by sections of media to maliciously highlighting the views of a few individuals while ignoring the views of the vast majority of the people of Jammu, Kashmir and Ladakh who are strongly in favour of the abrogation of Article 370.

Janamashtami Celebration at Sharika Bhawan, KSS, Faridabad

Kashmiri Sewak Samaj, Faridabad, celebrated Zarma-Satam on 23rd August, 2019 at Sharika Bhawan. The celebrations started at 7 PM and concluded at 12 midnight. The programme was organised in collaboration with Y-Kunth Ashram Mandli, with Shri M K Bhat, Shri Manu Ji Pandita, Shri Sanjay Pandita and Shri Shadi lal Raina as its sheet anchors, from Greater Faridabad. Shri Ravinder Pandita of Save Sharada Committee also graced the occasion. The group presented a colourful programme of bhajans, Krishna Bhakti songs and dance



performances by community artists and budding stars that enthralled the audience which attended the programme in large numbers. The programme was ably anchored by Ms Sakshi Raina. KSS team had made arrangements for typical Janamashtami pokaras of brinjal, nadru, green chillies etc. that were served in the interspersed periods. There were arrangements for those observing fast and they were served with refreshments and fruits.

The programme was concluded with puja and felicitations by KSS team and President, Dr S K Handoo, to the artists and the participating young children.

Launch of Kashmir Sabha Kolkata Website

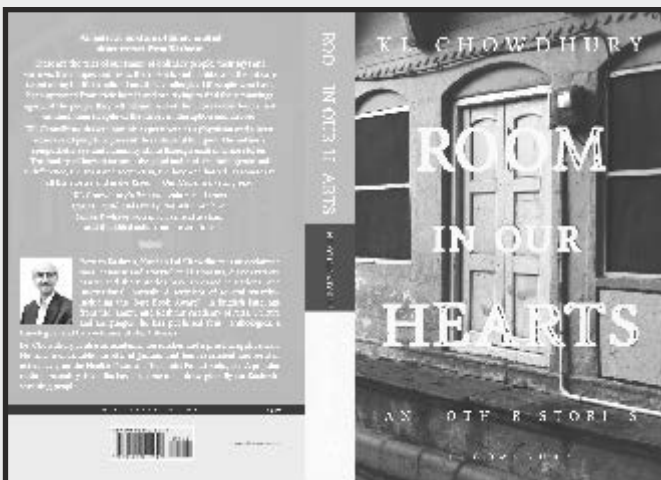
On Feb. 25, 2019, Kashmir Sabha Kolkata launched its Website – www.kashmirsabhakolkata.com on Janamashtami Function at Kashmir Bhawan,



Kolkata. The website was launched by the executive committee members of Kashmir Sabha Kolkata and Mr. Ashok Dhar author of recently published book “Kashmir as I see it”.

According to Kashmir Sabha Kolkata, the main purpose of the website is to make it a medium of developing social and cultural cohesiveness and educate people about culture and language of the community. The website will also serve as a platform to share and pass on information to the next generation, as per the statement of the Sabha. Main highlights of the website are: profile of Sabha, Vitasta (annual) publication of Sabha since 1960. Kashmir Shavism, Kashmir Culture and Heritage, Kashmiri Music, travel to J & K etc are other features of the website.

ROOM IN OUR HEARTS AND OTHER STORIES



Author :
Dr K L Chowdhury

Published by :
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10 July, 2019.

**To,
Sunil Raina Rajanaka
Editor-in-Chief**

I am so glad to see the way the last edition was written and compiled in remembrance and regards of Sh. A N Koul Sahib ji. My salute to the Editorial board for the sensitivity. I have known A N Koul Sahib ji since year 2000 or little before. He kept encouraging me by appreciating my poems and articles. I never meet him in person but I was always in constant touch over letters.

I became quite emotional knowing his sad demise, May his soul rest in peace. Thinking of him, I tried to pull one of the hand written letters he wrote to me from my folder. Sh A N Koul Sahib ji would always praise me for my handwriting and would always guide.

It is always great to have someone to guide. This is our culture, the youngsters being guided by elders and we as youngsters understand and respect them with full heart. Sh A N Koul Sahib may not be physically with us but his spirit will continue to be with all of us and we like today, should keep doing good literary work and bring pride to whole community.

“Naad” has lived to its literal meaning by calling for the mentor – Sh. A N Koul Sahib in the last edition. Keep it up.

**Your Sincerely
Anshul**



Appeal to the Kashmiri Friends

**Dear Fellow Kashmiris,
Adab, Namaskar, Sat Sri Akal, Jhule,**

The recent developments in New Delhi vis a vis the State of Jammu and Kashmir have brought Kashmir back into international focus. As usual, whenever any such development takes place, those affected the most are people of Jammu and Kashmir in general and Kashmiris (Muslims, Pandits in exile and Sikhs) in particular.

Being a Kashmiri, I can well understand how ‘disturbed’ you must be feeling on these developments; brought up as you have been on the belief that Kashmiri Muslim identity, your economic interests, etc., are all guaranteed only because of the existence of Article 370 in the Indian constitution. Unfortunately, not many among you have tried to voluntarily examine the veracity of this argument or more likely, you were not allowed to.

Kindly read this appeal with open mind, in order to save life and property in Kashmir from further destruction, as I am sure your leaders will try their best to rouse your passions on the issue. It is a different matter that they will, as usual, continue to enjoy themselves within plush bungalows while ordinary Kashmiris will act as their foot soldiers.

Your objection to the removal of Article 370 is that others from rest of India will settle in the state and disturb its demographic profile to your disadvantage. Other states in India do not enjoy the privilege of Article 370, yet no one has ever complained that they suffered any such disadvantage. Islam too has not just survived in these states, but has actually flourished, expanded and strengthened. As a matter of fact, quite a number of these Hindu-majority states have had Muslim Chief Ministers over the years. Besides, historically, populations move from one place to the other mainly for seeking better living prospects. For example, some of our small cities in India have, during the last thirty years, become megapolises mainly on this account. Kashmir offers no such attraction. In fact, thousands of Kashmiris are today working outside Kashmir because of this reason.

In many west Asian countries today, the population of indigenous people, the Arabs, is much lesser than those who have settled there from other countries, particularly from our subcontinent; yet they have never felt threatened by this deluge of foreigners in their country.

On the other hand, you had Article 370 in Kashmir, and what did your leaders do with it? They used you, the common Kashmiri, to throw out a microscopic minority of Kashmiri Pandits in 1989-90. Unfortunately, your trust in such leaders was so overwhelming that you accepted the theory that Kashmiri Pandits left their centuries-old homes because the then Governor told them to do so. Thus, you allowed these leaders to insult your intelligence.

Your leaders in Kashmir and your ‘friends’ in Pakistan have convinced you that article 370 is your exit route to Pakistan. You have also convinced yourselves that Pakistan is the most important and the best Islamic country in the world and therefore, your loyalties to that country must remain firm even if it costs you hundreds of lives, year

after year. There are a number of countries in the world whose official name starts with Islamic Republic of..... Yet Pakistan is, perhaps the only Islamic country that has gained the label of 'Terror State', a 'Failed State', etc. It is the only Islamic country in the world where former democratically-elected Prime Ministers are 'legally' hanged and some even killed and others jailed; mostly by short circuiting the legal process. It is the only Islamic country in the world which did not allow its own citizen to be sworn as the Prime Minister after winning a fair election, just because he belonged to a different ethnic group, even though a Muslim. It is the only Islamic country in the world which created many international jihadi organizations to fight Jihad anywhere and everywhere in the world in exchange of dollars, poured into the pockets of its Generals and radical Islamic leaders. It is the only country in the world whose powerful Generals sheltered the world's most notorious terrorist within the precincts of its cantonment for many years and then sold him off to the U.S for a price when he had served their purpose. Look at Pakistan's economy, security of its citizens in its strife-torn provinces, powers wielded by the Army and its feudal system which prevents the common man from gaining political voice.

Till lately, PoK (which Pakistan calls Azad Kashmir) did not even have state legislature. Minister of Kashmir Affairs would run it from Pakistan capital; Gilgit-Baltistan, a part of Jammu and Kashmir, was severed from the state in 1947 itself and was directly ruled from Pak capital. Today Chinese are lording over this area. What about the disputed nature of these territories?

For this Pakistan, you have allowed yourself to be used as cannon fodder under the mistaken belief that you are fighting a jihad as ordained by Hadith and holy Qur'an. Let me assure you that you did no such thing; you fought for those who were unworthy of your trust; who neither valued your life nor your 'sacrifice'. Let me remind you; Pakistan refused to accept the dead bodies of their own troops killed in Kargil. Consequently, Indian soldiers had to give them a befitting soldierly burial. Do you think Pakistan has any value for you?

You had only one genuine grievance in 1987, which was the fudged assembly election. You did not realize then that such things happened in many states of India, because after years of slavery, Indians had neither understood the meaning of true democracy nor mastered the art of conducting a fair election which would truly reflect the will of the people. In any case, who was responsible for these fudged elections? In India we have rejected one of its perpetrators for good and you, on the other hand, have continued to bestow increased political legitimacy on the other fellow and his family, right till today.

We Kashmiris know quite well that the propaganda machinery of Pakistan, separatists, Pakistani proxies in Kashmir, the forked-tongued mainstream politicians, has been so well-oiled and effective that Kashmiri common man was made to shed enormous blood, not for the good of common Kashmiri, but to enable these self-serving politicians to fill their own coffers. These politicians worked through a maze of bureaucracy and power brokers, who too gained from this state of affairs. This has continued to the present day. Whenever Kashmiris saw through this game, these very people would resort to the oft-used slogan, Islam khatre mein hei, that prevented you from seeing the light of the day. This is how, at the cost of common Kashmiris, this politico-bureaucratic-power broker nexus continued wielding enormous political and economic power. Millions upon

millions of rupees sent for the state's development and people's welfare were pocketed by these powerful oligarchs: the common man remained where he was; enmeshed in poverty and ignorance.

A Kashmiri - Hindu, Muslim, Sikh, Buddhist - has a history of many millennia behind him. He is a repository of all that is best in Hinduism, Buddhism, Shaivism, Islam, Sikhism and even Christianity (if you believe in the stories of Jesus having travelled in Kashmir). That is what in modern terminology is called the syncretic tradition, which produced numerous Rishis and Sufis whose Dargahs, Ziarats, Ashrams and Gurudwaras dot every nook and corner of Kashmir; the most revered among them being Noor Ud Din Noorani (Nund Rishi) and Lala Ded. You call Nund Rishi, Sheikh o Alam (and rightly so), but under the influence of these leaders, you forgot his teachings; nay, you actually praised the destroyer of his Dargah at Tsrar e Sheriff by Mast Gul in 1994.

I ask you; does it really matter what religion a Kashmiri belongs to? Should our individual religious identity be allowed to destroy the fabric of Kashmiri society? Should such a rich tradition be destroyed by playing into the hands of Pakistan or becoming pawns in the hands of crooked politicians and religious bigots?

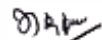
You have had Article 370/35 A as part of Indian constitution for 70 years; what specific advantage did it give you? Not a single one. On the other hand, it robbed Kashmir and all its inhabitants of peace of mind and their prosperity. It only resulted in bloodshed, loss of lives, exodus of Kashmir's indigenous population of Kashmiri Pandits, lack of development, poverty, unemployment, drug abuse - all these put together, turned a heaven on earth into hell. It only helped the unscrupulous elements to become richer by the day. Was this what you had bargained for? Can any country's parliament and democratically-elected government accept this state of affairs indefinitely?

Don't you want these things to change? Don't you want those leaders who became rich at your cost and prevented the development of Kashmir, be held accountable? Don't you want you and your children too to realize their dreams of obtaining good education and better future? Doesn't Kashmiri youth want to spread its wings in sports, education, entrepreneurship, science and technology, and other fields on the international level?

Today, Government of India, by repealing Article 370/35 A and reorganizing the state, has presented before you a viable blue print for your dreams to come true, for you to get the best of education, health care, jobs and participation in governing yourselves; in short, giving you a big opportunity to let you take your destiny in your own hands. It is my appeal to you, "Do not spurn this offer. Join hands with the rest of the countrymen to usher in a golden period of the State which, till now, has been held hostage to the subversive machinations of Pakistan, the false narratives of religious bigots and the double speak of politicians."

With best wishes for a peaceful, prosperous and syncretic Kashmir.
Your fellow Kashmiri

Tej K Tikoo

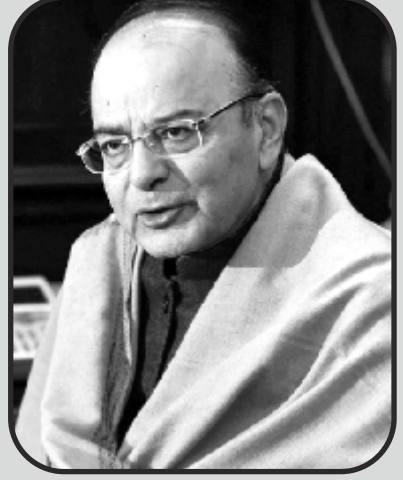


(President, AIKS)

SHRADHANJALI

AKS pays rich tributes to Arun Jaitely. His contribution to the Nation will be remembered for ever. His demise is an irreparable loss to nation. He was a valued friend to the community. He was instrumental in persuing the community to fight the apathy and repel in Honb'le Supreme Court of India. He pleaded AKS petition, in the court, free of cost.

AKS prays to Almighty, for a choicest place in Swaraglok.



Sh. Arun Jaitely



Prof. Triloki Nath Ganjoo

Dr T N Ganjoo was born on 7th of Feb.1931 at Sathu Barbar Shah Srinagar. His father was Sh. Sham Lal Ganjoo. He did his Hons. in Sanskrit , Hindi , Diploma in Teaching , BEd and MA in Hindi. He did extensive research on Origin of Kashmiri Language for 12 years and got Doctorate for his work. He continued his studies despite doing his first job in the year 1945. He was a Shaivaite scholar too and despite turmoil in the valley, he maintained the Ashram of Swami Ram at Fateh Kadal, Srinagar. He has numerous publications, articles, Radio talks , Lectures to his credit. His passing away on 8th of September 2019 has been an irreparable loss to the community as well as to the nation. We have lost a scholar of Sharda, Sanskrit, Hindi and Brahmi. Sadgati to his Soul.



- Ramesh Marahatha



When I Was Shot

26th September and year 1990 shall always be part of my life. It was on this day I was kidnapped and subjected to extreme inhuman torture which may have only few parallels in the history of gruesome human behavior.

It is about that period when I was working as a casual radio announcer in Radio Kashmir. I had taken up this part time job since 1985. Therefore, I had rented an accommodation near Sonawar locality which was not too far from my workplace. It was in early 1989 when local muslims refused taking up of any kind of job in Radio Kashmir that I got more frequent opportunity to represent on radio station. Being from a village of Uttarso, Uma Nagari in Anantnag I was a simple villager with a dream to get a suitable job and a decent living. Therefore, the job at Radio Station was not only interesting but also challenging much to my liking.

After joining Radio I was regularly going office even during the days of turmoil one of my friend nick named as Nanna who was a taxi driver would occasionally drop me at my residence. Since, I used to frequently travel with this taxi driver I had developed a fairly good acquaintance with him who knew me personally and would wait for me to be taken to my destination. I too liked to be in his taxi as it saved my time.

On 26th Sep I came from Radio Station, tired and on reaching my room I immediately headed to kitchen to prepare some meals. In the meantime, I switched on my radio set as it was the time to listen to the evening news bulletin which were relayed at 7.40 pm. In between the news bulletin I heard some kind of group of people walking through the stairs. All of a sudden, the group of people who were masked and brandishing rifles, pistols barged inside my room. The group must be of some 30-40 odd people. On seeing them my heart sank as they started hurling abuses on me. One of them started to question me about my profession and my stay in valley, to which I answered that I was a radio

“ I was a simple villager with a dream to get a suitable job and a decent living. Therefore, the job at Radio Station was not only interesting but also challenging much to my liking. ”

announcer and has stayed back as I could not bear the hot weather of Jammu. In between the questioning my property-owner also came upstairs in my room which was at first floor. One of the terrorists asked me to accompany them and in between, my property owner asked them to question me here only as there was no need to take him outside. At this time I had an eye contact with one of the terrorists whose veil was half covered and I recognized the person as he was the same taxi driver who used to pick and drop me from office to residence. However, given in the circumstances I did not felt right to name him else they would had shot me then and their only. However, in this melee the terrorists blindfolded me and handcuffed me. I was dragged from the stairs like some dead corpse. The group of these terrorists dragged, kicked and heckled me like anything. In between this my head was banged to an electric pole and it was then my body suffered a shock and I mentally submitted to these terrorists.

Since, I was blindfolded I was taken through some lanes by this group and then taken in a vehicle to some unknown destination. After an hour I was taken inside a house, to me it appeared as if I was being taken through a tunnel. While being taken blindfolded many sticks fell upon me and the passage looked quite slippery to me. Inside the house they removed the blindfold from my eyes and untied my hands.

Now the gruesome part of the night long interrogation started. One by one the group of terrorists would enter the room where I was made to sit on the chair and would keep asking

me questions. In between they would put cigarette on me till I shouted and again they kept repeating questions endlessly to which I answered promptly. One group would replace the other and this torture would be repeated.

At midnight another group entered which was led by some lady. Everyone would call her Asaya ji. This group put a hot rod on my feet and tried to burn them. The group terrorist leader introduced himself as Azam Inqalabi. Few among them spoke only chaste urdu somewhat akin to Rawalpindi accent. This group started beating me and thrashing me in all possible ways. The group then asked me to lie down and a discussion started between them on how to execute me. Some among them gave a suggestion to get me pieced on sawmill, whereas other gave a suggestion to shoot me on the roadside near the drain. All this discussion happened before me and I just felt that the time has come for me to be killed.

In between this discussion I heard the azaan from the nearby mosque and it must be around 4 am in the morning. What strike me at that moment was the voice from the mosque was similar to the one where I lived in sonawar. However, in that condition I could not do much. Terrorists again blindfolded me and took some guinea bags along with them besides they carried some ropes. After some 30 minutes of walk they took me in a car for execution. On reaching some spot they halted dragged me out of the car and were pushing me down in some nallah. At this juncture I pleaded them to set me free and begged for my life while inside me the hope for life was still alive. In this commotion my hands got untied and I removed the blindfold from eyes. My first sight fell upon Shankaracharya Temple and I saw some bright light atop the temple. Immediately I saw around where I could see some 15 terrorists surrounding me though few of them were in contessa car which was some few meters away. All of them had aimed their weapons on me. One young boy who was standing on my back, fired 4 shots towards me. Three out of the four shots hit me, and I suddenly started running in a zig zag direction whereas others started firing towards me. However, I was lucky not to get hit by their shots and there was an army camp some few hundred meters towards which I ran like anything. On the gate of the Army camp I was stopped by the guard who was watching all this happening. They considered me as a terrorist and couple of guards came out and dragged me inside the camp.

Next to the gate inside the camp was a Kashmiri Hindu tea maker who asked my name.

**This group started beating me and thrashing me
Some among them gave a suggestion to get me
pieced on sawmill, whereas other gave a suggestion
to shoot me on the roadside near the drain.**

The moment he came to know that I was a Kashmiri Hindu he immediately informed the guards who in turn made a wireless to the Base hospital. It was he who told me that the news of my kidnapping was making rounds since last night and conveyed the same to the army men around. The ambulance was called, and I was admitted to the Badami Bagh Cantonment hospital.

After three days I regained my senses and I was told by doctors that it took them some 18 hours to take out bullets from my body. On the same day the governor of the State Girish Chander Saxena along with DGP came to see me. DGP asked me if I can recall the locality to which I gave a thought that the azaan appeared to me from the same mosque where I lived therefore, I assumed I was in the same locality though they took me around. Finally, I gave them a faint idea of the locality where I assumed to have been kept hostage. After few days DGP again came to see me and gave me an award by saying that my assumption was correct as I was taken hostage in the same locality where large cache of arms and ammunitions was recovered. Meanwhile Hizbul Mujahedeen issued a statement in local press that I had attacked their jihadis and hence they shot me, this was a misleading news as I was in their captivity surrounded by 30 terrorists fully armed. In recognition of my bravery the state government gave me an award and I was regularized in AIR Kathua. Since then I am living as a refugee in my own country with a hope that one day our government will punish those who were responsible for our genocide.

However, since 30 years I am asking answers from my friends in Kashmir the reason of my kidnapping and torture.

Was I not one among you? Was I not a fellow kashmiri?

Was I not son of the soil?

Was my religion and my faith in secular values the reason for my torture and eventual genocide of my community. I try to seek these answers from them. At the same time I ask the dispensation at the state and at the center when shall they punish the perpetrators of our genocide. I am waiting for the justice which still eludes

(As told to Sunil Raina Rajanaka)



- Pankaj Koul



Killing of My Mother – Smt. Sheela Tiku Koul



My mom Sheela Tiku Koul, a housewife, embodiment of love for family and very helpful to neighbors. She was always busy with household chores. She had no ill will for others and relations with everyone and particularly with neighbors were congenial.

It was Tuesday 31st October 1989. My 8th grade final exams were going on and I was back home from school. My mom had gone to see her brother residing at Shivpora that day as they were going out of Kashmir for winter. Whenever my mom would go out, she will always keep tea in Thermos ready just in case she can't reach back by teatime. On this day, I don't remember if I had tea or not but I remember trying to relax after coming back from school in my bedroom. Somehow I was feeling uneasy and loud sound

Neighborhood ladies came and started cleaning blood on her forehead giving her glucose water. I didn't see single tear in her eyes as much as I remember or any kind of fear. She always lived bold, independent, fearless life and would go out of way helping others. >>>

<<< coming from nearby mosque was not helping either. Soon, I heard knock on our door and Muslim neighbors child informed me that I had a phone call. My maternal uncle whom my mom had gone to see that day was on other side of call

“ She had nothing to do with politics or happenings but as innocent Kashmiri Pandit was being targeted at that point of time to create fear psychosis so that KP's leave valley. ”

asking me if my mom has reached home yet. I was kind of surprised why my uncle called to ask if my mom reached home. I went back home. Within 15-20 minutes, neighbors' child comes again and informs me about another phone call. It was again my uncle having same question. I went back home. Once more our neighbors child came informing me about phone call and I told my uncle that I would call back once she gets home. As soon as I left neighbors house, I saw hundreds of people on road near our door. I got worried about the intentions of this crowd. One of people in crowd asked me if we had some space at home as they have someone injured. I told them that they can sure bring this person in our home. Soon I noticed that it was none other than my mom being carried by few individuals and they put her in our family room. Soon neighborhood ladies came and started cleaning blood on her forehead giving her glucose water. My mom was just repeating, “Don't worry about this, I just want Pankaj on my side”. I was only one at home at that point. My dad and sister had not reached back home yet. I was wondering why my mom is saying this. Neighborhood ladies thought that she had got hit by stone on her forehead and were busy cleaning blood from forehead giving her glucose water while my mom kept repeating same. I didn't see single tear in her eyes as much as I remember or any kind of fear. She always lived bold, independent, fearless life and would go out of way helping others. I remember people coming from different parts of India to sell things and locals will harass them. She will not hesitate to jump in and help these people. She was someone who will help others but never ask for help. I don't know how it felt for her that day being carried by someone into home or lying on bed. Soon one of the ladies noticed that there was nothing much

on her forehead but pool of blood at her back. My dad and sister arrived around same time. I don't know if at that time we knew exactly what had happened but it became evident that she needed to be taken to hospital. City was in turmoil and some folks built stretcher using some blankets. She was throughout conscious as far as I remember. She was taken to hospital to be declared dead. My dad told later that my mom passed away as soon as she was put on stretcher.

She was shot and bullet had pierced through her chest explaining pool of blood at her back. After hit by bullets by the cruel hands of militants in the middle of Habbakadal bridge, she was brought on a cart(Redda)by one who was dumb person(who could not speak(a Son of milkman)) and would narrate the happenings. This must have been a deliberate attempt by the devil's. She was somehow brought in our Mohalla Dalhassanyar where neighbors recognized her. This heinous episode was given a color that she was injured in cross firing between militants and security forces, but the actual facts were otherwise. Security forces were stationed from other side near Soomyaar mandir and militants were from Auqaf building. The bullet from security forces(police) could have hit her back whereas she was hit from front side one on forehead and other in chest.

This incident changed how my sister or I look at life. It had more impact on my dad who couldn't recover from this shock. Before this incident, everything in life for me had normal view or was perfect. People die of old age or disease. When people go out in morning to meet someone, they come back home. Why does someone need to ask if that person has reached home calling thrice?

She had nothing to do with politics or happenings but as innocent Kashmiri Pandit was being targeted at that point of time.

On her death, the hospital people did not perform any post mortem. She was declared brought dead. Her life could have been saved if she had been taken direct to hospital from Habbakadal itself. But it was their plan to kill and harass innocent Kashmiri Pandits just to create fear psychosis so that KP's leave valley.

This was beginning of the tough life that we share with lot of other Kashmiri Pandit community members.

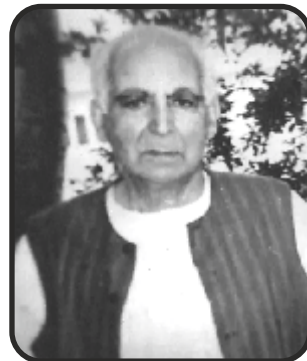


Brutal Killing of Sh. Dina Nath Muju

The cruel hands of Jihadi's killed a noble soul Sh Dinanath Muju on 7th July at his residence at 21, Rawalpura Colony, Sanat Nagar, Srinagar when he and his wife were alone at the house. What was painful was the cruel manner chosen by his killers. Their sons had already left Srinagar, because of the warnings and threats from terrorists and the old couple had preferred to stay back thinking that nobody would do any harm to them at this advanced age (he was about 80 and his wife about 76 years) and especially when they had nothing to do with politics. Even then, when requested to move out as everybody was leaving he remarked in his typical philosophical manner "I have lived my life, what even if they kill me and what will they gain by killing me and one day I have to die etc. in a philosophical manner and why should they kill old people?"

The late Pandit Dinanath Muju had great fascination for nature. He loved Kashmir beyond any measure and did not want to leave Kashmir even in the phase of militancy and to live in hot climate of plains. He wanted to stay and live and die in his own house which he had built with great pain and labour, spending every penny of his savings on it so that he could have a comfortable place to stay during his old age. His wife who was quite devoted to him was equally

His killing by Jihadis has been perhaps one of the most gruesome and savage murders. He was stabbed in the chest with a knife while asleep at dead of night in a room in the second storey of the house.



attached to Kashmir and its climate. She too did not want to leave Kashmir during the days of great turmoil as both believed in human values and peaceful coexistence. Mr. Muju had refused to leave the Valley as he loved Kashmir a lot and did not apprehend any harm to his life because of his advanced age and non-political and non-controversial character.

His killing by Jihadis has been perhaps one of the most gruesome and savage murders. He was stabbed in the chest with a knife while asleep at dead of night in a room in the second storey of the house. His wife who was sleeping nearby in the same room was overpowered by the assailants, strangled and pushed under the bed thinking her to be dead.

Crying and weeping all alone in a very helpless and desperate situation she shouted for help but who would come to help her at that hour! No one, it seemed, heard her cries. The terror and fear of terrorist violence had forced everybody to stay inside.

Unfortunately, even the police patrol party which was supposed to be in the adjacent school building too could not come to her help. Even the chowkidar of the temple nearby did not turn

“ He loved Kashmir beyond any measure and did not want to leave Kashmir even in the phase of militancy and to live in hot climate of plains. He wanted to stay and live and die in his own house which he had built with great pain and labour. ”

up to help her. It is very difficult and painful to describe the mental torture and agony this lady had to suffer. Weeping, crying and bewildered by the shock of her life she faced it all alone quite boldly and with courage unheard of. It needed real spiritual strength and determination to face this tragedy and shock under the circumstances.

She has really proved herself to be lady of will, courage and fortitude through a question has all along been haunting her mind- "Why was he killed and should he have died in such a manner, as not even an evil thought had ever come to his mind?" She consoled herself with philosophical approach to life as contained in Gita and Shaivism, which she had developed during her long association with Muju Sahib, taking it as a destined event in one's life as even great men like Gandhi and Jesus too had to face such deaths.

With no one to help, the old saint passed away in the lap of his equally old wife, his lifelong partner and friend as he used to call her. Thus, ended the long journey of life of a saintly scholar and an educationist who became the victim of circumstances for no fault of his.

It was only in the morning hours that someone passed by the house who could call the neighbours and it became known that the jihadis had entered the room with help of a ladder. Surprisingly the chowkidar of the nearby temple, who was very closely connected with the victim's family, too was reportedly found missing from the temple. Though late Pandit Dinanath Muju had nothing to do with the temple, but when hardly few Hindu families were left in the colony late Pandit Dinanath Muju was requested by some fleeing Hindus to look after the temple during his stay there, as fearing no threat to his life he had decided not to leave the Valley.

The absence of the Chowkidar looked mysterious. The President of the temple had

received information that some bearded Muslims were frequently visiting the temple. This made things look suspicious and the chowkidar was sent a word to be cautious and not to allow anybody to use temple premises for any political act. Having absconded from the temple premises at a very crucial hour makes one wonders if he was could be in any manner involved or associated with the murder? The facts can be known only when a thorough inquiry is conducted by an impartial agency like CBI.

Shamefully in the evening of 7th July 1990 electronic media of Pakistan announced that a patron of "mukhbirs" (informer) who would do "dastarbandi" of the informers has been killed by "Mujahids" at Rawalpura in Srinagar. This was how Pakistan projected the killings of innocent and patriotic people in Kashmir by terrorists. It was only to humiliate and harass the Kashmiri Pandits and to rub salt on naked wounds to describe late Pandit Dinanath Muju as an informer, when he had nothing to do with politics or for that matter with any social or community organisation. As a Theosophist he not only believed in it but practically followed and practised Universal Brotherhood irrespective of caste, creed, colour, sex, religion, and region. He was an Indian to the core of his heart and had even participated in the anti-British activities.

“ Shamefully in the evening of 7th July 1990 electronic media of Pakistan announced that a patron of "mukhbirs" (informer) who would do "dastarbandi" of the informers has been killed by "Mujahids" at Rawalpura in Srinagar. ”

Sh. Muju was follower of the teachings of J Krishnamurthy all along his life and was one among the foremost pioneers of educational reforms in the valley. His killing by jihadi's was a message to the peaceful Kashmiri Hindu community to leave or face similar predicament in future.



- Sunita Ticku



Lives Lost in A Crazy Land

Some memories can't find a way to fade from the screen of your past especially if they are associated with the cause of annihilation of your ethnicity. This world talks about post traumatic stress disorder (PTSD) everyday, everywhere yet we the people of India don't ever talk about the trauma that a whole segment of educated Kashmiri Hindus went through. The obvious reasons for that being zero political gain. We simply don't count as a vote bank and that is the reason that our Holocaust is never spoken about. I am sharing the tragedy which our family had to undergo due to the Jihad in Kashmir.

On a crisp October morning of 1991, as myself & my sister in law (bhabhi) were getting ready to head out to give finishing touches to the wedding shopping, my brother walked in the room kind of furious at the bright colored clothes which we were wearing. Little did we know that he was hiding a storm in him and this was just a small unwarranted reaction to that. My mom had already left a little earlier to distribute the remaining invitation cards in the Jammu city for my other brother's wedding. She had come the day before only from Srinagar for the wedding. My dad, grandparents, two uncles were going to join us next day vis a vis Oct 16th. The night before, when we sat down to give "tsadd" "to Tumbaknaer (singing ritual that you do every night after the official start of the wedding preparations (Saat Livun), my mom asked us to wrap it quickly as she felt very uneasy and felt like a vacuum being created inside her. Now when I look back, I am so amazed at this phenomenon of body-mind-spirit where there is already a warning system in place before a catastrophe hits you. My mom was

already beginning to experience the void.

So, while my brother was still upset and fidgety, we started to head out, but he insisted to wait a bit. Both me and my sister in law were trying to figure out what was wrong with him & then suddenly my eldest aunt comes up to us shouting he is safe, he is alive....Bhairaj is alive.

Everything had turned black instantaneously; the early morning news that my mom, Bhabhi & myself had missed was there was a terrorist attack on my parental house (matamaal) and three people had been feared dead.

My maternal grandparents house was like a fortress. There was no chance of getting in without access from the main gates. Since my Dad had many threats and multiple attempts on his life had already been made, it was deemed safe for him to stay at his in-laws house rather than our own house in Rawalpura housing colony. But supreme vigilance was to be maintained here too as the gates would always have to be locked from inside. His official car would be let in the gated compound and then he would leave from there being protected by his junior colleagues and driver. All seemed to be going fine but who knew the thief of happiness was lying in wait.

On this fateful morning of October 15th, 1991, early in the morning around 7:45 am when my mama ji went out to go to temple which was right across, he forgot to ask somebody to lock the door from inside. They, the jihadis of the war in Kashmir, were waiting for a chance and here it was. The two of them barged in hiding their guns under the pheran and a newspaper. They knocked on the door, my Grandfather (Bobu ji)- Pandit Maheshwar Nath Bhat happened to open

the door. As soon as he opened, they shot him at point blank range in the chest area and on his legs too. And they ran in to the house looking for more. My dad, who was in the bathroom getting ready for office, heard the gunshots and he came out to see Bobuji collapsed and soaked in blood. He held him but the great Shaivite was already in the process of crossing over. My grandmother and my uncle (Shyam Lal) hearing the gun shots had also come out in the lobby but they started to run towards the back door as the Jihadis were running toward them and firing too. At some point Shyam Lal, the best cook any family could have, collapsed and so did my grandmother. The jihadis who went on a shooting rampage didn't stay or stop. They just fled quickly thinking they had killed all the folks in that house. Police and ambulance was called by my mom's cousins who lived next door.

Bobuji was declared dead right there only. My dad, till he lived, couldn't get over last words of dear Shyam Lal - "Ticku saeb , bu logus tse balai". He would cry bitterly sometimes thinking of the two precious lives that had been slain so cold heartedly. Shyam Lal succumbed to his injuries on his way to hospital. My grandmother was lucky to survive though she had three bullet wounds with which she lived to see then the misery of "forced displacement" till 2016.

My Mamaji, stayed in the army hospital to take care of my Nani. He had to cremate my grandfather by himself under army supervision & the army had brought my Dad too there under supervision. My Dad had been taken under army protection right away after the incident. They didn't broadcast his whereabouts or even tell us how they were bringing him to Jammu. We were only told that he was safe and will be handed over to family as soon as the time was deemed right.

My Nani was discharged from the hospital after 4 days & since she had just come out of such a major trauma both physical & mental, the doctors did not tell her the fate of her beloved husband. She and my mamaji were brought to Jammu where she, surrounded by all family and friends, was told about the tsunami that had just hit her by my defeated mournful mom.

Then the next day, my father was brought to Jammu by Army. Till the time we didn't see him physically, we were all battling with doubts. We

had not talked to him on phone even. So, all those vague bad ideas were infesting our mind. Everybody was greatly relieved to see my dad. He too, like my mom, looked defeated, worn out and suddenly too old. They had cleaned him up and thrown away his blood-soaked clothes, but he still had blood on his feet and his sandals. I quickly got hot water and washed his sleepers and his feet. But the blood of shameful grief that had bathed us, I couldn't get that off; it had become the color of our being's skin. And till date, like so many other hundreds of Kashmiri Pandits, we await justice for the slaying of two innocent souls.

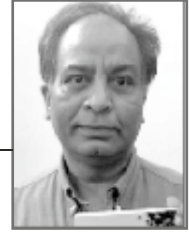
as I washed
the blackened blood
from the sandals
my memory
flooded with
childhood dreams
soon mourned
days ahead
of misery
I still existed
as did the death
side by side
put my arms around it every night
there was no solace in life, alas !

Alas! There is no solace in having all the comforts of material world , when the spirit of our existence (Antah'karn) has been laid on a bed of thorns.





- Dr. Rajat Mitra



The Untold Story of Kashmiri Women

“Which is the worst issue on gender justice that you have come across in your career?? A friend asked me.

“It is perhaps the atrocities on women in the last one thousand years during the invasions and one that continued till the exodus of Kashmiri pandits.”

“You are touching a hornet’s nest,” she said.

“It is always the women who bear the trauma in any war, in genocide, in mass violence. It is the women of India who have faced it the most.”

“Are you saying that the attempt towards the annihilation of Hindu civilization by invaders and the atrocities faced by women is the biggest gender violence of all times in India?”

When I replied yes, she asked, “Then why is it not known? Why don’t women come forward to talk about it?”

“When a woman talks she has to deal with issues of shame and humiliation about herself, her body, and also the men in her life who feel ashamed that they couldn’t protect her.”

“How often you come about it in your work?”

“Working with refugees, it has been a constant reminder. When I was in Sri Lanka, I heard hundreds of women who said they were sexually assaulted in the last stages of the war. The social workers who heard that had felt burnt out. Some years ago I had heard women from Bangladesh talk about Pakistani army men raping their mothers and killing them. While doing a workshop with Afghan independent human rights commission, some of their members had broken down talking about the

“When a woman talks she has to deal with issues of shame and humiliation about herself, her body, and also the men in her life who feel ashamed that they couldn’t protect her.”

sexual assault on young girls by the army. One of the counselors was so affected she wished she was dead.”

“Will Durant, one of the few historians with a conscience, has written about the invasion on India as the most brutal in history apart from the numbers. The numbers often hide the real trauma of the people. After a war or genocide, everything becomes a number. The sheer number of people killed or thrown homeless or raped refuse to touch our heart. Perhaps that is why the power of a single story arouses our conscience and emotions that numbers cannot do.”

“I share one such story that I heard in the camps of Kashmir. The eyes of the one who told me still haunt me, It is banal but I can’t forget it because it is a symbol of what happened to a people and ended a way of life. But it tells me the way women and especially Indian women hold trauma in their heart, protecting their families and carry it forward for generations. Often called trans-generational trauma it goes unsung, unnoticed and bites the dust one day. Except that it is my tribute to the woman who told me and to Indian womanhood. They have held our

civilization together.”

“The one who told me had held this secret for over sixty years. She told me I could write it after she is gone from this world. But there was a question that I couldn’t answer then. In her words—“It was 1948. Thousands of kabalas were entering Kashmir from Pakistan. Knowing that they were approaching our village, my father decided to go away with our family. He gave us three sisters’ three packets and said, “Take it if you are in trouble or a pathan catches you.” We didn’t have to ask what the packet contained. We knew what was in it. We three nodded silently. I believe every girl in those days knew that once she reaches her teens, a day like this may come anytime in her life. My youngest sister, tried to open and see it after he left. We stopped her. It was considered a bad omen if you opened it before you needed it. Two other girls came from neighborhood we all hid together.”

“I am going to pandit ji’s house,” my father told me. “The men are having a meeting there. Will be back in an hour. Keep hiding in the attic and don’t come out under any circumstances. Only if you hear my voice, do come out.” An hour later we heard Girdhari ji’s voice call for our father. He was a young boy from the neighborhood and we all knew him. Little did we know a pathan had cornered him and made him call the residents by name at knife point.”

“As I replied, the pathan caught hold of me and his eyes glowed to see so many girls. He was about to call someone when he looked at me and said, “This one is pretty and I won’t leave her for Sardar.” He began to rape me and I could see he was tired. He was saying he had already raped many that day and it seemed greed had over taken him. As he rolled over and started to pant with eyes closed. He took some water. I don’t know what came over me but I grabbed him and emptied the whole packet in his mouth. He gave a loud cry and his body convulsed and he shook violently calling ‘allah allah’. He even called me a prostitute, a haramzaadi and tried to grab my hair but then collapsed. His mouth became full of foam and his eyes bulged at me. He was no more. My sisters stood there frozen.”

“Would you say I am a murderer,” she asked.”

“No, I won’t,” I said. But she didn’t listen.

“One of the girls gathered some courage and came forward to say, “Benie, we have to hide what he did to you. All the girls put a little of their share of poison in my packet and made it look like I didn’t use it. They all took a vow ‘we won’t tell it ever to anyone’.”

“Few hours later my father came and we told him that the pathan had entered, fainted and died.” He believed us and told us to be careful.

“If I hadn’t killed him he would have come back with his Sardar and raped us all.”

“You saved the honor of others and possibly several lives. Was keeping it a secret difficult?”

“Yes. If I did, I would be talked of as a defiled woman and a one who murdered.”

She had then brought out the packet, now yellow and crumpled with age. She had opened it to show a powder now black. “All the other women threw it away long ago. I couldn’t. I kept it as a reminder. I don’t know why. I open it every time I think of that to see and remind myself.”

“Can I include your story in my book?” I had asked her.

“No, don’t. You will get many other stories for your book. I want this story to die with me. Write it after I am gone and if ever Article 370 goes way. Many may throw away what they have kept preserved as a symbol of those days.”

“You didn’t tell anyone at all?”

“Only my daughter and my granddaughter. When they grew up. I have felt a defiled woman all my life. I have nightmares. I still wake up perspiring thinking of that night.”

She had stopped here and we had left after giving our number. I wondered how the other women of that group had held the story in their hearts. What was their story?

Sometime ago, I received a message from an unknown source. It was a picture of a packet being dropped in a river. The message said, “You don’t know me but I want to tell you that my mother and I threw a packet in Ganges. My grandmother had left it for us telling us the story and saying she told you. We had found your name and phone number in her belongings. Hope you won’t mind my sending this picture to you. Our family felt we will throw the packet in the Ganges. Mother Ganges will absorb the poison.”



- Sarah Louise Gates



Abrogation of Article 370 and the Bright Future of Kashmir

Let me first thank the editor, Sunil Raina Rajanaka for once more inviting me to write a short essay for this distinguished journal and audience. The topic given is martyrs and the influence of Shaivism in responses to militant separatism from the Kashmiri Hindu Pandit community. Since this arises in the wake of PM Narendra Modi's surprise announcement of the Reorganisation of J&K Bill, for the past week, media watching has consumed all my attention. I am aware too that very little has passed by the astute observation of this learned community, and that this essay can only draw together matters already conveyed elsewhere. First there was the thrill that Abrogation of Article 370 brings, along with 35A, which prevented free flow of movement between Kashmir and the rest of India and excluded the community from over 100 national protections under Schedule Five of the bill. These include laws on minority rights, triple talak, dowry, child sexual abuse, full property ownership to women considered 'migrants' and inheritance of property by children of 'mixed' marriages. Combined with distrust over separatist conflict in the valley, the articles denied return to Homeland and imposed the status of 'migrant' to the aboriginals of Kashmir who have lived as unrecognised displaced persons, or refugees in their own country. It is therefore a welcome step forward.

In a developed nation like India, such legal exclusions restricted Kashmir to archaic conditions for minorities, women, children and including other laws, appear to have hampered development, education and economic progress across the board. It is in this respect that the time has come for a review of the kind of liberal

In a developed nation like India, such legal exclusions restricted Kashmir to archaic conditions for minorities, women, children and including other laws, appear to have hampered development, education and economic progress across the board.

feminism that assumes a patriarchal theocratic state can deliver equal benefits to women's empowerment to that of a secular Democracy. Children growing up under ongoing militant conflict are doubly impacted, especially if they are, as one BBC article reported, only to be raised by fathers who will readily 'pick up a gun' and train their offspring with the same anti-authoritarian mentality. As to the welfare of children, the UN declaration of rights of the child is breached, given the use of children as militants is openly conducted in Kashmir. Women cannot effectively protect children under such conditions and it is known that domestic violence and crimes against women are concomitant with militant conflict and rigid patriarchal customs. Therefore, the lived experiences of women under oppressive regimes also concerns their offspring and is a feminist issue. In this sense, now the Constitution of India extends to all, every woman of India can now legally uphold the

Comments from the usual suspects that denied genocide and blamed the Indian government for 'relocating Kashmir Pandits' who 'moved by choice', are more regularly challenged around the world.

same rights and be offered support to do so from national women's advocacy services.

Abrogation of Article 370 and Bifurcation of Kashmir & Jammu and Ladakh into Union Territories covered by the national constitution has affirmed the parameters of India's secular democracy, it promises stability, social upliftment and potential not least due to attracting investment to the region, redistribution of power within and around each UT, and diversification of the demographics. This will open the doors of Kashmir, Jammu and Ladakh to a vibrant culture, economic, legal and infrastructural opportunities and greater autonomy for Jammu and Ladakh in shaping their own sustainable futures for generations to come. This optimistic view, however, was not shared by mainstream media abroad. With expectations of violent retaliation, including threats from Pakistan's PM Imran Khan, western news outlets shrouded the narrative in the standard fearmongering with which they have covered most achievements by PM Modi to date.

Aside from the BBC, Al Jazeera and the NYT reporting a 10,000 strong protest that never happened in the peaceful city of Srinagar after Friday prayers, the tired trope of Hindutva fascism, oppression of so-called minorities and the swiftness with which the bill was brought before the Parliament all received disproportionate 'critique' rather than focus on the actual oppressed community which was warranted as contextual explanation. Nothing was mentioned of the necessity to prevent the abuse of communications services to facilitate the threatened reprisals, only the deprivation of mobile phone access as a civil liberties matter. The two issues did not find a balanced analysis with reports highlighting the latter and forgetting to mention the well aired problems after the Christchurch attack on carriage of

terrorist materials and the difficulty of enforcing legislation over multinational service providers/publishers. It is a case of double standards given the previous emphasis on curbing said civil liberties in western countries as counter terrorism measures, to the extent the UN issued concerns on over-reach.

As the week progressed, we saw news outlets incorporate the historical background more accurately, some clearly representing the experience of atrocities inflicted upon Kashmiri Hindu Pandits. Over social media, many personal reflections and stories are now widely shared internationally. It seems a dream that finally, a light has come to break up the ignorance of the world on the struggles faced over seven attempted settler colonisations by Islamic theocratic invaders. The alleged backlash being insignificant, in contrast to fears, proved the misrepresentation of Hindus as oppressors. In some cases, the narratives devolved to absurdity such as the juxtaposition of 'India Occupied Kashmir' with 'British Occupied Ireland'. Mainstream media, in failing to properly investigate and instead to syndicate the same fake news, has become the laughing-stock of educated readers. That is little reassurance if 'liberal readerships' cannot see past their need to be 'politically correct' by avoiding any criticism of Islamic fundamentalism even as Hindutva is for them, fair game.

Comments from the usual suspects that denied genocide and blamed the Indian government for 'relocating Kashmir Pandits' who 'moved by choice', are more regularly challenged around the world. Such is the power of assertive activist voices to set the record straight and to curb what are now evidently apologist narratives. The question over the intent and aims of fake news on Kashmir affirms the validity of 'breaking India' claims by Hindu Human Rights advocates this decade. It appears that the forces occupying India are not only those that are visible, nor are they simply 'bots' sent out as a cyber warfare device from Pakistan. We are, as the intelligence literature has pointed out, experiencing an information war, and as Hindu rights activists would say, this expands to a goal of epistemicide. The holy lands are shifting into the immaterial, the transcendent cyber realms, generating with the addition of AI, parallel virtual worlds that those of us without viveka are easily confounded by. Maya has a new, digital form.

Meanwhile, the majority of the world and UN accept the legality of the reforms and urge both nations to exercise restraint whilst referring

back to the Shimla agreement. This agreement requires Pakistan to demilitarise and retreat from illegal occupation of Kashmir, then for India to do the same reserving the right to retain self defensive personnel, and finally for any residual matters to be resolved through bilateral, diplomatic means. Some confusion over the Trump Administrations alleged consideration of mediation was cleared by US official sources as purely the business of India and Pakistan, whilst China has on one hand agreed with the UN and on the other, reportedly offered support for Pakistan's continued illegal occupation. Commenting is outside the scope here, however, I will note the ambivalent relationships between the USA, Russia and China, and point out the necessity to integrate factors in a push from the US to 'stabilise the region' amid invitations to allies each of which contain tenuous 'cultural' and 'economic' ties to US rivals. The impacts of both soft and hard powered approaches taken by nations along with movement of funds and arms deals will warrant close attention by peace activists around the world in coming months. One area to watch that vividly demonstrates the 'non-locality' of international tensions and indicates a new domain to exert power and influence, is the tertiary sector. Students migrate for study and have clashed on campus where the new emphasis on 'cultural programs' has led to questions over foreign interference or ideological hijacking.

Abrogation of 370 therefore is only the beginning of integrating Kashmir, Jammu and Ladakh into a Democratic Constitution, opening the Uts to redistribute power across demographics and offering protections which require both administration and execution. This will mean significant resources to each along with civil, domestic and services infrastructure. It cannot therefore be expected that change will come, in the same way that the legal instruments virtually did, overnight. Any hindrance to this paradigm shift by Pakistan, the rise of militias inside Kashmir, or outside elements will set back the goals of Kashmiri Pandits and, as most commentators agree, is fully expected. What can help to curb interference is the approach to which we now turn. And here is the opportunity to move from summary of events to ideological discussion.

As pointed out by all intellectuals of the community with whom I am grateful to be connected online, abrogation is the very beginning, and the manner in which the

collective and activist groups move forward will determine the degree to which the Margdarshan or it's adaptations and developments can be realised. It is certainly not my place to make suggestions, however it is with pleasure that I affirm, in line with the teachings of Kashmiri Shaivism, each person with whom I am connected would agree to treat Kashmiris as the brothers and sisters that they are and were before being intensely deluded by outside forces. This does not however mean tolerating violence, abuse or insult. Neither does loving one's brother as one's self on a spiritual level, require the relinquishment of justice, or premature forgiveness at the practical level. Capitulating to psychopathic mentalities cannot serve either the perpetrator's redemption or the return to normalcy but fosters the type of enablement via softly treading with open-boundaries, easily exploited by the reckless. In this time, understanding the impacts on the nervous system of violence, the ways in which each

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person responds to fear and threat: i.e fight, flight, freeze or fawn and whether these are passed down, not only in the exiled Hindu community, but the existing demographic, will inform safety planning and flag a need for education on protective behaviours for at risk populations. Trauma will be present in the land, the homes, temples and the bodies of all involved, and expressed differently by each person. Therefore, it is a potentially both healing and aggravating scenario which will take generations to fully move forward from.

In this way, there are many avenues to

cultivate healthy boundaries, to set up medical, structural, technological and justice system reinforcement. With the expectation of 'insurance' from the government against repeat offending along with reparations for crimes committed, in no way does it appear at least from

Careful safety planning combined with education of the community as a whole and a strong security forces presence can mitigate future attacks... it cannot be expected to unfold like magic and it would be wrong to build hopes for a fantasy, it is not magic that gave abrogation, but three decades of fighting for justice.

my own vantage point that any foolhardy choices would be made to resettle without solid assurances of safety. Careful safety planning combined with education of the community as a whole and a strong security forces presence can mitigate future attacks...on the proviso that the hostility from the separatists is driven out. Again, it cannot be expected to unfold like magic and it would be wrong to build hopes for a fantasy, this is at least the message I am hearing from responses among the online community. It is not magic that gave abrogation, but three decades of fighting for justice. The hard work will not end in one lifetime just as decolonisation of India since Independence is still in its infancy, part of which are the circumstances we now discuss.

Repeatedly suggested in social media comments is an assumed chance of becoming 'sitting ducks'. What was expected initially, a separate homeland carved out, became the availability of three entire states. In that sense densely populated exclusive estates will be optional, and at least the prospect of ghettoization will be avoided. The incongruence of 'ducks' to the acuity of insight, political nuance and fearlessness with which Kashmir Hindu Pandits have voiced their experiences and demands over the past decades belies a lack of

awareness from the outside community. Such condescension is careless in context however already negativity is being cast from all directions, reinforcing the necessity to retain cohesion built up over decades of shared experience and work. Now it is vital to grow ongoing positive relationships between the families that fled in the 1990s, to employ the best of communication and conflict resolution skills which will help each community retain their boundaries and integrity in the face of resistance by those who will inevitably scapegoat Kashmiri Pandits for the changes they feel imposed upon them. In one or two generations, poor communication can prevent the cultural resurgence dreamed by the elders of the community and even mild schisms can become cracks into which balkanising efforts can dig.

It is from the vision of the elders, as a duty to future generations and in remembering those who were martyred who can never return home, that from this outside view, a devotional fuel can flow to help families rebuild and sustain the long, winding and treacherous journey back together as one people, a now global people, anchored to ancestral lands. These reflections are my own. It is hoped that I have listened well to the dialogues and discourses, noticed relevant points and summarised here for those who did not have the liberty to media watch this past week. This is not an essay about martyrs or Kashmiri Shaivism, however it is in honour of those who gave their lives, and in the spirit of the teachings that the worldly becomes a means to attain that goal of self-realisation, not only as individuals, but the sahadharma of the collective. It is a new, thrilling and extremely difficult path. This time, due to the hard work already undertaken successfully, Kashmiri Pandits will tread that path home with abiding love between one another that is only forged through intense struggle. Having skilfully crafted relationships everywhere, and with the safety net of a new digital landscape, this time, it will not be alone like the decades of silence. The return will instead be alongside global brothers and sisters who share your dreams, who wish you well and bear witness. The world is now sharing in the joys and sorrows, with you, as Swamiji says in the Bhagavad Gita, as if they are our own. Udhyaamo Bhairava.

The News Paper Coverage of KPs Killing



FIR Copy of Ramesh Marahatha



News Item Related to Ramesh Marahatha



Various Broken Houses of KPs



Shattered Temples of Valley



Kashmiri Hindu Martyrs'



KPs Living in Camps





- Manoj Bhan



Modi 2.0 and Mission Kashmir

The only thing more unthinkable than leaving was staying; the only thing more impossible than staying was leaving. I didn't want to destroy anything or anybody. I just wanted to slip quietly out the back door, without causing any fuss or consequences, and then not stop running until I reached a safe-land!!!!

The only thing that my parents taught me while I grew up was the value of integrity. They would attach everything that we did in our everyday lives to integrity. My father was the eldest of all his siblings and he would preach this to everyone younger to him. The result is that after so many years of his death, we are a single family even now. Even if we are physically away from each other, we are connected through the values of integrity. All the next generation kids have been taught that the onus of carrying forward the relationship is on them only. This might sound irrelevant to most of the readers, because they are neither my relatives nor does the integrity of my family affect them in any way. True, but the point I want to highlight will draw the reference.

I have been into social activism since the days of exodus. I wanted to adhere to what I have learnt in my younger days. I did not want to suffer and let my community suffer. Me and many of my likeminded friends did their bit to better our situation. We tried to contribute in whatever ways we could so that some or all of us could get benefited. People thought social activism runs in my blood, but it was integrity that pumped me and kept me running from pillar to post to bring my community brethren on a single platform. Idea was to fight for various causes which could finally help us achieve our common goal, that of returning to our Maej

Kasheer, with honour and dignity. We must return not because we want to prove someone wrong but because that place belongs to us more than it belongs to anyone else. We are the original inhabitants of that place. We chose to move out of that place temporary because opting for violence was what we have not been taught. I am sure all the community groups agree to this and are fighting for this at their individual levels.

“
Idea was to achieve our common goal, that of returning to our Maej Kasheer, with honour and dignity not because we want to prove someone wrong but because that place belongs to us We are the original inhabitants of that place.
”

I don't have a reason to think that all our worthy community leaders have ever drifted from the cause or have had a vested interest. We might have our share of difference of thought, but we are all fighting for a common goal.

The connect with the rest of this write up and my story is to emphasise that we need to be integral, have moral responsibility towards our community and country too. We can't just shun our duties and escape. We might not be born leaders but we have to unite now. I don't think

that it should matter any longer as to under which banner we should carry forward. But we should all get along and fight for a common goal. This becomes more valid after the recent changes in the political demography of India.

It all started in the month of May'2019 when whole world was watching Indian elections as if there were no past election held in India. All speculations whether or not will the Modi magic work again. Whether or not BJP and allies will reach 272+ mark. May 23rd took everyone to surprise when NDA and BJP crossed 303 seats. The people had given a massive mandate to their favourite leader and his party. The countrymen reposed their faith on Mr. Modi and his working.

No sooner did Modi Term -2 start, few of our 'dissatisfied' community individuals felt that the onus of arranging for our safe return to valley falls on to them. So, they tried to make the community understand that since Mr. Modi and his team have failed to find a solution to the Kashmir issue, they would be the torch bearers and ensure that this is done. In context to this, they met certain separatist leaders and gathered attention for some time. When these young men were enjoying the limelight, the speculations started ripening that there were some serious actions that GOI intends to take on Kashmir. Amidst all this, additional troops were sent to valley, Amarnath Yatra was stopped and pilgrims and tourists were asked to leave, students from other parts of country studying at various colleges were asked to move to their hometowns. Everyone knew that this time it's going to be a forever solution. And finally, on the historic day of August 5, the much-awaited decision was taken by the GOI. Article 370 and 35A were scrapped permanently. The whole nation celebrated, and Modi and team proved everyone wrong. Though it's too premature to understand its implications, but this government did what no one earlier could even think of. And



Time is ripe that we help GOI to come up with a firm plan for our settlement this has to be now or never. No one ever will be as considerate as this government towards the cause of Kashmiri Hindu community.

to my utter surprise, I could no more see those at the forefront who wanted to return home on the terms and conditions of the separatist leaders.

Friends, time is ripe that we help GOI to come up with a firm plan for our settlement. When we do this, we cannot afford to have factions. We have to be clear in our mind and heart about what we want from this government. This has to be now or never. No one ever will be as considerate as this government towards the cause of Kashmiri Hindu community. Our community is shrinking. In proportion to the Indian population growth rate, our population is decreasing day by day. More so since we are scattered all over the globe, we have no census done within community. We have almost half of the members who are not registered with the authorities, so we are very vague while calculating figures. The GOI has to look into the perspective of settling KP's and the development of the state of J&K, for which the funds have been pouring in abundantly but perhaps going into wrong hands.

Let's get to the ground level, collect data and put this in place. We have a lot of homework to do before we expect anything from the authorities. Looking at what has been happening in last few weeks within our community, it becomes imperative for all of our community leaders to come up with a clear-cut agenda that can be put forward to GOI, enabling them to pave a path for our return. Our return has to be designed and safeguarded by a socio-political deliberation. We have been following up for this with Government ever since we were forced to leave our homes. We live with a hope that one day we shall be heard. And this time we must understand that we are in safe hands and we shall overcome!!!

Let's get together once for all!!!

Jai Sharda Maa!!! Jai Kasheer!! Jai Hind!!!

Note :- The author is former General Secretary Jammu Kashmir Vichar Manch.



- Usha Munshi



We Shall Never Lower Our Guards

The pain that each Kashmiri Pandit Community member shares with the families of our martyrs is deep and heart wrecking. We lived this excruciating pain for the past 29 years now. We have to continue to live this pain, not only till the families of our martyrs get justice, but also as the reminder of our history, which has repeatedly put us in situations of extreme anguish. The lesson that we have learned from our history is that we have to be always on alert and proactive to combat any situation likely to imperil our physical security, economic interests; and more importantly our cultural identity and spiritual heritage. We don't have to be revengeful as that is not part of our ethos, but at no cost we shall ever lower our guards.

Our community has seen unimaginable and worst times in recent history. The kind of assault our Community has experienced in 1990s and thereafter is unthinkable to have happened in any civilized part of the world. The gruesome attacks on our community members took place across the length and breadth of the valley. Old, women and children - none were spared.

Pandit Tika Lal Tapiloo, an advocate, a prominent KP community voice and leader was murdered on 14th September 1989 just outside his home in Srinagar in front of several eye witnesses. He was never threat to anybody's existence. Why was he killed? Is it crime to be a leader of peaceful minority Hindu community, who always believed in peaceful co-existence?

Justice N. K Ganjoo was shot at Hari Singh High Street in November 1989 apparently for sentencing Maqbool Bhat (founder member of JKLF), who was executed on 11 February 1984

for murder committed by him in 1966. Maqbool Bhat was involved in masterminding a number of activities against the state. Justice Ganjoo sentenced Maqbool Bhat as per the law of the land, not out of any personal prejudice against him or the community he belonged to. Is it wrong to pass a judgment to deliver justice?

Pandit Sarvanand Premi - a philosopher, freedom fighter, Educationist, writer, social

“The lesson that we have learned from our history is that we have to be always on alert and proactive to combat any situation We don't have to be revengeful as that is not part of our ethos, but at no cost we shall ever lower our guards.”

worker and above all secularist to the core – was killed along with his son in most gruesome manner unimagined in any civilized society. He trusted his students and friends of Muslim community, as he had selflessly worked for their uplifting. This trust was shattered on 29 April 1990, when three masked terrorists made forced entry into his house. They ransacked, plundered and looted his house. They destroyed his library and works, where he had even kept a copy of Quran – a symbol of his reverence for other

faiths. While carrying away the booty, they forced Pandit Sarvanand Premi and his son Virinder to accompany them to meet their higher ups, promised the family that the father and son will be brought back safely. They even swore in the name of Allah. Alas! After two days came the tragic news of torturous assassination of Sarvanand Premi ji and his son. Thus, came the end of a luminary, who had selflessly worked for both the communities in his area. He was the epitome of secularism in real sense. Was Pandit Sarvanand Premi killed because he could have shaken up the conscience of the people who had fallen prey to Islamic fanaticism?

Shri P. N. Bhat, a well known lawyer, writer and journalist was killed in Anantnag on 27th December 1989. Many such voices as that of Shri Bhat were quelled before they could even find expression to condemn what was happening around them. Was Bhat Sahib's fault that he belonged to a profession, where his responsibility was to raise voice against injustice?

On 26th July 1990, Shri Ved Lal Bhat, Principal of Higher Secondary School succumbed to the bullets of terrorists shot at him from point blank range, while he was making notes for teaching his students. This self made person, who had come from a humble background and a small village near Sopore, had to struggle his way up against all odds including the discriminatory treatment from the state administration. He had earned a lot of good will of both communities as he would help them to resolve their problems and get their work done at Government and administrative levels. He was popular with and respected by his students, who were mainly from the Muslim community. He thought it as his prime duty to empower his students by imparting education and wisdom. He could have stayed back in Jammu, where he had gone to visit his family just before he got killed. But, he chose to come back to Valley to continue his noble profession. Was his fault that he was empowering his students by imparting education, which did not fit in the plans of blood thirsty terrorists and their Masters? Was Shri Ved Lal Bhat killed, because his students had remained sane in those insane times?

Shri B.K. Ganjoo, a Telecommunication Engineer was mercilessly killed in his home,

where he had hid himself in a rice drum to escape the gun wielding terrorists. These terrorists were about to retreat after searching his house, when a neighbor pointed to them his hideout. They sprayed bullets at the drum. The life of Sh Ganjoo, who had a promising career ahead, came to a violent and abrupt end. His wife was forced to eat blood soaked rice. What can be more barbaric act than this? What was the fault of Shri Ganjoo? Was it that he was doing his job honestly? Was it that he and other Kashmiri Pandits working in Telecommunication Department were perceived as impediment to the nefarious design of separatists to separate Kashmir from the Union of India?

Station House Officer of Maisuma Bazar Police Station was shot. Shri Chuni Lal Shalla, a CID officer posted in Kupwara was kidnapped from Bus in which he was travelling to his office. Shri Shalla was tortured and killed mercilessly in May 1991. Shri Radha Krishan Magazine, presumably a CID officer was killed in Karan Nagar, Srinagar. These brave officers were doing their duty as citizens of a country should be doing. Was their fault that they were serving their country?

Sarla Bhat, a Staff Nurse in Sher-e-Kashmir Institute of Medical Sciences was kidnapped from her hostel on 14 April 1990. Her modesty was outraged and then she was brutally killed. Psychopaths who were loose in the valley and had created mayhem in the name of Islam were directly responsible for her cruel death. Why did she meet this violent end? Was it because she took care of her patients as per her professional ethos, without any discrimination?

Ramesh Peer, an intelligent 23 years old youth, having whole life in front of him, was deceived by his own friends and cricket mates of majority community. In the morning of 9th March 1990, he was persuaded by his friends to come out of home to play cricket, actually to be killed by terrorist who were waiting for him. Was he killed because he was an intelligent young man with a promising future ahead of him?

On 25 January 1998, 23 Kashmiri Pandits holed up in a house out of fear in village Wandhama in Ganderbal district were killed – what is known as 1998 Wandhama massacre.

There were four children and nine women among these. The killers made a friendly entry in the house, rounded up the inmates and fired at them using Kalashnikov rifles. One 14 year boy, who somehow survived, witnessed the massacre. After the massacre, a local Hindu temple and Hindu houses were burnt down.

Sangrampora village of Budgam District witnessed cold blooded killings of Kashmiri Pandits on 21st March 1997. Victims were taken away from their homes, lined up and shot. Seven of them got killed and many were injured.

In Nandimarg village in Pulwama district, 24 Kashmiri Pandits were mercilessly murdered on 23 March 2003. These included eleven men, eleven woman and two small boys, the youngest one was just 2 years old. The victims were from the four families who had stayed back, when 1990 exodus took place. The victims were dragged out and shot. The bodies were disfigured. The ornaments were stolen away from the dead bodies.

How does one explain these brutal massacres? Acts of delinquents and cowards who did not know what they were doing?

Even before 14 September 1989, a number of KPs lost their lives to the brutalities of Islamic fanatics and Pakistani stooges. Maharaj Krishen Razdan, Lassa Kaul, Hriday Nath Mattoo, P. N. Bhan, A. K. Ganjoo, Avtar Krishen Khushu are just few names, who were slaughtered to create an environment of fear.

The sad stories of many (including Sadhus and spiritual seekers who lived in solitude) remained untold, because there was no one left to tell their story. Many stories could not be told as even to touch this topic was too painful for the families of these martyrs to handle.

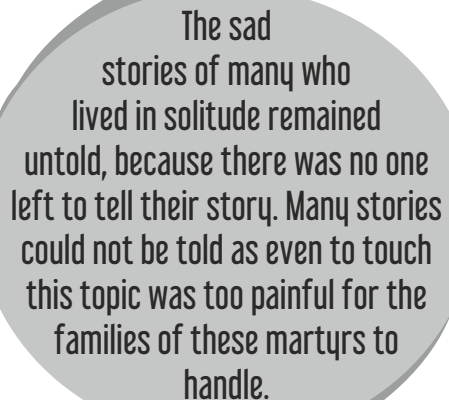
It is not possible to narrate all the despicable events that took place in 1990s and thereafter. The number of KP martyrs reached thousands. But, what is also of paramount concern is the manner in which these killings were carried out and why. Raping women, torturing men and women, chopping and disfiguring their bodies, and hanging the dead bodies from trees - send shivers through one's spine. And all these brutal and dastardly acts were carried out for what purpose?

A whole range of questions come to one's mind? Were these murders carried out to instill

fear in Kashmiri Pandits to drive them away from the valley and establish Nizam-e-Mustafa? Was it a well thought out plan to scare away and eliminate Kashmiri Pandits employed in key departments so that Kashmir could be easily annexed to Pakistan without Central Government even getting a whiff?

Were the local politicians a part of this scheme (which seems to be less likely as India has always been milking cow for these politicians), and if so, what would have they gained out of it? Why did the local politicians even allow the situation to go out of their control to this extent? Why Central Government was caught napping and why did it always played in the hands of unscrupulous local politicians who did not even care for the people of J & K state? Every time a strong decision was taken to handle Kashmir situation, why was such decision reversed in no time?

It is true that majority community in Kashmir would resort to stone pelting of Hindu



The sad stories of many who lived in solitude remained untold, because there was no one left to tell their story. Many stories could not be told as even to touch this topic was too painful for the families of these martyrs to handle.

houses in some pockets of Srinagar, when Pakistan would lose a cricket match or America would support Israel over some issue. But the violence was limited to stone pelting, a few physical attacks and hurling abuses on Hindus. How come the majority community turned into savages overnight? Was it that they thought they would have better quality of life in Pakistan? Were they indoctrinated in believing that the people should be annihilated for establishing Nizam-e-Mustafa? Was it greed of grabbing

properties and jobs of Kashmiri Pandits? Was it that they were also scared of gun toting terrorists? Or, was it all of the above? Would the majority community of Valley ever understand from the history that whenever there had been anarchy in Valley, both Kashmiri Hindus and Muslims suffered? Would they ever understand that prosperity and stability of the region is possible only if all the communities prosper together?

The fact remains that our community has always been a soft target of blood thirsty savages. Probably, it is because of our belief in universal truth that the supreme one resides in every being and every particle, which has made us passive. Not that we have to give up our belief, we cannot afford to be soft targets and at

the receiving end all the time. We do not have to become savages. Neither do we have to take law in our hands. We may not have numbers with us to wield power. But, we do have skills to make difference to ourselves and society at large.

We understand that a strong and just government can bring stability to all regions of our country, which includes Kashmir. We as community have to thwart any and every attempt that is made to make our country weak by voicing our concerns at all the platforms. We have to be well informed and non-complacent. We have to be articulate to push our justifiable community interests. We have to always tell our story ourselves. We shall not let the sacrifice of martyrs go waste. We shall never lower our guards.

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 देखना इत्यादि।



संपर्क

शिवदत्त शास्त्री

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- Anshul Koul 'Ashok'



You Feel The Loss If You Loved It

You feel the loss if you loved it, if there was no love there is no loss. It's true we are Indian but born in Kashmir. Kashmiri is our mother tongue and Kashmir is our mother land. Mother or Mother land, both are very special as you are part of her, born out of her.

I have witnessed four generations of Kashmiri's which were eventually made to leave Kashmir which included Grandparents, my parents, me and my children.

Here I am trying to present to you my observations and feelings, how I felt, understood the generation surrounding me handle the Exile.

Sh B N Aima (my grandfather), lost his mother when he was 9-year-old, he had found his mother and caretaker in Goddess Sharika Mata at Hari Parbat. There was not a single day till he left Srinagar he would not go to Hari Parbat to offer his prayer. He would see Mother Goddess at Hari Parbat and feel the blessing. This was his biggest Joy and felt so secured. Later in 1990 when he was in Udhampur with us, he missed his Mata and used to make Shri Chakra daily without fail and would be praying for normalcy. He searched Mata in Kali Mata at Udhampur. He was trying to have the same relation with Mata at Kali Mandir, as he had with Mata at Hari Parbat. But some where he was sad and finally stayed home and made Shri Chakra on his steel plate, till he lived. He was not angry but prayed for future of his family. He used to tell me that no girl is less than boy, you are Anapurna, you are Durga, we men look up to

“ Many Kashmiri poets were born, writers were born, leaders were born from this generation, but we are still waiting for Kashmir and Mother Kashmir is waiting for us. ”

Mata for strength and she lives in all of you, my wife, my sisters and my daughters. In that period of the distress when I started writing poems, he would sing them. He would feel proud. He wanted us to be strong but decent always. He and any other grandparent wanted that we the Kashmiri kids stay as divine as we were in the Kashmir under the cover of Mata Durga, Shiva and all great Saints. I would see him praying with a smile and hope and sometime with tears in his eyes.

On other side, Smt Dulari Aima (my grandmother) she would not stop thanking God that his family was saved, they are alive and not killed by the people who were their own for years. Lived together, stayed together and now betrayed. Her heart pained for the massacre that happened in Kashmir, she used to be in dilemma of whether she should be thankful that her family is safe or shout ou

“Why we are thrown out of our houses?”

“Why are our people being killed?”

“What for?”

“Why the 11 kashmiri families returned back to Kashmir, why, for us to see this day?”.

But today, she feels pride to see all her

children, grandchildren, great grandchildren flourish. But some where in her heart she missed the house she built with her husband and her malyun. She missed her malyun and used to sing,

“Amy pan sadaras navy chus laman, katay boz daymyon mai tidi taar”;

“ Vanya mahajoor dastan dil zarror, vannas ti chus na vaar madhnooo”.

Her pain and distress used to flow out as these separation songs in Kashmiri or the Lal vakhs. Don't know why Lal dyad spoke disaster to come, why hell broke in this holy and beautiful land of Kashmir and we the unfortunate had to witness the same.

My childhood saw my Papaji (Grandpa) reciting to Mother Goddess for well-being and my bhabi (Grandma) singing her pain out via Kashmiri songs. If I remember my childhood, I hear these songs playing in background.

“Rooz Rozu bozzu myan zaar madno...”

“Harmukh bar tal prayay madonoo yeah dap hamti laagayo.. poosh dap hum gulab lagaye madano, yeah dap hamti lagayooo...”

During happy days in Kashmir, Papaji would do amyto kyamto, or sing akua bakus and vadvungobro , I miss the days wearing *pheran* with *mishray makay* in my pocket, the *Gaad wajin* (fish seller) making calls in the street, going to matamal at *Navkadal* in *Tanga* and living a life of a Kashmir. My childhood memories of Kashmir were very short lived as I was just six years old and then the genocide happened, and we were made homeless. All these years though I was outside Kashmir, but the reality is Kashmir lives inside us.

Moving to next generation. For Mom and Dad, they would quote, requote, “*Paradise is burning*”. They not only felt pain of losing their home but pain for their land being destroyed by fools for their greed, lust and blind faith. This generation was generation of thinkers who thought why their peers did such a foul play, why the equal child of Kashmir was thrown out as if illegal. The identity of a Kashmiri, as descendent of *Kashyap* rishi, a descendent of *Kalhana*, from the land of *Lal dyad* was made to live in a tent at Jagti as a refugee. A confident youth was turned into a

worried, grassed youth. Somewhere in the heart they wanted everything to burn in Kashmir and let the scoundrels get just ashes but the love for mother land would make them stop saying bad. For many years they thought that it was just an outburst and in just one year the brother will miss the brother, and all will go back to Kashmir. Alas! that never happened. The generation had to put a brave face.

Every Kashmiri parent concentrated on education of the kids. And here we are back to world where Kashmiri boys and girls read, write, sing, act, excel in any field you may think of. This is all because of sacrifices of this generation our community has found roots of settlement and financial stability in this world of competition. This generation were worst impacted, consoling the parents and at same time building the next generation at the moment of turmoil. They did well but at the cost of their own pleasures and dreams. They worked hard and lived with pain in heart. Many leaders were born who spoke for the pain of Mother land, and we the common man , busy with household found solace in his words. Poets wrote on this exodus. Many Kashmiri poets were born, writers were born, leaders were born from this generation, but we are still waiting for Kashmir and Mother Kashmir is waiting for us.

Now coming to my generation, Kashmir is a dream and I still don't know whether I should be Happy or Sad when I must write birth place as “Srinagar” in numerous forms I have filled all my life. People ask me what is your native and I say “Jammu”, no longer “Srinagar” now. Now the Irony is Jammu was never my mother land and Srinagar my mother land I could hardly live there. I want to question the people who live in Kashmir, “*Who gave you the right to decide that Kashmiri Hindus have no right to stay in Kashmir. My heart is full of anger but not fear, Come and confront me, you will find yourself small.*” Quoting a life incident. In one of my trips abroad, I met a guy for project work, he called himself TJ , had American accent and never disclosed his native, soon I knew what was his native , He was scared to let the world

know that he belongs to a community who did massacres, made Kashmiri pandits flee from Kashmir and looted their homes. He feared being not accepted by world. He was scared to disclose his place of birth and quoted himself with his initials and not even full name. It made me smile, and say to myself , “Good you do, stays, the Bad you do comes back to you”. The world distrusts them, For they distrusted us!

This fourth generation, The birth place in the form is changed. It is now Maharashtra, Delhi, Bangalore, Singapore, USA, so on. For this generation we are Kashmir, we are their windows to Kashmir. We are responsible to show them what Kashmir is, What Kashmiriyat is. We need to make them understand the greatness of our culture, our values, our faiths and philosophy. The

I want to question the people who live in Kashmir, “Who gave you the right to decide that Kashmiri Hindus have no right to stay in Kashmir. My heart is full of anger but not fear, Come and confront me, you will find yourself small.”

monuments are left behind in Kashmir, but the essence is still living in the heart of each Kashmiri Pandit. We need to lead them beyond orthodox and mundane rituals to the great teachings of Kashmir Shaivism and spirituality, that will keep Kashmir alive in each Kashmiri Pandit no matter where ever he lives.

And lets not lose hope, one day we may be living as equals with head held high on the land of Kashmir, Happy and Peaceful.



Vikas Raina

I Saw it All

**I was young i was ripe
I saw transgression surrounding our lives.
Blast and bursts everyday in town.
I saw terror wearing the crown.
I saw parents protecting there kids
I saw the mother's worry and father's sorrow
Fear and truma gripping our space
I saw we loosing everything at fast pace
I saw our nationalism cursed everyday
I saw our pride being crushed everyday
Patriotism and alligence to India was at stake
I saw our pretention that things would be fine very fake .
I saw us being brutally killed and raped.
I saw our houses gutted and grabbed.
Barbarism of terror destroyed our**

**existence
I saw cold nights folded with death sense.
I saw our religion being mocked
I saw our temples being burnt
Faith and credence was obstructed and ridiculed.
I saw our gods wrecked and helpless.
I saw neighbours becoming nemesis
I saw teachers becoming misleading
Education was dooming and fanatics were looming
I saw mosques preaching terror and consternation.
I saw my Kashmir breaking into pieces
I saw my Kashmir heeding to terror
Kashmir that was my land and i was the start
I saw myself visiting my Kashmir as a Tourist at the END.**



- Vinod Razdan



Kashmir's Contribution in Musicology and Dramaturgy

In 1989, TOI celebrated its centenary and organised various cultural programmes throughout India including in Kashmir. Different famous classical singers, musicians and dancers were invited to Kashmir. One such artist was Yamini Krishnamurthy who had to perform at Martand and the Rasas of Dance were to be translated in Kashmiri. This task of compering was entrusted to me, Dr Farooq Abdullah was Chief Guest. It is from this date, I developed an intrigue to know more about these Rasas. My work led me to Sarangdeva whose ancestors were from Kashmir and in musicology his name is at the top of table. The Sangita-Ratnakara, literally "Ocean of Music and Dance", is one of the most important Sanskrit musicological texts from India. Composed by Śārangdeva in the 13th century, both Hindustani music and Carnatic music traditions of Indian classical music regard it as a definitive text. His Sangit-Ratnakara is the pure form of Indian Music. In this Sangit Ratnikara, Sarangdeva has given some information about himself. Sarangadeva introduces himself as belonging to a family which hailed from Kashmir. His grandfather Bhaskara, an Ayurveda physician, moved from Kashmir into the newly found Yadava capital Devagiri (Maharashtra) in the Deccan region at the invitation of King Bhillanna V (1173-1192). After the death of Bhillanna, his son Jaitrapala or Jaitugi ascended the throne and ruled for a short period. He was succeeded in 1200 by Singhana (1200-1247). He was a very powerful king and also a great patron of arts, literature, and science. It is during his reign that Sarangadeva was appointed

Sarangdeva, whose ancestors were from Kashmir and in musicology his name is at the top of table. The Sangita-Ratnakara, literally "Ocean of Music and Dance", is one of the most important Sanskrit musicological texts from India. Composed by Śārangdeva in the 13th century.

in his father's (Sodhala's) post as the Royal Accountant (Sri-karana-agrani). Along with his work at the King's offices, Sarangadeva continued to practice the family profession of Ayurveda. He is also said to have written on Vedanta work entitled Adhyatma-viveka. That work is not available now.

During his spare hours Sarangadeva was busy composing his monumental work on Indian music the Sangita Ratnakara, the Ocean of Music. It turned out to be one of the important and comprehensive Sanskrit texts on Music of India.

Sarangadeva's Sangita-ratnakara (first half of 13th century) is of particular importance, because it was written just before influence of the Muslim conquest began to assert itself on Indian culture. The Music discussed in Sangita-ratnakara is free from Persian influence. Sangita-ratnakara therefore marks the stage at which the 'integrated' Music of India was before it branched into North-South Music traditions.

It is clear that by the time of Sarangadeva, the Music of India had moved far away from Marga or Gandharva, as also from the system based on Jatis (class of melodies) and two parent scales. By his time, many new conventions had entered into the main stream; and the concept of Ragas that had taken firm roots was wielding considerable authority. Sarangadeva brought together various strands of the past music traditions, defined almost 267 Ragas, established a sound theoretical basis for music and provided a model for the later musicology (Samgita Shastra). The text is divided into seven chapters. The first six chapters, Svaragatadhyaya, Ragavivekadhyaya, Prakirnakadhyaya, Prabandhadhyaya, Taladhyaya and Vadyadhyaya deal with the various aspects of music and musical instruments, while the last chapter Nartanadhyaya deals with dance. The medieval era text is one of the most complete historical Indian treatises on the structure, technique, and reasoning on music theory that has survived into the modern era, and is a comprehensive voluminous text on ragas (chapter 2) and talas (chapter 5).

The text is comprehensive synthesis of ancient and medieval musical knowledge of India. The text has been frequently quoted by later Indian musicologists in their music and dance-related literature. Significant commentaries on the text include the Sangitasudhakara of Simhabhupala (c. 1330) and the Kalanidhi of Kallinatha ©. 1430).

Sarangadeva's emphasis was on the ever changing nature of music, the expanding role of regional (Desi) influences on it, and the increasing complexity of musical material that needed to be systemised time and again. Yet; Sarangadeva was rooted in the prevalent musical practices of his time. His stress was consistently on the Lakshya the music as practiced than on ancient theories which though he respects them highly.

Thus, Sangita-ratnakara not only provides materials for the study of the ancient music, but it also gives an insight into the then current practices. In his writing, Sarangadeva draws a clear distinction between the well established ancient (purva prasiddha) and the contemporary popular (adhuna prasiddha) Ragas. He also gives descriptions of the structures and temperaments

of musical instruments such as Veena and Vamsa (flute) according to the practices of his times.

Sarangadeva gives some information about himself in the beginning of the work.

The Samgita Ratnakara of Sarangadeva is a great compilation, not an original work, that ably brings together various strands of the past music tradition found in earlier works like Nātyashastra, Dattilam, Bṛhaddēśī, Sarasvatī-hṛdayālañkāra-hāra and one that is greatly influenced by the commentary of Abhinavagupta the Abhinavabharathi. But for Samgita Ratnakara, it may have been more difficult to understand Natyashastra and Brhaddesi and other ancient texts. And, Samgita Ratnakara also established a sound theoretical basis for music related issues and practices. It also provided a model for the subsequent treatises to elaborate on music-theories and practices (Samgita Shastra).

The Sangita, according to Sarangadeva, is a comprehensive term. It includes vocal (Gitam)

Sarangadeva draws a clear distinction between the well established ancient (purva prasiddha) and the contemporary popular (adhuna prasiddha) Ragas.

and instrumental (Vadyam) music; as also dance (Nrtyam) – Gitam, Vadyam tatha Nrtyam trayam Samgitam uccyate. The last one, Nrtyam, the dance, is composed of all the three elements.

In his work Sangita-Ratnakara, Sarangadeva devotes seven chapters for discussing these three components (Anga-s) of Sangita.

The Gitam, the song format, is a fusion of Nada (sounds) and Akshara (composition made of words). Its musical element is named Dhathu; while its composition made of words is called Mathu.

Gitam, going by its traditional definition, strictly belongs to the Salaga Suda class of

Prabandha, which is composed two Angas (elements) – Pada (words) and Taala (time-beats); and, having three components or Dhatus (Tri-dhatuka Prabandha): Udgraha, Dhruva and Abhoga. But, in common practice, anything that is sung goes by the name of Gita (Giyata iti Gitam).

The term Vadyam, covers a wide variety of musical instruments, such as : the varied string instruments; different types of Drums; bell-metal cymbals ; and a host of wind instruments including flutes, pipes , conch, trumpets etc.

The Nrtya covers rhythmic limb movements as also eloquent gestures expressing emotions through Abhinaya. It is a harmonious combination of facial expressions, various glances, poses and meaningful movements of the hands, fingers and feet. Nrtyam, the dance, delightfully brings together and presents in a very highly expressive, attractive visual and auditory form, the import of the lyrics (sahitya), the nuances of its emotional content, to the accompaniment of soulful music and alluring rhythmic patterns (tala-laya).

Thus, the Samgita Shastra as envisaged by Sarangadeva was a composite art consisting Gita (melodic forms), Vadya (instruments) and Nrta (dance or limb movements). By the time of Samgita-Ratnakara, three Angas (limbs) of Samgita were well developed. Of these, the Vocal music was regarded as the essential, fundamental music through which all other forms of music were to be understood and interpreted. Here again, Sarangadeva focuses on Desi Sangita, though he comments on aspects of Marga Sangita. On Dance (Nrtya) he offers clear picture of both Marga and Desi traditions, although in a concise manner.

Sangita Ratnakara is a standard and an authoritative text; and it hugely impacted almost all the writers in the subsequent period. It is also a reliable source book on ancient music traditions and their authors. Sarangadeva, gives an elaborate resume of the general system of Indian music in theory and practice as had been developed in the centuries previous to the thirteenth. He gives detailed exposition of the jatis, and the grama-ragas, accompanied by actual notations

Abhinavagupta (c. 950 – 1016 AD[1][2]) was a philosopher, mystic and aesthetician from

“Sangita Ratnakara is a standard and an authoritative text; and it hugely impacted almost all the writers in the subsequent period.”

Kashmir. He was also considered an influential musician, poet, dramatist, exegete, theologian, and logician – a polymathic personality who exercised strong influences on Indian culture.

He was born in Kashmir in a family of scholars and mystics and studied all the schools of philosophy and art of his time under the guidance of as many as fifteen (or more) teachers and gurus. In his long life he completed over 35 works, the largest and most famous of which is Tantrāloka, an encyclopedic treatise on all the philosophical and practical aspects of Kaula and Trika (known today as Kashmir Shaivism). Another one of his very important contributions was in the field of philosophy of aesthetics with his famous Abhinavabhāratī commentary of Nāṭyaśāstra of Bharata Muni. Even Abhinavagupta mentions name of his Guru in Dramaturgy.

Bharatmuni is also considered of Kashmiri Origin and Author of Natyashastra.

Indian poetics contains six schools- Rasa, Vakrokti, Dhvani, Alamkara, Riti and Aucitya. There are many scholars who belong to Kashmir such as Bharatmuni, Bhama, Dandin, Udbhata, Mammata, Vishwanatha, Anandvardhana, Jaganntha, Rudrata, Ruyyaka, Apyadikshit etc., Have contributed a lot to nourish the Indian Poetics. The first work in the field of poetics is Natyashastra written by Bharat Muni in 4th Century A.D. The growth of poetics during this time accelerated and reached new heights. Natyashastra is the first treatise of Indian Poetics: Bharat's Natyashastra is the most ancient text of Indian Poetics. The purpose of this treatise is to describe how to make the dramatic performance successful. That is why it contains discussions regarding the varied aspects of stories ranging from the auditorium to

the actual stage performance of the play. The discussions regarding the dramatic poetry, as they appear in the treatise, follow from the discussions regarding verbal representation, and their purpose is to explain characteristics of poetry.

Though in later works on Literary Criticism like the Kavyaprakasa and the Rasagangadhara Rasa is with some justification, treated as a sub-head under Dhavani, there is the propriety of historical attendance for consideration of the history of Rasa before Dhavani. The other thinker of this theory are our Kashmir's Abhinavagupta, Bhoja, Bhanudatta, Vishvanatha and Pandit Raj Jagannatha and their works are Abhinavabharati, Sringaraprakash, Saraswati Kanthabharanam, Rasatarangini, Sahityadarpana and Rasagangadhar respectively.

The theory of Rasa is an earnest attempt to indicate the character of the emotional effect of the drama or it successfully explains the rise and nature of the aesthetic pleasure that a responsive audience experiences while witnessing the skilful enactment of a play. It was definitely formulated in its varied aspects for the first time by Bharata in his Natyasastra. It was briefly stated by him in that well-known aphorism "(Sukla, Natyashastra 235) (Vibha vanubhavavybhichariyasanyogat rasa nishpattih). It explains how rasa is relished. It conveys that Rasa is relished when a permanent mood or sthayibhava is brought to a relishable condition through the three elements viz. the Vibhava, the anubhava, and vyabhicharibhava. According to him "no meaning can proceed (from speech) without (any kind of) rasa (i.e., sentiment)". "Vibhavas are certain causes or main spring of emotions like love, pathos etc. They are heroes and the excitants of love etc, like the spring season, pleasure garden, fragrance, moonlight etc" Vibhavas are recognized as having two aspects – (i) Alambana (dependent) Vibhava, (ii) Uddipana (excitant) Vibhava. Alambana Vibhava is the person or the object responsible for the arousal of the emotion. They are the supporting objects that ignite the Sthayibhava. Without the presence of Alambana Vibhava the Sthayibhava, though present in latent form, cannot confine itself on a particular object.

The Uddipana Vibhava is the environment that stimulates the emotions. Anubhava is the external manifestation of the provocation of the sthayibhava. It is an indicator of the bhava and communicates the emotion felt by the characters. What is experienced by the characters of the play are made to felt and experienced (anubhavayati) by the eyes and eyebrows are produced by effort. Hence they are the voluntary expressions of the permanent emotions. The voluntary changes, otherwise known as anubhava are done for proper communication with others. Involuntary changes are considered to be sattvika bhavas. These are the permanent moods that are excited automatically. These are again of two types-internal and external. Bharata has identified eight Sattvika bhavas. They are – paralysis (Stambha), perspiration (Sveda), horripilation (Romanch), change of voice (Svarbheda), trembling (Vepathu), and change of colour (Vaivernya), weeping (Asrue) and fainting

Indian
poetics contains six
schools- Rasa, Vakrokti, Dhvani,
Alamkara, Riti and Aucitya. There are
many scholars who belong to Kashmir
such as Bharatmuni, Bhama, Dandin,
Udbhata, Mammata, Vishwanatha,
Anandvardhana, Jaganntha,
Rudrata, Ruqyaka,
Apqadikshit etc.,

(Pralaya). The sthayibhava is the permanent or dominant mood, which are made manifest within the heart of the men of taste by the reading of Kavya or the witnessing of a dramatic performance. Sthayibhava always retains a dominant position when compared with other bhavas. It exists permanently in our mind in the form of latent impressions and are derived from actual experiences that are restored in our consciousness. Bharata has identified eight sthayibhavas. They are (i) Love (rati), (ii) Gaiety

(hasya), (iii) Sorrow (soka), (iv) Anger (krodha), (v) Energy (utsaha), (vi) Fear (bhaya), (vii) Disgust (jugupsa), (viii) Astonishment (vismaya). There is a ninth sthayibhava recognized by Anandavardhana and Abhinavagupta as passiveness (nirveda). The nine sthayibhavas are connected respectively with the nine sentiments (rasas), viz., Sringara, Hasya, Karuna, Raudra, Veera, Bhayanaka, Bibhatsa, Adbhuta, and Santa. Samyoga means connection with the Sthayibhava. Vyabhicharibhavas are transitory or evanescent emotions that tend only to develop the main sentiment, such as anxiety, anger etc. In the word vyabhichariah, 'vi' and 'abhi' are prefixes of the root 'charaa' that means 'to go', 'to move'.

Thus, vyabhichariah means those that move in relation to sentiments towards different kinds of objects. The vyabhicharibhava does not have an independent status. It is the strengthening aspect of sthayibhava. The vibhava, anubhava and vyabhicari bhava blend harmoniously to arouse in the audience the thrilling climax of emotion which is called Rasa. Thus, it can be said that Bharata has referred to three kinds of psychological- durable psychological states, complementary psychological state and sattvika state. In total these psychological states are of forty nine types- eight durable psychological state, thirty three complementary psychological state and eight sattvika states. The thirty three psychological states are: Nirveda (detachment), Glani (weakness), Shanka (Apprehension), Asuya (envy), Mada (intoxication), Shrama (fatigue), Alasya (indolence), Dainya (depression), Chinta (anxiety), Moha (delusion), Smriti (recollection), Dhriti (contentment), Vrida (shame), Chapalata (agility), Harsha (joy), Avega (agitation), Jadata (stupor), Garva (arrogance), Vishada (despair), Autsukya (longing/yearning), Nidra (sleep/slumber), Apasmara (epilepsy), Supta (dream), Vibodh (awakening), Amarsha (indignation), Avahittha (dissimulation), Ugrata (violence), Mati (intellect), Vyadhi (disease), Unmada (insanity), Marana (death), Trasa (terror) and Vitarka (deliberation). Bharatmuni described eight kinds of Rasas and its bhavas in the sixth chapter of his dramaturgy Natyasastra which was

written during the period between 200 BC and 200 AD. Each Rasa contains, according to Natyasastra, a leading deity and a specific colour. Bharatmuni established the following:

1. Sringaram rasa denotes love, attractiveness.
2. Hasyam rasa denotes laughter, mirth and comedy.
3. Raudram rasa denotes fury.
4. Karunyam rasa denotes compassion, tragedy.
5. Bhayanakam rasa denotes horror, terror.
6. Bibhatsam rasa denotes disgust, aversion.
7. Veeram rasa denotes heroic mood.
8. Adbhutam rasa denotes wonder, amazement.

Bharata has also pointed out eight colors symbolizing these eight sentiments. The erotic sentiment is green (syama); the comic sentiment white (sweta); the pathetic sentiment grey (Kapota), the furious sentiment red; the heroic sentiment yellowish (gaura), the terrible sentiment black; the odious sentiments blue and the marvellous sentiment yellow. Bharata has attributed the eight rasas to eight deities: Vishnu is the god of the erotic; Pramathas of the comic; Raudra of the furious; Yama of the Pathetic; Mahakala (Siva) of the odious; Kala of the terrible; Indra of the Heroic and Bramha of the marvelous sentiments. Bharata has also discussed various factors that enunciate Rasa realization. These he says are expressed through the four varieties of abhinaya (action). They are angika (action through limbs), Vachika (through speech), acharya (through dress), sattvika (certain outward expressions of emotion). These abhinaya are again subdivided into several types that promote the different Rasas.



Reorganization of Jammu & Kashmir State

Before I write anything on Indian state of Jammu & Kashmir (J&K), I want the readers to familiarize with the map of the state, pre-5th Aug 2019:

The map showcases each region's area and population. Ladakh (58%), Jammu (26%) and Kashmir

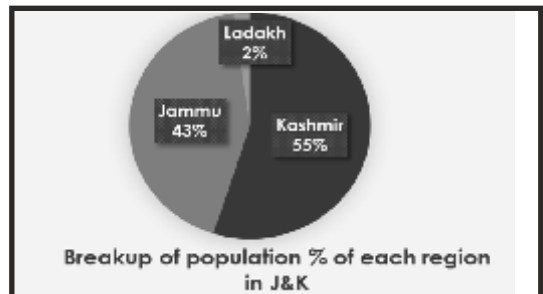
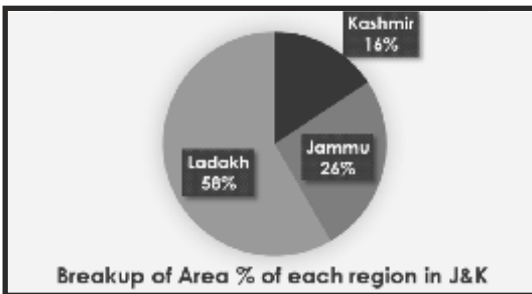
THE REAL KASHMIR MAP



bit more into the state's history.

Pre-1800:

As per Rajatarangini, a history of Kashmir written by Kalhana in the mid-12th century, it is stated that the valley of Kashmir was formerly a lake. The lake was drained by the great rishi or sage, Kashyapa, son of Marichi, son of Brahma, by cutting the gap in the hills at



(16%). Kashmir has 55% of total population, Jammu 43% and Ladakh only 2% of the entire state.

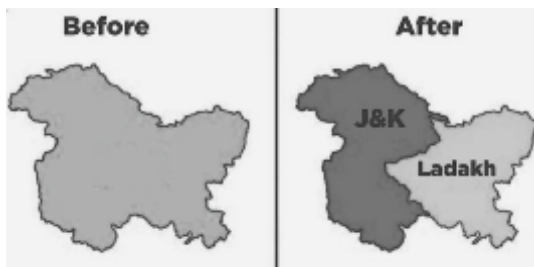
GoI has conferred the status of Union Territory to Ladakh (without assembly) and J&K (with assembly). The new map of the state as per Government of India's abrogation of Article 370 is:

Now, let us delve a

Baramulla (Varaha-mula). When Kashmir had been drained, Kashyapa asked Brahmins to settle there.

A brief list of rulers who were based in Kashmir are:

- ❖ Gonandiyā dynasty (1182 BCE – 561 BCE)
- ❖ Karkota dynasty (598 CE – 980 CE)
- ❖ Lohara dynasty (1003 CE – 1110 CE)
- ❖ Kashmir Muslim Sultanate (1346–1580s)
- ❖ Mughal rule



(1580s–1750s)

- ❖ Sikh rule (1820–1846)
- ❖ Dogra rule (1846–1947)

The list of kings who ruled Kashmir in the first half of the 1st millennium, made the Kashmir region an important centre of Hinduism. Under its rulers, and later of Buddhism; later in the ninth century, Shaivism arose. Islamicization in Kashmir during 13th to 15th century led to the decline of Kashmir Shaivism in Kashmir.

One of the most powerful rulers of the Karkota dynasty of Kashmir region in the Indian sub-continent was **Lalitaditya alias Muktapida (724 CE–760 CE)**. The 12th-century chronicler Kalhana characterizes Lalitaditya as a world conqueror, crediting him with extensive conquests and miraculous powers in his *Rajatarangini*. According to Kalhana, Lalitaditya defeated the central Indian king Yashovarman, and then marched to eastern and southern parts of India. He subjugated several more rulers on his way back to Kashmir, and then subdued several northern kings. Based on a reconstruction of Kalhana's account, the art historian Hermann Goetz (1969) theorized that Lalitaditya managed to create a short-lived empire that included major parts of India as well as present-day Afghanistan and Central Asia. Goetz' analysis was accepted and cited widely by subsequent authors writing on the history of Kashmir. He commissioned a number of shrines in Kashmir, including the now-ruined Martand Sun Temple.

Kalhana states that Lalitaditya established the following cities and towns:

1. Sunishchita-pura, when he decided (sunishchita) to conquer the world.
2. Darpita-pura, when he felt proud.
3. Phala-pura, when he received fruit (phala). M.A. Stein located Phalapura near Parihasapura and the confluence of Vitasta and Sindhu.
4. Parnotsa, when he took a leaf (parna). Stein identified this town with modern Poonch.
5. Lokapunya town, which is identified with the area near the Lokabhavana spring near modern Larikpur.
6. Parihasapura, which was better than the residence of Indra. This city became Lalitaditya's residence for a brief period, while

Srinagara continued to serve as the other capital. Parihasapura had been deserted and ruined by the time of Kalhana.

Another strong ruler of the state was Queen Dida. **Rani Didda's (958-1003 CE)** rule represents the peak of women's power in Kashmir, which unusually had many women rulers both before and after her. She is sometimes called the Catherine of Kashmir, referring to the ruthless Catherine the Great of Russia who ruled long and well with the help of her favourites whom she periodically purged. In spite of a leg disability and her gender, Didda was able to rule Kashmir with an iron hand for more than four decades. Kalhana says: "The Lame Queen whom no one had thought capable of stepping over a cow's footprint got over the host of her enemies just as Hanuman got over the ocean." Didda ruled in absolute power until she died in 1003 at the age of 79, quashing rebellions periodically by using her standard combination of bribes, appeasement and ferocious reprisal.

1339 : In **1339**, Shah Mir became the first Muslim ruler of Kashmir and for the next five centuries, Muslim monarchs ruled Kashmir, including the Mughal Empire, who ruled from 1586 until 1751, and the Afghan Durrani Empire, which ruled from 1747 until 1819. In 1819, the Sikhs, under Ranjit Singh, conquered Kashmir.

1846 : In 1846, after the Sikh defeat in the First Anglo-Sikh War, and upon the purchase of the region from the British under the Treaty of Amritsar, as an Addendum to the Treaty of Lahore, the Raja of Jammu, Gulab Singh, became the new ruler of Kashmir. Gulab Singh accepted British Sovereignty. The rule of his descendants, under the paramountcy of the British Crown, lasted until 1947.

1931: There was an uprising in Kashmir. In April 1932, Glancey Commission was appointed by the Maharaja for establishment of Legislative assembly.

June 1932 : All J&K Muslim Conference was formed by Sheikh Abdullah and Ch Ghulam Abbas. In **1937**, Sheikh meets Nehru for first time.

1946 : Sheikh launched Quit Kashmir Movement against the Maharaja and was arrested and charged with sedition.

15th June 1947 : British House of Commons passed the Indian Independence Act,

or Mountbatten Plan, which divided India into two dominions, India and Pakistan. It called for each dominion to be granted its independence by Aug. 15 of that year. India gains its independence from Great Britain on 15 Aug 1947. Pakistan & India are two nations formed out of the India Independence Act 1947.

14-15 Aug 1947: Pakistan / India Declaration of Independence after a bloody massacre and communal riot. J&K decides to wait. J&K signs standstill agreement with Pakistan. India requests further discussion.

Oct 1947: Pakistan Army and its tribal citizens invade the princely state of Jammu and Kashmir (J&K). Mount batten considers Maharaja's request for help. VP Menon sent to Kashmir. Maharajah Hari Singh signs 'Instrument of Accession (IoA)' and J&K formally becomes a part of Independent India.

27th Oct 1947: Indian Army enters J&K to repel the invaders after signing of IoA:

India sends its troops to defend its territory of J&K from invaders. War ensues with Pakistan & ceasefire held in 1949. The portion of J&K state still illegally in control of the invaders since the ceasefire in 1949 is called Pakistan Occupied Jammu & Kashmir (Po JK /PoK). In Pakistan this territory is referred to as Azad (Free) Jammu and Kashmir, despite the territory being under Pakistan control. U.N directs Pakistan to withdraw its occupying force from the state as a precursor to start the peace process. Pakistan never accepts the precondition and stays put with its forces and illegal occupation.

31st Dec 1947: Nehru, without taking cabinet into consideration, refers J&K to UNSC.

20th Jan 1948: UNSC passed resolution 39 which announces a 3-member commission to investigate the dispute.

21st Mar 1948: UNSC passed resolution 47, which calls for 3 step process for resolution of debate.

Step 1 - Pakistani withdraw all of its nationals.

Step 2 - India to reduce its troops to minimum level.

Step 3 - Arrangements for a plebiscite. The U.N. Commission, was enlarged from three to five members UNCIP.

Pakistan didn't honour even the first

step of the resolution till date.

1st Jan 1949: Cease fire between India and Pak. Leaves India in control of Kashmir Valley most of Jammu and Ladakh, while Pakistan gained control of western comprising Present PoJK

20th Apr 1949: Karachi Agreement – 'Azad Kashmir' (POJK) signs the agreement which ceded control over defence and foreign affairs to Pakistan and complete control on GB. The agreement was kept secret till 1990.

June 1949: Maharaja is forced to leave the state and his son Karan Singh appointed as Prince Regent.

17th Oct 1949: Indian constitution adopts Article 370 as a temporary/transitional measure providing special status for J&K:

Article 370 gave special status to the state of Jammu and Kashmir and permits the state to draft its own Constitution.

It restricted Parliament's legislative powers with respect to J&K in as much as it

Kashmiri Pandit Hindus were forced to flee to live in refugee camps, sub-standard tents or shared rooms in Jammu and Delhi.

stipulates that the articles of the Constitution, other than those pertaining to defence, foreign affairs and communications, would apply to the state only with the concurrence of the State's Constituent Assembly.

*The provision was incorporated in the Constitution on October 17, 1949, in **Part XXI of the Constitution: Temporary, Transitional and Special Provisions**. As evident from the title of the Part, it was supposed to be a temporary provision and its applicability was projected to last until the*

formulation and adoption of the State's constitution.

Oct 1951 : Elections held for Constituent Assembly of J&K with 75 seats for J&K with India and 25 seats reserved for PoJK. Sheikh Abdullah wins all 75 seats.

July 1952: Sheikh signs the **Delhi agreement** with India, allowing the state its own flag and autonomy under Indian Constitution.

Nov 1952: Constituent Assembly adopts resolution to end Monarchy and elects Sadr-e-Riyasat.

Aug 1953: Sheikh dismissed Sadr-e-Riyasat and Bakshi Ghulam Mohammed appointed as PM.

Feb 1954: The Constituent Assembly under leadership of Bakshi Ghulam Mohammed passes a resolution **ratifying the accession to India for J&K as final.**

14th May 1954: Article 35A is added to the constitution through a presidential order defining 'permanent resident' of J&K:

❖ *Article 35 A provision was added to the Constitution through a Presidential Order passed under Article 370(1)(d) which empowers the President to make constitutional provisions applicable to the State with such modifications and exceptions as he may by order specify.*

❖ *Article 35A was not added to the Constitution by following the procedure prescribed for amendment of the Constitution of India under Article 368. Article 370 does not anywhere confer on the President legislative or executive powers so vast that he can amend the Constitution or perform the function of Parliament.*

❖ *Article 35A was never presented before Parliament. This meant the President had bypassed Parliament in this Order.*

❖ *The PRC classification created by Article 35A suffers from the violation of Article 14, Equality before the Law. The non-resident Indian citizens cannot have the rights and privileges, same as permanent residents of Jammu and Kashmir.*

❖ *It facilitates the violation of the right of women to 'marry a man of their choice' by not giving the heirs any right to property, if a woman marries a man that is not a permanent resident.*

❖ *It facilitates the free and unrestrained violation of fundamental rights of those workers*

“ Abrogation of Article 370 and Trifurcation of Kashmir & Jammu and Ladakh into Union Territories covered by the national constitution has affirmed the parameters of India's secular democracy, ”

and settlers like Scheduled Caste and Scheduled Tribe people who have lived there for generations.

❖ *It ruins the status of West Pakistani refugees. Being citizens of India, they are not stateless persons, but being non-permanent residents of Jammu and Kashmir, they cannot enjoy the basic rights and privileges as being enjoyed by permanent residents of Jammu and Kashmir.*

1957: Elections held in J&K and NC wins 67 of 75 seats. Bakshi continues as PM.

Apr 1964 : Sheikh Abdullah released from prison.

Nov 1964: Article 356 and 357 extended to J&K. State amended its constitution and abrogated Sadr-e-Riyasat and PM to Governor and CM as per the Indian constitution.

Sep 1965 : Pakistan Army kickstarts 'Operation Gibraltar' which was designed to infiltrate forces across India into J&K and attempt to take it by force. India defends herself and Pakistan is forced to withdraw to the original LOC (Line of Control).

2nd July 1972 : Simla agreement signed with Pakistan, which states J&K is a bilateral issue.

24th Feb 1975 : Indira-Sheikh accord signed. Plebiscite front was dissolved and renamed as NC. Sheikh appointed CM of J&K after 11 years. Sheikh Abdullah dropped his demand that the people of Kashmir be given the right to self-determination.

1989 – 19th Jan 1990 : Genocide and selective killing of Kashmiri Pandit Hindus across Kashmir.

Some of the slogans which Kashmiri Pandits had to hear were:

❖ “Ralive, Tschalivie ya Galive” (Convert, Leave or Perish)

“Yahan kya chalega, Nizam-e- Mustafa” (We want to be ruled under Shari'ah) And the WORST of them all

“Kashir banawon Pakistan, Battaw varaie, Battaneiw saan” (We will turn Kashmir into Pakistan along with Kashmiri Pandit women, but without their men folk).

And these slogans were communicated using various methods – by shouting in the mass protests on streets, through loud-speakers of mosques, private talks within the neighbours, newspaper advertisements, notices on Pandit homes and selective killings. With that happening in the backdrop, on Kashmiri Pandits Australia Inc. Member of GLOBAL KASHMIRI PANDIT DIASPORA *Kashmiri Pandit Civil Society in exile since 1991*

Contact Kashmiri Pandits Australia (KPA) Ash Raina 0403 208 908 ash.raina@KPPPro.com.au

the fateful morning of 19th Jan 1990, nearly 700,000 Kashmiri Pandits left their

Dream of “One Nation - One Constitution” is finally a reality. Abrogation of article 370 is a tribute to nationalist forces across the country, and a step towards further integration of Jammu, Kashmir and Ladakh with mainstream India.

homeland in the dead of the night, to safer places like Jammu, Udhampur, New Delhi and other Indian cities, with the assumption that they will return after some weeks when the situation has been got under control by the government. But alas, it has been 30 years and counting, and our homeland has gone from bad to worse, with radicalism penetrating through the society.

Kashmiri Pandit Hindus were forced to flee

to live in refugee camps, sub-standard tents or shared rooms in Jammu and Delhi. The 1941 British India census shows the Hindu population of the valley at 20% and today there are no Hindus left. The National Human Rights Commission of India ruled in 1999 that Kashmiri Pandit Hindus had been ethnically cleansed from their habitat and were subjected to conditions “akin to genocide” but India has been unable to reverse this genocide.

Farooq Abdullah's State Government and the V. P. Singh led Government at the Centre closed their eyes. A whole civilization forced out of their homes, their land and the World remained silent!

May 1999: Pakistani Army kicks tarts another 'Operation Safed Sagar' where it disguises its Northern Infantry soldiers as Kashmiris and once again crosses into Indian territory in the Kargil region. A regional conflict ensues in Kargil area and Indian Army once again retaliates and defends herself against the invaders.

5th Aug 2019: Momentous day for J&K – Abrogation of Article 370

Abrogation of Article 370 and Trifurcation of Kashmir & Jammu and Ladakh into Union Territories covered by the national constitution has affirmed the parameters of India's secular democracy, since it promises stability, social upliftment and potential not least due to attracting investment to the region, redistribution of power within and around each UT, and diversification of the demographics. This will open the doors of Kashmir, Jammu and Ladakh to a vibrant culture, economic, legal and infra structural opportunities and greater autonomy for Jammu and Ladakh in shaping their own sustainable futures for generations to come. Abrogation of 370 therefore is only the beginning of integrating Kashmir, Jammu and Ladakh into a Democratic Constitution, opening the UTs to redistribute power across demographics and offering protections which require both administration and execution. Dream of “One Nation - One Constitution” is finally a reality. Abrogation of article 370 is a tribute to nationalist forces across the country, and a step towards further integration of Jammu, Kashmir and Ladakh with mainstream India.



- Surinder Bali



Kashmiri Proverbs with Meanings

| | |
|---|---|
| Dandas Lov Tah Watshish Ged | A good handful of grass for the bullock, but six handfuls for the calf |
| Diminen Kong | Saffron with Sheeps Paunch |
| Don Salah Tran Wahwela | Agreement with two people lamentation with three |
| Gabih Buthih Ramah Hun | A Wolf in Sheep's clothing |
| Harafas Gawah Mendis Sharik | A witness against (my) words but a sharer in (my) mouthful |
| Hash Tih Bad Tah Nosh Tih Bad Deg Duz Walih Kus | The mother-in-law is great the daughter in law is also great, the pot is burnt who will take it off the fire. |
| Hatis Khash Tah Hongni Miyuth | Kisses for the chin and an axe for the throat. |
| Huni Mazas Watal Wazah | A wicked dirty man for bad, dirty deeds. |
| Kharas Khasit Tah Path Kun Karit | A brazen faced fellow |
| Khoiah Tih Mod Tah Tsas Tih Baleviah | The Khoiah died and got relief from his cough. |
| Lorih Kutnus Dastar Gandun | To give work to a man who is unfitted for it. |
| Lorih Palth Saruf Pilwun | Any mean false trick played by a friend. |
| Maiih Khutah Kur Bad | The daughter is bigger than mother |
| Mam Thawih Izzat Tah Gam Tih Thawih Izzat | If an uncle honours (a man) the village will also honour him. |
| Mantinih Lejih Panzu | A man is adequate to circumstances. |
| Mulan Drot Tah Patran Sag | A sickle for the roots, but watering the leaves. |
| Nagah Gadah Wuchhanih Halal Tah Khenih Haram | The fish in the (sacred) spring is lawful to look at but unlawful to eat. |
| Nah Tran manz Nah Truwahan Manz | Neither in three nor in thirteen. |
| Nangas Nindar Prangas Peth Savis Nindar Pavis Peth | Poor man sleeps upon a bed (without a care)but the rich man sleeps upon the stairs (for fear of thieves) |
| Natah Ganzarit Tah Ras Minit | Counting the pieces of meat and measuring the soup. |
| Neko Nek Kar Tah Bad Labih Panai | O, good man do good, the wicked will receive his deserts |
| Putrah buchhiah Hun Kochhiah | Hungering after a son she folds a dog to her bosom |
| Pvawal Zev | An inventive Tongue |
| Razi Gaz Tah Sota Mar | Strict and Swift Justice |



- Neeru Bhat



Open Letter to Prime Minister

**Dear Modi Ji,
Namaskar!**

I am a Kashmiri Pandit who was the part of exodus of Kashmiri Pandits from Valley in 1990. Sir, we KP's salute you for taking a historic decision of abolishing article 370 and 35A. We entire people of J&K thank you for doing the correct diagnosis of this disease which were killing thousands of innocent people and giving birth to terrorists and empowering terrorism. Now, at least we know the correct treatment has started and it will slowly cure the disease.

A person with clear conscience, a true Yogi like you has the power to take such historic decisions for the welfare of people. We the citizens of India feel secure under your leadership.

Sir, in long run the decision of abolishing article 370 and 35A is good for everyone in Jammu and Kashmir including Kashmiri muslims because muslims in other parts of India are having the freedom of their religion and are living a peaceful life. It is only misunderstanding created by Pakistan in the mind of Kashmiri muslims for their own selfish motive.

Sir, I was 9 years old when we left Kashmir and that was the last time I saw my home. I have never been there again till today but the image of my home, my village is still fresh in my memory. Due to the situation in last 30 years I had given up the hope of returning back to Kashmir. On 5th August, 2019 when article 370 and 35A was abolished, I got that hope back because at that day I was seeing the history created in front of me. I was getting so many calls from my non-Kashmiri colleagues, friends, who just wanted to know how I am feeling today. I was speechless for a moment

and tears were flowing down from my eyes. I was remembering my temple & home in Kashmir and at that time I simply penned down my emotions in this poem. I am not a professional writer but this poem is the impression of my intense feelings about my homeland. Whenever, I meditate the first thing I imagine is my temple and home in Kashmir because from there I started to know God and his beautiful creation called world.

Sir, I did my engineering from Maharashtra and I am currently working as Project manager in Infosys Ltd, Hinjewadi Pune. I am currently staying in Pune with my husband and 8 year old daughter. I hope, in future me and my husband can show our daughter the beautiful Kashmir which our ancestors have seen and lived in. Sir, people from all other states of India have great sympathy for the people of Kashmir and they want to know more about our tradition, dishes and culture. For Kashmiri Muslims we KP's are good example to see how people of India welcomed us and helped us in our dark days, they encouraged us and today we are doing well in our career. We know the same treatment will be given to Kashmiri Muslims also. The barrier has broken now and the people of India want to stand with them and help them to climb the ladder of success.

Now, It is the time for we Kashmiri people to embrace this change and show everyone that Kashmir is really heaven on earth and addition of our tricolor flag will enhance its beauty more.

Please accept my sincere regards and in future I wish to see many more positive steps for the welfare of people of India.

Jai Hind.

The Cage is Broken Finally



Ramesh Manvati

15th August 1947 - is a date so sacred
for our collective identity!
Today, for us, is an additional reason,
to celebrate the occasion more joyously.

As, the cage is broken finally,
by the will of the Nation ;
demonstrated by a decisive
leadership of the country.
Thankfully, the Jihadi mission,
of Islamic radicals, is shaken deeply!

Indians held hostage, in Jammu, Kashmir
and in the largest region of distinct Ladakh;
now feel a sense of much needed relief,
still pinching their arms in disbelief.

Generations, for decades, in the country
have suffered the endless agony,
assuming, as if, there was no remedy,
and, forced to accept the fait-accompli.
Thousands, martyred for nation's integrity.

The seeds of so-called 'Azadi',
sown in Kashmiri Muslim psyche,
in early thirty's of the last century,
by one Azad Subhani,
a cleric of origin, Bengali,
during meetings of 'Reading Room' Party,
of Shiekh Abdullah and his fraternity.

The 'movement' against Maharaja, in the valley,
for people's rights of peasantry,
led to trampling of rights, craftily,
of Hindu, Sikh, Buddhist minority,
leading to the genocide, subsequently,

of Kashmiri Pandit community,
forcing them into seventh exodus
in early nineteen ninety.

All efforts they have been making,
to superimpose, the radical hegemony ;
obliterate, Sharada Desh's ancient history.
Misusing the bounties of Indian democracy,
of Articles-35A and Three Seventy,
propagating the so-called 'alienation' theory.

The President's assent has, swiftly,
changed narrative of the history,
by annulling the political anomaly;
And, laid a strong foundation, so firmly,
using all procedures parliamentary.
Thus, set the discourse rightly,
not only in Jammu, Ladakh
but all across the country,
and, in Kashmir valley, hopefully.

Challenges confront the nation, hugely;
Have to be faced with caution, but resolutely.
Yet, we all have reason, every,
to celebrate, much more jubilantly,
this Independence day unitedly.

As in any other part of the country,
now, all Indians, can live proudly,
in Jammu and in Ma'ej Ra'eghnyha Devi's valley;
and in Ladakh - the new Union Territory.

For upholding India's sovereignty,
long live the BJP's great Jodi
of Amit Shah and Narendra Modi ;
The cage is broken finally!

(The poem was read out by the author at special Independence day celebrations organized by Kashmiri Hindu Sabha, in Pune on 15-08-2019 to hail the historic decision of reorganization of J&K by Modi govt.)

»» COUNSELLING**How Is Technology Changing the Dynamics of Education in India?**

In the contemporary world, where technology has become an integral part of our lives, previously complex tasks have become much easier and seamless. Thanks to ongoing technological advancements, the standard, and quality of living have risen rapidly. This is especially true in the case of education. Technology has transformed learning and has improved educational offerings in a major way.

India, standing at a high adult illiteracy rate of 30% had been struggling to disseminate education, especially in remote areas with poor connectivity. However, the availability of economical smart phones, computers, and the internet is making education cheaper and more easily accessible. As a result, people in tier 2 and tier 3 cities are experiencing high-quality learning, which was earlier limited to metro cities.

Let's get into the details of how technology is changing education and the dynamics of the classroom:

Taking learning beyond the classroom

With cloud computing and e-learning coming from our desktops to our smart phone screens, we can now learn on the go. Learning is no more confined to a particular physical space. The ability to access knowledge from anywhere has opened multiple possibilities of learning. This has made home learning and distance learning much more effective and has given rise to the concept of online courses. Online courses range from basic to professional degree courses, which anyone – from students to working professionals - can enroll in. The online education market in India is growing at a CAGR of approximately 19%.

E-books making learning hassle-free

With the rise of digital media, the concept of books is no more restricted to bundles of

paper bound in covers. Books have always been considered storehouses of priceless knowledge. Yet most of the conventional ones tended to become obsolete over the years, as it was impossible to update them without regularly publishing fresh editions. It was also hard to maintain them.

The advent of e-books, however, has upturned the scenario and there is almost no limit to how many books one can own and access on the go. Saved in our computer's drive, they need no physical space and maintenance. We can also upgrade to the latest version without much hassle. They are cheaper, more interactive and eco-friendly.

Students and teachers engaging in more interactive multi-way learning

Technological applications have facilitated a shift in the mode of instruction from one way to two way and multi-way learning. Today tech-based learning modules are making room for active student participation. More teachers and students are engaging in webinars, live online classrooms, etc. as and when they can. This is also giving rise to peer-to-peer learning in the context of school as well as in preparation for competitive exams. This is enabling the expansion of student and teacher study groups all over the world.

Tech allowing teachers to deliver personalised learning

Numerous artificial intelligence (AI) applications are facilitating the customisation of education through simple tools. This is making it possible for teachers to give learning for each and every student. They are customising lessons to fit every individual's pace and learning style. By enabling competency-based learning, there are more learning opportunities for all students.

Classrooms are becoming more collaborative

As mentioned above, more possibilities

are arising in the teaching-learning process. Teachers, as well as students, are commonly using social media platforms to hold discussions on class projects. They also use video conferencing, wireless presentation systems, to connect to other students and teachers across the globe. This leads to healthy collaboration and productive exchange of ideas.

Technology is widening the scope of creativity in learning and boosting student engagement. Newer applications of augmented reality (AR) and virtual reality (VR) are revolutionising how knowledge is shared and absorbed. With gamification of difficult concepts, students are now experiencing the fun element in learning.

As technology continues to unfold its offerings in the sector, it is enabling a movement in basic as well as technical literacy in the country.

Credits: Success CD

GPAT 2020 and CMAT 2020 Schedule Out

The schedule of Common Management Aptitude Test (CMAT) and Graduate Pharmacy Aptitude Test (GPAT) to be held early next year are out. Both of these exams would be taking place under the helm of the National Testing Agency (NTA).

The registration process for these exams would start from November 1, 2019. The eligible candidates will be able to download their hall tickets from December 24, 2019 onwards. Both these exams would take place on January 24, 2020. The results will be out on February 3, 2020 through the official website.

To be eligible for the CMAT exam, a candidate must have completed his graduation in any stream. Those who are in final year of graduation and their result would be out before the 2020-21 academic year commences are also eligible to apply.

The candidates who have completed the four year bachelor's degree course in Pharmacy (including the Lateral Entry) are eligible for the GPAT exam. Those who are in final year can also apply. It should be noted that those candidates who are pursuing B.Tech in Pharmaceutical and Fine Chemical

Technology or equivalent are not eligible for this exam.

Symbiosis National Aptitude Test

Symbiosis International University (SIU), Pune, conducts Symbiosis National Aptitude Test (SNAP) for admission to various Post Graduate Programs for the academic year 2019-20,

The SNAP Test will be on 15th December 2019, from 14:00 Hrs. to 16:00 Hrs

Symbiosis National Aptitude Test or SNAP is a National-Level Management Entrance Test, conducted by Symbiosis International (Deemed University) for admission to its 15 Institutes.

Overview

Candidates aspiring to join MBA/MSc (CA)/MSc (SS) Programs offered by Institutes of Symbiosis International (Deemed University) have to appear for the common, mandatory Symbiosis National Aptitude (SNAP) Online Test 2019.

A candidate needs to register for SNAP Test & also register for the institutes offering his/her choice of programs by paying separate programs registration fees.

If shortlisted, he/she would then need to attend the GE-PIWAT process conducted by each of these institutes individually.

2019 Important Dates

Registration has commenced on 16th August 2019. Registration and payment will close on 23rd November 2019. Admit Card will be on (www.snaptest.org) from 02nd December 2019. SNAP Online Test 2019 will be held on 15th December 2019. Results will be held on 10th January 2020. In Third week of January 2020, candidates will be short listed for GE, PI & WAT, which will be held in First/Second week of February 2020. SNAP 2019 final merit list will be declared in Fourth week of February 2020.

SNAP Test Score Accepting Colleges (15 MBA Institutes).

1. Symbiosis Institute of Business Management (SIBM - Pune)
2. Symbiosis Institute of Computer Studies & Research (SICSR)

3. Symbiosis Institute of Media & Communication, Pune (SIMC- Pune)
4. Symbiosis Institute of International Business (SIIB)
5. Symbiosis Centre for Management and Human Resources Development (SCMHRD)
6. Symbiosis Institute of Management Studies (SIMS)
7. Symbiosis Institute of Telecom Management (SITM)
8. Symbiosis Centre for Information Technology (SCIT)
9. Symbiosis Institute of Operations Management (SIOM- Nasik)
10. Symbiosis Institute of Health Sciences (SIHS)
11. Symbiosis Institute of Business Management, Bengaluru (SIBM - Bengaluru)
12. Symbiosis School of Media & Communication, Bengaluru (SSMC, Bengaluru)
13. Symbiosis School of Banking & Finance (SSBF) (Formerly Symbiosis School of Banking Mgt.)
14. Symbiosis Institute of Business Management, Hyderabad (SIBM, Hyderabad)
15. Symbiosis School of Sport Science (SSSS)

Those who have completed Graduate from any recognised/statutory University or Institute with a minimum of 50% marks are eligible to apply.

Programs, which require specific discipline / subject specialisation, need to be checked for eligibility as given by the respective Institute.

A candidate who has completed qualifying degree from any Foreign University must obtain an equivalence certificate from the Association of Indian Universities (AIU). All foreign degrees/ qualifications need to be verified from AIU by the candidate before seeking admission to any program of SIU.

Evaluation Division of the Association of Indian Universities (AIU) issues equivalence certificate for foreign

degrees/qualifications.

Following is the Exam Pattern

General English [Reading Comprehension, Verbal Reasoning, Verbal Ability] = Normal Questions - 30 Special Questions 05 & Total 35 Questions & 40 Marks

Quantitative, Data Interpretation & Data Sufficiency - Normal Questions - 30 Special Questions 05 & Total 35 Questions & 40 Marks

Analytical & Logical Reasoning - Normal Questions - 30 Special Questions 05 & Total 35 Questions & 40 Marks

Current Affairs - Normal Questions - 20 Special Questions 05 & Total 25 Questions & 40 Marks

Total- Normal Questions - 110 Special Questions 20 & Total 130 Questions & 150 Marks

SNAP Test duration is of 120 minutes

Candidate must use Blue or Black ball point pen only. Normal Questions carry 1 mark for each question and Special Questions carry 2 marks for each question.

Each wrong answer attracts 25% negative marks for Normal Questions and for Special Questions also.

SNAP Test 2019 will be conducted in 90 cities all over India. A candidate may give three preferences of test cities while registering for SNAP Test 2019. Details about the Test Centre (e.g. address, etc.) will be printed on the Admit Card.

02 seats per program are reserved for Kashmiri Migrants.

Procedure to apply is; Register online on the website snaptest.org. Any Changes in the online application form (except name, date of birth, category and test city preferences) will be entertained only up to the closing date of Registration i.e. November 23, 2019. No changes shall be permitted after closing date under any circumstances. No change in name, date of birth, category and test city requests will be entertained once candidate completes his/her SNAP Online Test 2019 payment. For other details, like uploading photograph, mode of payment etc, visit websites

www.snaptest.org or www.siu.edu.in

Materials Science Engg

The University of Sheffield, UK is inviting applications for BE in Materials Science and Engineering course starting in September this year. For more details, log on to www.sheffield.ac.in or write to materials@sheffield.ac.uk

Landscape Architecture course

The University of Sheffield, UK, is inviting applications for MA Landscape Architecture course starting in September 2019. For more information, log on to Sheffield.ac.in or write to landscape-admissions@sheffield.ac.in or write to landscape-admissions@sheffield.ac.uk.

Robotics course

MVJ College of Engineering, Bengaluru is offering specialised courses in Robotics and Industrial Automation. For more details, log on to www.mvjce.edu.in or contact 080 42991040 or 9535499465.

Management course

The University of Strathclyde, Glasgow, is inviting applications for MSc Global Innovation Management course starting in September 2019. Students applying for this course will be eligible to apply for a Faculty of Engineering Excellence Scholarship. For more information, log on to www.strath.ac.uk or write to dmem-pgt@strath.ac.uk.

Jawahar Navodaya Vidyalaya Entrance Test Class VI Admission (JNVST 2020)

The Navodaya Vidyalaya Samiti NVS declared the official notification of JNVST Admissions of candidates into 6th class for 2020-21 academic years in Navodaya Schools situated in different states of All over India.

Please check out all important dates associated with JNVST 2020-21 including its application form, eligibility criteria, exam pattern, syllabus etc.

In accordance with the National Policy of Education 1986, Govt. of India started Jawahar Navodaya Vidyalayas (JNVs). Presently the JNVs are spread in 28 States and

07 Union Territories. These are co-educational residential schools fully financed and administered by Govt. of India through an autonomous organization, Navodaya Vidyalaya Samiti. Admissions in JNVs are made through the Jawahar Navodaya Vidyalaya Selection Test (JNVST) at Class VI.

State-wise Distribution of JNV include; Andhra Pradesh 13, Himachal Pradesh 12, Punjab 22+01, Jammu & Kashmir 22, Rajasthan 33, Karnataka 30, Chandigarh 01, Madhya Pradesh 51, Uttar Pradesh 75, Delhi 09; Maharashtra 33, Uttarakhand 13, Gujarat 33 and Haryana 21.

Only the candidates from the district concerned where the Jawahar Navodaya Vidyalaya has been opened are eligible to apply for admission. However, if the district where JNV is opened is bifurcated at a later date, the old boundaries of the district are considered for the purpose of eligibility for admission into JNVST, in case a new Vidyalaya has not started in the newly bifurcated district as yet.

A candidate seeking admission must not have been born before 01-05-2007 and after 30-04-2011 (Both days are inclusive). A candidate appearing for the selection test must be studying in Class-V for the whole of the academic session 2019-20 in a Govt. /Govt. Aided or other recognized schools or "B certificate competency course of National Institute of Open Schooling in the same district where he/she is seeking admission.

Each candidate shall appear for the selection test at the exam center allotted to him/her as indicated on the Admit Card. No candidate is permitted to appear from any other center. No request for change of center will be entertained

No candidate can appear in the selection test without proper Admit Card. Admit card may be downloaded from the website of NVS, HQ www.navodaya.gov.in

Selection Test for admission to Class-VI in JNVs for the academic session 2020-21 will be held in two phases; on Saturday, the 11th January, 2020 at 11.30 A.M. in the State of

Andhra Pradesh, Assam, Arunachal Pradesh (except Dibang Valley & Tawang Districts), Bihar, Chhattisgarh, Goa, Gujarat, Haryana, Himachal Pradesh (except Chamba, Kinnaur, Mandi, Sirmour, Kullu, Lahaul & Spiti and Shimla Districts), Jharkhand, Kerala, Karnataka, Madhya Pradesh, Maharashtra, Manipur, Orissa, Punjab, Rajasthan, Tripura, Telangana, Uttar Pradesh, & West Bengal (except Darjeeling), Union Territories of Andaman & Nicobar Islands, Chandigarh, Dadar & Nagar Haveli, Daman & Diu, Delhi, Lakshadweep and Pudducherry and on Saturday, the 11th April 2020 at 11.30 A.M. in the States of Jammu and Kashmir, Meghalaya, Mizoram, Nagaland, Sikkim, Utrakhnad and in the Districts of Dibang Valley and Tawang of Arunachal Pradesh, in the Districts of Chamba, Kinnaur, Mandi, Sirmour, Kullu,

Lahaul & Spiti and Shimla of Himachal Pradesh, in the District of Darjeeling of West Bengal.

The Process for Submission of Application for JNV Selection Test has been simplified through online process. Registration can be done free of cost through the admission portal of NVS linked through www.navodaya.gov.in

Verification of proofs for residence, age, eligibility etc will be done for selected candidates through the laid down procedure after the declaration of results.

The Last Date to submit Online Application is 15th September 2019

Result of JNV Selection Test 2019 is expected to be announced by the March & May 2020

Feedback : vijaykashkari@gmail.com

Events of the Month

| | |
|--|----------------|
| Sankranti /Harud / Sankat Niwaran Chturthi | 17th September |
| Sahib-Satam | 21st September |
| Amavasya | 28th September |
| Navratra Starts | 29th September |
| Durga Ashtami | 6th October |
| Maha Navmi | 7th October |
| Vijaya Dashmi | 8th October |
| Poornima | 13th October |

| Pitra Paksh:- 14 th to 28 th September | |
|--|----------------|
| Poornima Shraadh | 13th September |
| Pratipada Shraadh | 14th September |
| Dwitya Shraadh | 15th September |
| Tritya Shraadh | 16th September |
| Chaturthi Shraadh | 17th September |
| Panchami Shraadh | 19th September |
| Shashti Shraadh | 20th September |
| Saptami Shraadh | 21st September |
| Ashtami Shraadh | 22nd September |
| Navami Shraadh | 23rd September |
| Dashmi & Ekadashi Shraadh | 24th September |
| Dwadashi Shraadh | 25th September |
| Triyodashi Shraadh | 26th September |
| Chaturdashi Shraadh | 27th September |
| Amavasya Shraadh | 28th September |

Note

**Panchak starts on September 11, Ends on September 16th
Panchak starts on October 9, Ends on October 14th**

MARTYRS OF JIHAD IN KASHMIR

List of September

Team NAAD pays homage to the martyrs who were brutally killed by Jihadis in Kashmir which eventually led to the ethnic cleansing of Kashmiri Pandit's from their Homeland. The list given below is not comprehensive. We request community members, friends and relatives of victims to share with us the details of martyrs so that a list is constantly updated. Due to the violent & disturbed conditions prevailing in Kashmir during the initial phase of militancy, there may be some discrepancies prevailing in the information given below.

| S. No. | Martyr's Name | Location | Killing Date |
|--------|-------------------------|-----------------------------|--------------|
| 1 | Sh. Tika Lal Taploo | Srinagar | 14.09.1989 |
| 2. | Sh. Shadi Lal Bhat | Anantnag | 04.09.1990 |
| 3. | Sh. Prathvi Nath | ... | 05.09.1990 |
| 4. | Sh. Makhan Lal | Srinagar | 08.09.1990 |
| 5. | Sh. Hirdey Nath | Wuyan, Pulwama | 09.09.1990 |
| 6. | Sh. Gouri Shanker | ... | 10.09.1990 |
| 7. | Smt. Trikha Ji | Ganderbal, Srinagar | 10.09.1990 |
| 8. | Sh. Triloki Nath | Anantnag | 11.09.1990 |
| 9. | Sh. Ramesh Kumar | Khrew, Pulwama | 12.09.1990 |
| 10. | Sh. Avtar Krishen | | 13.09.1990 |
| 11. | Sh. Dwarika Nath | Moripora, Anantnag | 13.09.1990 |
| 12. | Sh. Avtar Krishen Raina | Chowalgam, Kulgam, Anantnag | 14.09.1990 |
| 13. | Sh. Rattan Lal Pandita | Srinagar | 16.09.1990 |
| 13. | Sh. Pyarey Lal Raina | ... | 23.09.1990 |

Note:- In the list of Martyrs published in the August 2019, issue of Naad, on page. no. 61, S.No 2, information received from the family members states that Sh. Jawahar Lal Tufchi, though missing for three days, had later returned home.



AIKS Matrimonial Service



1. Suitable Alliance invited for our Daughter Born on 14th November 1992 at 14.55 Hours at New Delhi, Height 164 cm, Qualification BBA (General) & MBA (Media Management). Presently working at Gurgaon. Interested may respond with Biodata, Tekin & Kulawali at oaria637@gmail.com or Call on Mobile : 9810096064



2. We invite a suitable alliance, from respectable families, for our daughter, MBBS, currently studying for MS [Ophthalmology] second year. Our daughter is 1992 born and is 163 cms. tall. The boy should be an India based doctor [MD/MS]. Those interested may please respond with a tekni and a short bio-data on skjailkhani@gmail.com.



3. Looking for a Suitable Match for our Son Born, 7th September 1991 (11.02AM) at Jammu, height (178cms). B.E (C.S.E). Presently working in MNC AS Team Leader in Gurugram (Haryana), earning handsome salary. Interested person may contact on MB- 8826008555. Email- vijaykaul622@gmail.com.



4. Looking for a Suitable Match for our Son Born, 2nd January 1991 (6.30PM) at Jammu, height (5'.11"). B.Tech (C.S.E) computer Science from VTU Bangalore, Karnataka University. Presently working as Senior Business Development specialist in Sales in Net Surion (USA) MNC at Bangalore, earning handsome salary. Parents are settled in Jammu & Pune. Interested person may contact on MB- 7006171324, 9055272134, 8717090264. Email- hldhar1958@gmail.com



5. 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. Additional. Qualification Data Scientist. Presently working as Business Analyst in Tatvic Analytics, Ahmedabad. Interested may send tekni & kulawali on email id- ashok.kachroo2@gmail.com, Mob: 9419147374.



6. 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 Kulawali at akwanchoo@rediffmail.com & MB- 7006410298/7889971482



7. 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 & Kulawali along with snaps of the boy on our email id- mansi.kaul18@gmail.com. You can also contact us on mob: 8447956643.



8. 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 Kulawali per return mail to R K Raina on email id rkrjgk@gmail.com or phone 7006003635 or can WhatsApp the details on 9419264309.



9. 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



10. 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



11. 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



12. 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

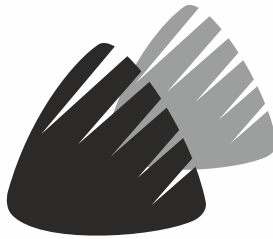


13. Wanted suitable match for our daughter born on, 11th Aug. 1993 at 12.10 A.M. at Delhi. Height 5'6", Education B.E. (Electronic & Communication) and MBA (Marketing and Finance) currently working with Insurance Company at Gurugram. Interested may please contact with Tekni/Kulawali on E-Mail: dileepdhar@yahoo.com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



14. 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

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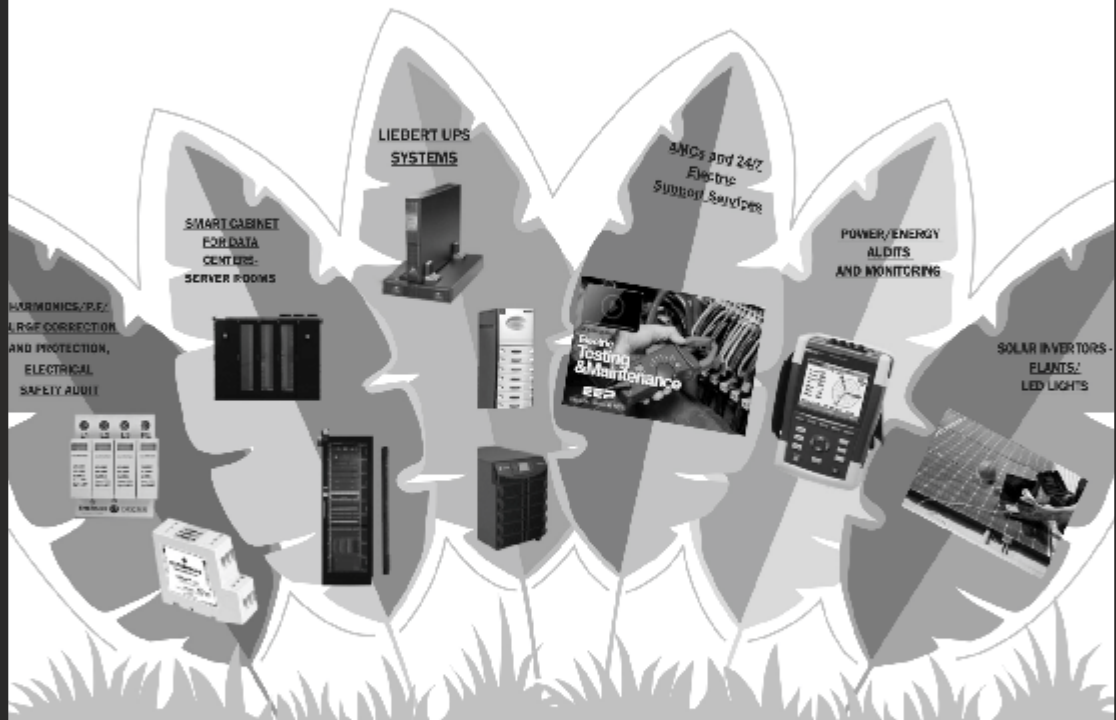
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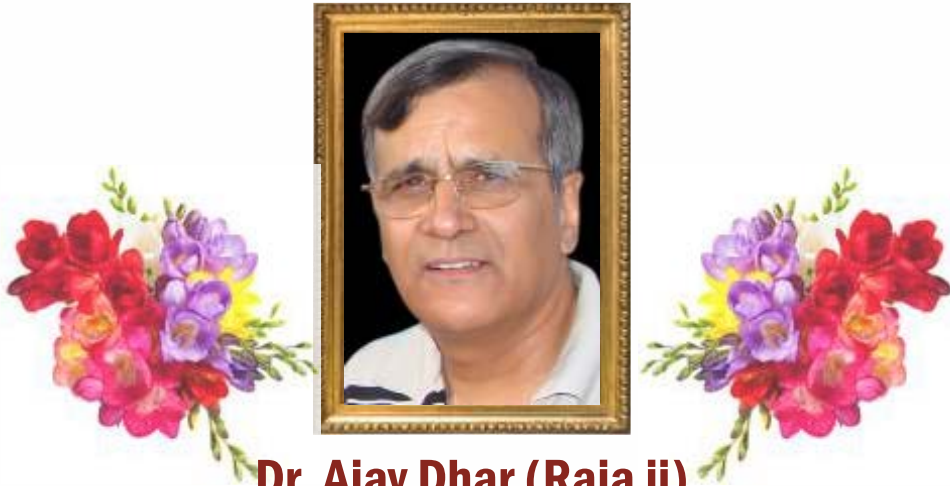
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Obituary



Dr. Ajay Dhar (Raja ji)

Our hearts still ache in sadness and secret tears still flow to announce the departure of dear Raja ji to heavenly abode on 5th July, 2019 at 6-B, Mansarovar Apartments, Sector 61, Noida.

Your absence from our lives is hard to believe but your wonderful memories, Noble deeds, caring nature and pleasing personality shall always keep you alive in our hearts and all those whose lives you have touched. Your memories like pleasing aroma will always hover and the fragrance will be a blessing and consolation for all your nears and dears, young and old. We are explicitly obliged to express our gratitude to all our well wishers who stood by us during this anguishing period.

We pray from the core of our heart for eternal peace in heaven for the departed soul.

Deeply Missed & Remembered by:

Mr. ML Raina & Mrs. Jaya Raina
Prof. AK Raina
Dr. ML Trakroo & Mrs. Chandra Trakroo
Mr. MK Raina & Mrs. Veena Raina
Mr. Dileep Raina & Dr. Manju Raina
Mr. Sanjay Bhan & Mrs. Neeru Bhan
Dr. Sandeep Raina & Dr. Meenu Raina
Mr. Suket Trakroo & Mrs. Meenu Trakroo
Mr. Sonu & Mrs. Jharna
Mr. Kartik Raina & Mrs. Himani Raina
& Young ones

Mrs. Poornima Dhar
Prof. SNTikoo
Mrs. Nancy Dhar
Mr. Utesh Dhar & Mrs. Sarla Dhar
Mr. Rohin Dhar & Mrs. Richa Dhar
& Young ones

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 small image of a woman's face.
- Center: A large product shot of a dark blue and gold "GOLFER'S SHOT" shot glass. The label includes "GO CARTING GAMES" and "AIK'S NAAD".
- Right side: A circular award medal with a globe, text "MONDE SELECTION", "SINCE 1960", and "2018". Below it is a "GRAND GOLD QUALITY AWARD" ribbon.
- 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.

A small logo for "AIK'S NAAD" is visible in the bottom right corner of the advertisement area.