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Navreh Greetings



AIKS Holds Annual General Meeting

Glimpses of AIKS AGM Held on 21 March 2021



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THIS MONTH'S COVER

Cover page is of
AIKS AGM which
was held at Delhi

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**Dear Readers,
*Navreh Poshte!***

At the outset I wish the community members happy Navreh. The yearly Navreh celebration observed by Kashmiri Hindus signify the cultural and religious continuity of an event which occurred five thousand years back. These celebrations reaffirm the resolve of the community that wherever they are and whatever be the conditions they shall always be connected to their moorings the foundation of which was laid by their worthy ancestors. As per the reports, exiled community observed the celebrations across the globe with gusto.

COVID Phase II

Though at the beginning of the year it seemed that pandemic crisis would be over in coming months, but what is alarming is the resurgence of the pandemic with local strains. One out of five is infected with COVID which has again thrown a challenge before the health services. The worst effected are the states like Maharashtra, Karnataka and Punjab. Though the disease is also spreading faster in other states. The recent study has shown that young people below the age of 45 years are more susceptible to this new variant of COVID, whereas previous year people above the age of 60 years were getting effected. The study also reveals that children are also not immune as was believed previously. This

makes the task of containing the spread more challenging and complex. There are few recommendations which government should implement to contain the spread.

1. Inoculate people above age of 18 years since they are vulnerable to new strain.
2. Immediately enhance the production capacity of vaccine manufacturers within country.
3. Impose ban on public gatherings, such as political or religious gatherings.
4. Strictly impose hybrid working model in government offices and private sectors.
5. Recruit the new work force of health care workers as that would provide some respite to existing workers and increase the strength of the health workers.
6. Provide necessary approvals to other vaccines.
7. Government should think of appealing our health care workers working outside the country to join services in country.

These are uncertain times which need speedy decisions and response, therefore strong measures are required else the economic effects would be too much and can lead to long term crisis. The state and central governments should strictly

impose the measures and ensure that urban people and effected areas are vaccinated early to contain the spread.

RSS Reaches Out to Kashmiri Hindus

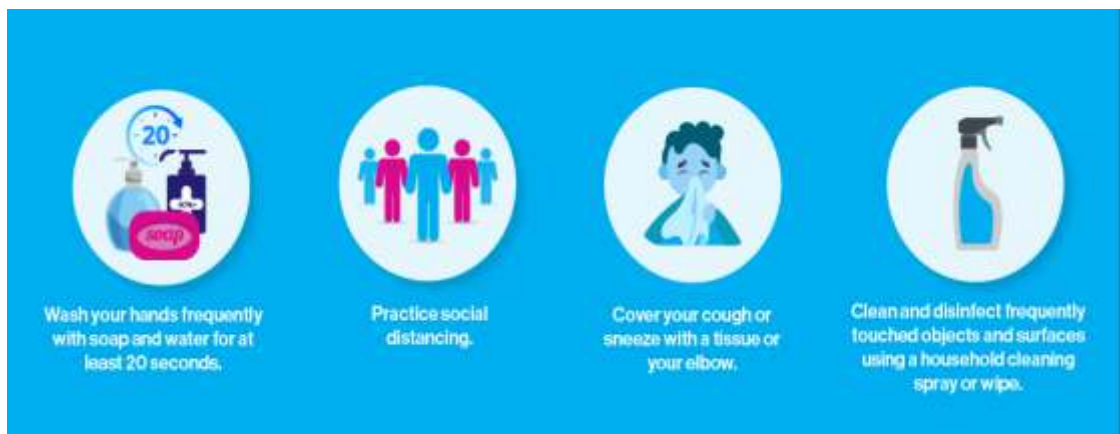
It was after three decades that RSS leadership decided to address Kashmiri Hindus on the occasion of Navreh. The three day event was planned first to commemorate the great community icon Shriya Bhatt, who in medieval times played a pivotal role in return of Hindus to valley during the reign of Sultan Zain-ul-Abdin. On Navreh a special oath was taken to continue their struggle for preserving the culture and resolve for the early return to their ancestral homeland. The third day was celebrated as Shaurya Divas in commemoration of the achievements of great Kashmir ruler Lalitaditya Muktapida. RSS General Secretary Dattatreya Hosabale addressed the community through webinar. Though the event was to be addressed early by RSS Chief Mohan Bhagwat but since his hospitalisation due to COVID the second in command of RSS addressed the community.

The message from the RSS leadership was by and large to motivate the community and to convey to them that government is taking steps to address their issues. Dattatreya Hosabale did conveyed

that current exodus of Hindus from valley shall be the last one, but what was missing from the message was how to undo the exodus and what are the plans of the RSS to retrieve the Hindu space in Kashmir. There was no mention of any return plan nor was their any mention of how to make return of displaced Hindus possible in prevailing radicalised milieu of valley. The expectations of the community were more than the customary reach out.

RSS leadership needs to work on the plan to prepare a response to pan Indian jihad which has taken deep roots in valley and ensure that Hindus of the country are made aware of this kind of situation. The organisation has control on important levels in present central government and also in various BJP ruled states therefore, awakening the Hindu consciousness besides planning to counter the jihadi threats both at organisational level and governmental level is the need of the hour. Any delay in response shall have long term effects on psychic of the nation and timely planning shall ensure the Hindu resurgence. Kashmiri Hindus expect that once RSS Chief gets well, he must visit displaced community in Jagti camps and address them directly to understand their issues.

मनील गुप्ता



From the *President's* Desk



Time does not stand still change is the essence of life.

On 26th March 2021, AIKS held its much-delayed Annual General Meeting after a gap of nearly a year. The delay was imposed largely by the COVID pandemic that has ravaged the world during the last one year. America and Europe paid a heavy price, but in its second wave India too seems to be heading for trouble.

While the Covid pandemic hogged the headlines, the KP organizations found various means to reach out to their members, well-wishers, and the public at large. Holding of the AGM was not merely a commitment to our members and affiliates, it was also a constitutional requirement. Taking into consideration the difficulty involved in physically reaching the venue, it was decided to have the AGM

in hybrid form; physically as well as online.

It was, nevertheless, a big surprise, to see nearly sixty people having turned up for the meeting physically. This only strengthened our belief in the significance of our own organization and the faith that our community has in it. Many issues were discussed and in fact, some issues generated an animated and heated discussions. Some of these issues included the Shakti Nagar Project, AIKS Trust and the appointment of the new auditor. In my opinion, matters can only be resolved, and differing viewpoints reconciled if there is an attempt to resolve such issues sincerely. If opposing sides use ambivalence, subterfuge, or dilatory tactics to skirt the main issue, then there can never be any reconciliation. On certain issues, particularly involving Shakti Nagar project and AIKS Trust, this has been happening often. This is the main reason why both issues continue to remain unresolved and hence dormant.

A matter of deep concern is the future of AIKS itself. When it was formed 40 years ago, our mass exodus from Kashmir had not taken place and the valley, though politically hot, was not a proxy battle-field between India and Pakistan. Hence, AIKS was a kind of socio/cultural club; more of the

former. But 1989-90 changed all that. Over the years, with some important and politically active KP organizations breaking up, KP exodus being used merely as a political tool by various political parties at the national level, and KPs themselves spread thin on ground throughout the globe, AIKS role also changed. It was this change that turned it from a socio-cultural organization into a quasi-political platform. But the organization, being affiliate-driven, can be only as strong or as weak as its affiliates. This relationship between the affiliates and the organization forms the basis of its strength as well as its weakness. And this is where the crux of the problem lies. Over a period of time, a large number of our affiliates have either broken up, or become non-functional, or have fallen victim to internecine conflict, rendering some of these affiliates completely non-functional. This has had a deleterious effect on the AIKS itself.

The other issue with AIKS is the lack of financial and human resources available to sustain the organization. Those of our affiliates which are confined to small geographical area, are to some extent, homogeneous and have, over a period of time, constructed or made some assets. These assets have been generating enough revenue to take care of their essential expenditure. In the case of AIKS our only income is the membership fee paid by new members (Rs. 5,000/- one time subscription, for which they receive Naad life-long) and Rs. 600/- subscription for 12 issues of Naad for one year.

It is ironical that despite having some of the most well-known and

prominent community members on its rolls or heading it at some point in time in the immediate past, AIKS has not been able to create any asset till now which could ensure its financial well-being. Even the affiliation fee required to be paid by affiliates is rarely remitted regularly by most affiliates. To quote a recent example – most of our affiliates paid their affiliation subscription during the last one month, with the sole purpose of retaining their eligibility to vote in the forthcoming AIKS President election, scheduled for 15th May 2020.

In the meantime, a plethora of new organizations have cropped up during the last few years. In a flourishing democracy like ours, any one is free to form organizations as he/she desires. However, it is also important for such people to give a serious thought to two issues involved in forming new organizations: one, whether it would be better to strengthen the existing organizations, rather than creating one more, and two, does it not divide our voice further, thereby weakening our stand on important issues?

In the present tenure, this was my last AGM as the President of AIKS, as I decided not to be candidate for re-election to the next term. I have always believed that an organization needs new ideas, fresh blood, and younger people to reinvigorate it periodically. Change is the essence of life and those in positions of responsibility must help usher it in and those outside the organization must welcome it.

- Col. Tej K. Tikoo

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General Secretary's Column

AIKS holds AGM at New Delhi

The AGM was held on 21st March 2021 as per schedule and despite the restrictions imposed by the pandemic, a healthy attendance was recorded. We are circulating the following documents which were parts of the proceedings:-

1. Minutes of the Annual General Body Meeting Held on 1st February, 2020 at Jawaharlal Nehru National Youth Centre, New Delhi. (Ref. Page No. 9-12)
2. General Secretary's Report Presented at Annual General Body Meeting on 21st March 2021. (Ref Page No. 13-16)
3. Minutes of the Annual General Body Meeting Held on 21st March, 2021 at Samavar, Pamposh Enclave, New Delhi. (Ref Page No. 17-21)
4. Adoption of Audited accounts for the Financial Year 2019-20. (Ref. Page No. 22-24)

Election for Post of President AIKS for the term 2021-24

Dr. Roop Krishan Bhat was appointed as Returning Officer (RO) for conducting the election for the post of President of AIKS for the term 2021-24 on 23rd March 2021. Subsequently, the RO issued a notification for holding the election for the post of President AIKS and a copy of the

notification is printed in this edition. (Ref Page no. 25) According to the same, casting of votes and declaration of result will be done on 15th May 2021.

Encroachment of Hari Parbat Land

Several KP organisations including AIKS, held a meeting at Jammu on 28th March 2021 and expressed deep anguish and concern over the recent attempts being made to encroach land of holy Hari Parbat at Srinagar. The members unanimously endorsed that the land mafia would not be allowed to succeed in their nefarious designs of land grabbing on both sides of the stairs leading to the Shrine.

AIKS would like to place on record its appreciation of the efforts made by Sh. Sanjay Saraf and his volunteers who reached the holy Shrine and vehemently opposed the motives of the land grabbers by removing their illegal sign boards. This is yet another case of encroachment of lands and properties belonging to numerous temples & Shrines in the valley, which have been desecrated or encroached upon by vested interests and need active protection from the government.

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Minutes of the Annual General Body Meeting Held on 1st February, 2020 at Jawaharlal Nehru National Youth Centre, New Delhi

The meeting commenced with observing a one-minute silence to pay homage to our Community members, AIKS Life Members and National leaders who left their mortal frame for Vaikunth since the last AGM.

These were Prof. O N Koul, Prof. B N Kalla, Dr. M L Hashia, Prof. M K Teng, Sh. A N Kaul Sahib, Sh. A K Dewani, Sh. M K Kaw, Sh. M L Koul, Sh. Mohan Lal Sar, Sh. Anant Kumar, Sh. Atal Behari Vajpayee, Sh. Madan Lal Khurana, Sh. Arun Jaitley, Smt. Sushma Swaraj, Sh. George Fernandes, and Sh. Manohar Parikar.

Those who attended the meeting were:

- | | | |
|------------------------|------------------------|------------------------------|
| 01. Col. Tej K Tikoo | 02. Sh. Vijay Kashkari | 03. Sh. M K Pajan |
| 04. Sh. A K Raina | 05. Smt. Shakun Malik | 06. Sh. S K Handoo |
| 07. Sh. Shiban Khaibri | 08. Sh. Umesh Moza | 09. Sh. A K Wattal |
| 10. Sh. Rajinder Kaw | 11. Sh. S K Bhan | 12. Sh. M K Kaul |
| 13. Sh. Rajinder Raina | 14. Sh. R K Kaul | 15. Sh. Pradeep Peshin |
| 16. Sh. Sudhir Shah | 17. Sh. Sanjay Sapru | 18. Sh. Sunil Raina Rajanaka |
| 19. Sh. Sunil Kaul | 20. Smt. Bharti Kaul | |

The meeting started at the scheduled time but due to lack of quorum, it had to be adjourned for 30 minutes and reconvened. Upon being reconvened, the General Secretary then proceeded with the meeting as per the Agenda.

Confirmation of the minutes of Last AGM hold on 10th December 2017

The minutes were read and adopted after confirmation.

Opening remarks of President, Col. Tej K Tikoo

While welcoming the participants, particularly those who travelled from outside NCR and India, he felt sad for those who could not participate due to some personal difficulties encountered by them. He showed concern on the affairs of the community where an element of cynicism had penetrated due to neglect. He emphasised that KP community must maintain focus on our land of ancestors, Kashmir, despite the low emotional connect of the younger generation who were born after 1990. "We must compel the Government to take us back and maintain the momentum on our demand for our return. Despite Government apathy, our community has worked hard and survived with dignity. For our return, the Government of India must take responsibility to ensure no further exodus. The tag 'Migrant' has been attributed to us wrongly whereas we are IPD's or refugees in our own land", he opined.

He then proceeded to give historical background about formation of AIKS, which is a loose confederation of affiliates. He further said that the main role of AIKS is to provide strategic direction based on feedback received from affiliates. He mentioned about multiple programmes conducted by AIKS to keep KP aspirations alive.

He drew the attention of the audience towards an inherent weakness in the AIKS structure that emanating from lack of any physical asset with the organisation. Though creating an asset like land & building would have been easier in years gone by, when eminent KPs were holding important positions at the centre, but unfortunately this aspect had not been considered seriously. He said that AIKS is still taking steps to find means to create a revenue-generating asset to at least meet the essential expenditure of running the organization.

Activity report by Gen Sec

Next, the General Secretary read out the 'Activity Report' undertaken since last AGM. The text of the said report was circulated with the agenda document.

Approval of Audited Accounts Report

The Treasurer, Sh. Sanjay Sapru, thereafter, presented the audited report and Balance Sheet for the years 2017-18 & 2018-19 which were adopted after approval.

The body also approved reappointment of Auditors M/s KS Gupta & Co. whose term expired and are eligible for reappointment.

The treasurer then made a PPT presentation on the financial health of your organization giving details of the sources of income & expenditure. A healthy debate followed wherein large number of members participated. It was concluded to make AIKS publications, NAAD & Vaakh, viable with active support of affiliates through donations, advertisements, increase in membership, both at individual & organizational level. The members supported the creation of a Corpus Fund by AIKS to strengthen its sustainability and suggested ways & means to achieve this objective.

Shakti Nagar Project

Background about this decades-old project was presented. The legal agreement executed in November 2006 between AIKS & Kashur Sumchar (KS) was explained, whereby the project is operated through a Joint Management Committee (JMC) formed as per terms & condition of the agreement. This JMC is reconstituted whenever there is change in leadership either at AIKS or KS.

Following change in leadership, a meeting was held on 24th November 2018, where several members of both organisations met at AIKS office. It was here that KS raised several issues concerning the existing agreement signed by both organizations. Since many core issues were raised, AIKS sought a written note from KS about their concerns which would have to be presented at AGM for consideration.

The changes desired by KS being very substantive in nature, impact the basic structure of the existing agreement.

A comparative note, in simple terms, was placed before the members attending the AGM, which highlighted terms of the existing agreement and proposed changes sought to be incorporated by KS, to make it easily understood.

After detailed deliberations on the issue, the members passed the following resolutions:

'RESOLVED' that the changes proposed by managing committee of KS dilute the basic essence of the agreement of 6th Nov 2006 entered into between AIKS & KS. These changes are unacceptable and therefore, rejected.

Further 'RESOLVED' that KS will immediately provide names of their new nominees to AIKS, so that JMC is constituted as per terms of existing agreement, dated 06th Nov 2006, to carry forward the project to attain the basic objectives for which KS was established.

The President was authorised to take suitable action on the above mentioned decisions

AIKS Trust

Members were informed of the discussion at the Executive Committee meeting held on 14th July, 2018, regarding the AIKS Trust. Many Senior Executive Members, including S/Shri. M K Kaw, former President AIKS, A N Kaul 'Sahib', B B Dhar and C L Gadoo, had expressed in the said meeting that AIKS Trust was formed by AIKS way back in 1993 and it had paid the seed money for its formation at that time. For many years, AIKS Trust was part of AIKS but efforts were made many years back to separate the two bodies. It was reiterated that AIKS Trust should be brought back under the fold of AIKS so that confusion existing in the minds of the community on this account is set to rest.

On the demand of some members, the participants were informed about the sequence of events after Sh. M K Kaw relinquished his responsibility. Members expressed dissatisfaction at the sudden closure of Remedial Classes at Jagati midway, which were helping needy students of Jagti Township who, otherwise, travelled to Jammu City for tuitions. They sought to know the reasons for the abrupt stoppage of this fruitful activity.

The members taking into consideration the basic purpose for which AIKS Trust was formed and its journey since inception, unanimously approved and authorised President AIKS to take all necessary steps to seek merger of AIKS Trust with the parent body AIKS. Thus, they said, the objectives for which the Trust was established, would be fulfilled.

Approval of New Life Members

A list of 60 members who have sought new life membership of AIKS was tabled and this was approved. AIKS welcomes these members and seeks their active participation.

Sh. Rattan Kumar Kaul	Sh. Surinder Sadhu	Sh. Surindra Munshi
Sh. Neelmani Malla	Group Captain Jatinder Kaul	Sh. Shaan Sapru
Sh. Pradeep Peshin	Sh. Vikram Kaul	Sh. Susheel Raina
Dr. Utpal Kaul	Sh. Anil Kaul	Sh. R L Shant
Sh. Sumit Sapru	Sh. Rajinder Raina	Dr. K L Chowdhury
Dr. S K Handoo	Sh. Kuldeep Drabu	Sh. B L Kaul "Deep"
Sh. Shiban Krishan Khazanchi	Sh. Rajinder Tikoo	Sh. Puneet Dhar
Sh. Kapil Bhat	Sh. Sanjay Dhar	Sh. Rajesh Raina
Prof. P N Kaul	Sh. Sameer Bhat	Sh. Ashok Kumar Kaul
Col. Raj Kumar Mirakhur	Sh. O N Kaul	Smt. Vandana Ganjoo
Sh. Sunil Kaul	Sh. Sudhir Shah	Sh. Vijay Kumar Ganjoo
Smt. Meenakshi Kaul	Sh. Vir Jee Dullu	Sh. Narinder Kumar Safaya
Sh. Siddharth Ganjoo	Sh. Kumar M Tiku	Sh. Ashok Dudha
Sh. Anil Tikoo	Smt. Gurpreet Sapru	Sh. Shiban Khaibri
Mrs. Sinead Kachroo	Smt. Neelu Dhar	Smt. Lakshmi Kaul
Dr. Rajinder Kachroo	Brig. M K Ganju	Sh. Virender Kumar Bhat
Smt. Tushima Tikoo	Sh. Sanjay Kaul	Sh. Sunil Raina
Sh. Rajeev Raina	Dr. Anoop Bangroo	Brig P Bali
Sh. Anil Kaw	Dr. Vibha Zarabi	Sh. Deepak Mirza
Sh. Vimal Kaul	Sh. Opinder Kumar Saproo	Dr. Etee Bahadur

Changes in the Constitution of AIKS

The proposed changes sought to be made were tabled and following conclusions were made:

- Vice Presidents:** Number of Vice Presidents currently limited to 15 will be modified and will be decided by the President as required. A minimum of one Vice President will be from overseas affiliates.
- Senior Vice President:** AIKS shall have one "Senior Vice President" at all times.
- Secretaries:** There will be two joint Secretaries in place of three.
- Secretary Youth Wing:** There will be only one Youth Wing Secretary for Global Youth Coordination (Gen Next).
- Secretary Women Wing:** There will be only one Secretary Woman Wing to cover global activities.
- Clause 10:** The present condition of holding AGM along with the election to the post of President AIKS, has been found to be out of sync with time and suffers from great flaws. Therefore, clause 10 will have to be recast.

Suitable changes will be incorporated in the election process as existing in the constitution of AIKS: "The President shall be elected by the use of ballot papers to be put into a ballot box on the date/time/venue to be decided by the Returning Officer."

The president was authorised to form a committee to suggest changes to the election process and secure approval as per rules.

Suggestions & Comments

Almost all the members actively participated in the proceedings. Main comments made are recorded below:

Dr. S K Handoo

To enhance corpus amount, he agreed that AIKS need to develop revenue generating assets for sustainability of organisation. He suggested approaching Govt authorities for suitable land preferably in NCR. His other suggestions were to prepare global directory of the community, amendment to the AIKS constitution to make it a socio-political organisation and affiliates authorising AIKS to give political statement on behalf of community. He suggested digital upload of all records electronically.

Dr. M K Kaul

He suggested young writers should be encouraged to write for Naad. Further, he suggested that funds should be raised by enlisting advertisements, sponsors and supported increasing membership.

On Shakti Nagar, his view was that KS was a daughter organisation of AIKS and appealed for joint working by both KS & AIKS. He desired that the two organisations should sit together to sort out problems, if any. Intervening here, President AIKS stated that AIKS was willing to extend all help keeping in view the sentiments expressed by members attending AGM.

Dr. Umesh Moza

He suggested all rates for Naad, affiliate fee, membership fee for Life members & Patrons be increased. His suggestion was supported but Life Membership was decided to be retained at Rs. 5000/- only.

Sh. R K Kaul

AIKS was doing social service at good level. He proposed that free Naad should be stopped for both Life & Patron members and should be paid by them like others.

Sh. A K Wattal

He favoured call to make AIKS a socio-political organisation and revision in the constitution accordingly. He recalled that all affiliates had voluntarily joined AIKS and they must support it all times for it to act as an apex organisation. He appealed that all affiliates should mention their being affiliates of AIKS on their letter head, as done by Ambala Sabha.

He also pointed out to the anomalies in rules of PM Scholarships provided to J&K students and wanted these scholarships to be provided to all wards of the community studying in or outside JUTK. He wanted resolution of the issues related to Shakti Nagar and AIKS Trust.

Sh. S K Bhan

He conveyed the apathy of the community by rendering poetic verses.

Dr. Shakun Malik

She spoke at length about KOA working mechanism and their contribution to community in the field of education and health care. KOA was established in 1980 as a social organisation and has elected president every two years and focuses on transparency.

She explained how KOA youth members presently over 500 in number, are actively advocating against disinformation about Kashmir and India, post-revocation of article 370. She also spoke about desire of KP youth from USA to participate in social work as interns in USA and in Jammu.

The meeting ended with a vote of thanks.

General Secretary's Report Presented at Annual General Body Meeting on 21 March 2021

Hon'ble Members of General Body

I am pleased to present the General Secretary's report covering the period since last GBM held on 01 February 2020, till date, for your kind consideration.

Before presenting the details, I would like to pay our homage to some stalwarts of the community and members of AIKS who left for their heavenly abode during this period. Our homage to these revered figures include, Sqn Ldr (Retd) B L Sadhu, Sh Autar Krishan Rehbar, Prof C L Sapru and Sh. Jawahar Lal Bhat for their enormous contribution to this organization and community at large.

During the period under review, the main activities of AIKS are reported as follows:-

1. Impleading of AIKS in Hon'ble SC in a case related to Neutralization of Art 370 and 35A

Following the decision to neutralize Article 370 and Article 35A of the constitution of India by government of India, several individuals approached the Hon'ble Supreme Court of India to set aside the order of 05 August 2019, whereby the said articles were neutralized.

AIKS has sought intervention in the matter seeking to dismiss the writ petition challenging the constitutional validity of the 2019 order.

Hearing the petition, the Supreme Court on 3rd March 2020 refused to refer the matter to a Seven-member constitutional bench and directed that the issue would continue to be heard by the five-judge bench.

We are following up this matter through a team of eminent layers.

2. Update of AIKS Civil writ Petition No 534 of 2006

As you are aware, this important petition of AIKS, originally submitted in Hon'ble Supreme Court of India, is currently being

pleaded in the Jammu Bench of J&K High Court.

A significant order was passed by a double bench comprising of Hon'ble Chief Justice Gita Mittal and Hon'ble Justice Sh. Rajesh Bindal on 29 Jan 2020. In this order the bench ordered the Secretary, Department Relief & Rehabilitation, UT of Jammu & Kashmir, to inform the court through an affidavit with regard to steps taken, planned or underway for rehabilitation of Kashmiri migrant families. They were also directed to submit details of land belonging to the Kashmiri migrants which is stated to have been encroached upon or trespassed and steps taken to remove such trespass/encroachments. The order also demanded that present status of the properties owned by Kashmiri migrants, including temples, places of worship and any other institutional structures belonging to the Kashmiri migrants, be submitted to the court.

AIKS carried out webinar on 13 Feb 2021 from 6.00PM to 7.55 PM for multiple issues concerning the displaced Kashmiri Pandits background, present status, and prospects.

3. Events held during this period

(a) International Mother Tongue Day (IMT)
Continuing with the established tradition, AIKS organized the International Mother Tongue Day along with its affiliate, Kashmiri Sewak Samaj (KSS) Faridabad, on 29 February 2020, a few days after its original day of observance, i.e., 21st February every year. This year the celebration had to be deferred since 21 February coincided with Shivratri festival.

The impressive function was held at Sharika Bhawan where Veteran poet, Sh Moti Lal Koul Naaz was the Chief Guest. Many noted linguists, writers, poets & persons connected with the preservation & promotion of Kashmiri Language as our Mother Tongue,

attended the day-long celebration. Those who spoke on the occasion included Col Tej K Tikoo, Dr I K Kilam, Dr Roop Krishan Bhat, Sh M K Bhat Nirdhan, Dr. Upinder Raina, Smt Brij Kishori, Sh Arvind Shah, Smt Sunita Raina, Sh Ashok Saraf Ghayal, Sh Roshan Lal Roshan, Sh B L Koul Deep, Sh T K Raina Khamosh and Sh Moti Lal Koul Naaz. On the occasion, the efforts made by AIKS by creating CKLLC under the chairmanship of Late Prof Omkar Koul were appreciated. The continuous publication of VAAKH, containing poems of Lal Ded and Nund Reshi, Kashmiri Cultural Reader & other publications were recalled and appreciated.

(b) Balidan Divas

On Balidan Divas 2020, AIKS and its affiliates across the country paid rich tributes to the martyrs through a Webinar as physical seminar could not be held due to the ongoing COVID pandemic. The panelist recounted the brutalities inflicted on the martyrs & remembered the traumatic experiences in displacement.

The panelists included President AIKS, Col Tej K Tikoo (Retd), Dr S K Handoo from Faridabad, Sh Sanjay Raina from Chandigarh, Dr Sanjay Dhar from Mumbai, Smt Bina Misri from Kolkata, Sh Rajesh Raina from Amritsar, Sh Sunil Saraf from Hyderabad, Sh V K Bhat from Ghaziabad, Sh Kamal Hak from Noida, Sh Rajiv Koul from Vadodra, Sh A K Watal from Ambala, Dr Shakun Malik from USA and Sh Sandeep Tikoo from Johannesburg.

A documentary, showing the traumatic experience of Martyr Chaman Lal Koul of Chattabal, Srinagar, was presented by Sh Sunil Kaul, son of the martyr. This brought back the memory of the brutality faced by the families of such martyrs and recalled the atrocities inflicted upon our psyche by our tormentors. The panelists & guests were in tears. A minute's silence was observed in the remembrance of KP martyrs and those from the security forces.

4. Dealing with Coronavirus Emergency at Community Level

AIKS took note of many community members whose lives were impacted by Covid-19 due

to loss of livelihood. An appeal was made to community members to contribute to a special fund created for this purpose called "Emergency Relief Fund" and we received a good response from people.

It gives us great pleasure to announce with humility that we were able to support 16 families till now and provide them monthly financial help, initially for a period of three months and later extended for another three months. Funds are transferred electronically direct into the account of the beneficiary. In this manner we could attend to the needs of senior citizens, young single mothers and those who lost their earnings due to lockdown and thereafter. A bright girl from Jagati was provided money for continuing her graduation as she was on the brink of losing one year of her education due to non-payment of fees.

Because the impact of pandemic will continue for some more time, AIKS will continue with this programme with the active support from our noble contributors.

5. Domicile Registration

To facilitate enrollment for membership under the domicile registration, AIKS set up a platform to help the community. A list of FAQs with necessary classifications along with Aide Memoir and helpline numbers for assistance of the community was setup soon after the amendments to the domicile definition was issued by the authority of the J&K Union Territory.

A detailed 18-page structured document addressing all possible queries was released on 26 May 2020 and widely circulated over internet, social media groups & through affiliates across the globe. The overwhelming response from the community was reassuring and encouraging.

Subsequently, we received numerous complaints from community members about the enormous difficulty they faced in registering themselves through online procedure due to system glitches. Taking note of these complaints, the core group of AIKS decided to bring the issue to the notice of the hon'ble Lt Governor J&K UT and Finance Commissioner, Revenue, J&K Government.

Accordingly, AIKS sent letters to the Lt Governor and FC Revenue apprising them of the difficulties faced by the applicants while submitting documents online.

AIKS has been given to understand that the Lt Governor has taken up the matter with the administration and given directions to rectify the identified problems.

6. AIKS appeal to Lt Governor to improve Health Care

AIKS addressed a letter to the Hon'ble Lt Governor of JKUT requesting him to pay attention to the serious deficiencies existing in the Covid-care facilities in JKUT, which has created a huge health-care scare in the whole region, particularly the woeful shortage of essential medical facilities in and around Jammu. He was petitioned to look specifically at Jagati township which houses nearly 20,000 displaced KPs and lacks facilities to deal with the emergency. He was also requested to utilize the hospital at Jagati as Covid hospital to cater to requirements from Jagati, Nagrota & adjoining areas.

7. CKLLC holds Webinar

Centre for the Kashmiri Language, Literature and Culture (CKLLC), an entity of AIKS, held a webinar on building a consensus on the necessity of having Devnagari as a co-script for the Kashmiri Language. The participants in the webinar gave the reasons for justifying such a demand. The President, Col Tej K Tikoo (Retd) opened the seminar, Dr Roop Krishan Bhat presented the keynote address, and the proceedings was moderated by Sh Arvind Shah.

8. Webinar held on Delimitation & Political recognition of Displaced Kashmiris

On 19th September 2020, AIKS conducted a Webinar on the delimitation process in JKUT and the Political Empowerment of displaced Kashmiri Hindus. The widely watched webinar by the community was moderated by the President, Col. Tej Tikoo (Retd). The

participants in the webinar included S/sh. (Dr) K.N. Pandita, Vijay Sazawal, Vijay Kashkari, Shibani Khaibri, Ajay Bharti, Sanjay Saraf, Surinder Ambardar, Reapan Tikoo and A.K. Raina. The vote of thanks was proposed by Sh M.K.Pajan & Technical guidance was rendered by Sh Sunil Koul.

9. Webinar on changing Dynamics of UT of Jammu & Kashmir

"Changing Dynamics of Jammu & Kashmir Union Territory (JKUT) in view of recent government orders/initiatives and our Resettlement/Rehabilitation in Kashmir" This was the topic of the webinar held by AIKS. In the well-attended webinar, the panelists, S/Sh. KN Pandita, Ravinder Raina, VP ASKPC, Sr Advocate PN Goja, Vidya Bhushan Savarkar Dhar, ICKF Canada, Kamal Hak, KMWA Noida, Bharat Kachroo, GS Samporan Kashmir, Ashutosh Taploo, Utpal Koul GKPD, Dr Sanjay Dhar, KPA Mumbai, AK Raina, VPAIKS, Ajay Bharti, ex Mumbai, AK Raina, VPAIKS, Ajay Bharti, ex MLC and AK Wattal KPS Ambala spoke about the subject at length according to their perspectives. The first session was moderated by the President AIKS Col. Tej K Tikoo (Retd). The moderator of the second session was GS AIKS MK Pajan, who also conducted question & answer session. The panelists' opinion was summed up by VP AIKS, Sh. Vijay Kashkari, who also presented a 'Vote of Thanks'. The Secretary AIKS, Sh. Sunil Kaul provided technical support prior and during the event.

10. AIKS writes to Delimitation Commission

All India Kashmiri Samaj took up an issue of paramount importance to the displaced Kashmiri Pandit community, their political empowerment, with the Chairman Delimitation Commission. The Chairman was informed that the uprooted Kashmiri Hindus have not only lost their homes and usual habitat, but have also lost our political voice.

The Commission and his team were

requested to look into the demand of the displaced community as they were involved in carrying out the delimitation exercise in the JKUT.

AIKS quoted from the government letter; "Government has issued instructions for reservation of seats for several disadvantaged sections of the society in the Union Territory of Jammu and Kashmir" to support its demand. According to this letter, the reservations have been catered for Gujjars, Bakerwals, Paharis, other nomadic tribes, etc. It was pointed out that in the existing circumstances, Kashmiri Pandits are no less disadvantaged compared to other above-mentioned groups. "We have lost our homes, our economic status, our habitat, our political and social voice, and in fact, we are on the brink of losing our distinct ethnic identity. Under the circumstances, it is requested that the Delimitation Commission treat us as severely disadvantaged section of the society and provide reservation in Assembly and Parliament as has been the practice on earlier occasions."

11. AIKS Seeks probe into the killing of Sarpanch, Ajay Pandita

AIKS condemning the brutal murder of Sh. Ajay Pandita in Kashmir and asked the Union government as also to the government of JKUT to probe into the killing and provide adequate security to Kashmiri Pandits in Kashmir Valley, particularly to large number of Sarpanchs who have been taking enormous risk to serve their Kashmiri brethren. The matter needs to be taken seriously at the highest level. AIKS also requested the government that it should take care of the family of the deceased by way of compensation and by providing a job to one of the members of the family.

12. Extension Granted of RK Puram Premises

We are pleased to report that after prolonged follow-up, we have been granted extension for the office accommodation from the Directorate of Estates, Ministry of Urban

Development, Government of India permitting us the retention of the accommodation at 244, Sector 3, RK Puram till 24th May 2024, duly approved by Cabinet Committee on Accommodation (CCA) Govt of India.

13. AIKS Registration under Societies Act

This is to inform that fresh registration of the organisation has been received and stands extended for a period of five years from 21 May 2020 to 20 May 2025. AIKS records the appreciation of its members who persuaded to get the extension of the registration despite the limitation imposed by Covid-19.

14. AIKS Publication Naad & Vaakh

The readership of AIKS Publications has been appreciative about the timely publication of both Naad & Vaakh. We would like to place on record the efforts made by the editorial board of Naad led by the respective Editor-in-Chiefs, Sh. Sunil Raina Rajanak for Naad and Sh. Roop Krishen Bhat for Vaakh. It is pertinent to mention that Vaakh has a unique place as it is one of its kind publications around the globe that is published in Kashmiri Language.

We request the members of this august body to help the organisation in its effort to increase the subscriber base both for Naad & Vaakh.

15. Nagjee's Admission Alerts & Job Opportunities

Through this column in Naad and over internet, AIKS is helping students who receive academic notifications from various colleges and universities, in a timely manner. We place on record the stupendous efforts put in by Sh. Vijay Kashkari ji in this regard.

Before I close my presentation, I would place on record the enormous support received by me and the AIKS Core Group from my colleagues, Hony Capt. VS Rawat & Ms. Bharti Kaul without whose whole-hearted cooperation, it would have been difficult to discharge our duties.

With this I conclude my report and thank you for patient hearing.

Adoption of Audited accounts for the Financial Year 2019-20



K. S. GUPTA & CO.
Chartered Accountants

Head Office:
A 59-A, Lajpat Nagar-II
New Delhi-110024

To,
The Members of the **ALL INDIA KASHMIRI SAMAJ**

Audit report of ALL INDIA KASHMIRI SAMAJ.

We have examined the balance sheet of ALL INDIA KASHMIRI SAMAJ, having PAN No. AAATA6208L as at Mar 31, 2020 and the Income and Expenditure account for the year ended on that date which are in agreement with the books of account maintained by the said society.

We have obtained all the information and explanations which to the best of our knowledge and belief were necessary for the purposes of the audit. In our opinion, proper books of account have been kept by the head office (it has no branches) so far as appears from our examination of the books, and proper Returns adequate for the purposes of audit have been received us, read with our comments given below:

- a) A sum of Rs.80,000/- (PY Rs. 90,000/-) received from a body called AIKS Trust has been claimed to be towards reimbursement of expenses for managing the affairs of the said AIKS Trust for which no supporting documents have been furnished.
- b) The corpus of the society by way of Capital account at on Mar 31, 2020, was Rs. 10.74 Lakhs (PY Rs.12.20 Lakhs). Against this, the investment of this corpus stood at Rs. 8.98 Lakhs (PY Rs. 10.71 Lakhs)
- c) Previous year figures have been re-grouped wherever necessary to make the same comparable.

In our opinion and to the best of our information, and according to information given to us, the said accounts give a true and fair view-

- (i) in the case of the balance sheet, of the state of affairs of the above-named society as at 31/03/2020 and
- (ii) in the case of the Income and Expenditure account, of the shortfall of during its accounting year ending on 31/03/2020


ROHIT DHAR F.C.A., A.C.S.
M. No. 083269
Partner:
M/s K.S GUPTA & Company
Chartered Accountants
Firm Regd. No. 01180N



Gurgaon
Dated: Nov 26, 2020
UDIN: **20083269AAAACK6553**

ALL INDIA KASHMIRI SAMAJ

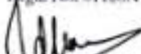
Receipts & Payments for the period ending on 31st March, 2020

Particulars	Current Year (Rs)	Previous Year (Rs)
Opening Balance		
Bank Accounts	168,535	349,309
Cash in Hand	16,684	-
Receipts:		
Capital Account		
General Fund		
Life Membership	180,000	151,500
Life Time Subscription (NAAD)	-	32,000
Accrued Interest recd FDR's with Bank (Net of TDS)	125,340	6,434
FDR with PNB	100,000	100,000
Affiliation Fee	45,001	38,500
Donation Received	118,000	926,868
Interest on SB A/c & others	10,045	19,625
Naad:Publication	648,700	230,530
Vaakh Publication	12,900	6,400
Admin Charges Incubursed	50,000	90,000
Misc Receipts: Old Newspaper Etc		3,016
Nett Receipts	1,319,980	1,604,873
Totals	1,488,521	1,954,182
Payments:		
FDR with PNB	-	500,000
Creditors:Services & Goods	-	38,635
Donation	-	15,000
Conf. Seminar & GM Expenses	84,641	58,726
Event Related Expenses	39,554	
Loan & Advance	-	60,000
Expenses for Jammu Office		30,555
Salary Staff	466,450	370,750
Staff Welfare	25,675	17,703
Communications Costs	24,640	23,702
Naad:Publication	452,002	512,312
Office Running & Maintenance(HQ)	60,078	73,210
Vaakh Publication	9,577	18,000
Bank Charges	1,779	2,372
TDS AY 2019-20	5,400	3,200
Miscellaneous Expense	5,265	
Legal and Professional Charges	2,500	
Rent -Assistant director and estate	85,055	
Printing & Stationery	10,005	29,587
Website development exp	5,900	5,900
Fixed Asset		
Nett Payments	1,278,321	1,768,962
Closing Balance		
Bank Accounts	221,879	168,535
Cash-in-hand	5,005	16,684
Balance in hand	226,884	185,219

For K.S GUPTA & Co.

Chartered Accountants

Regd. No. 01180N



ROHIT DHAR

Partner

Dated: Nov 26, 2026

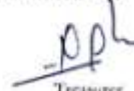




President

For ALL INDIA KASHMIR SAMAJ

Gen. Secretary



Treasurer

ALL INDIA KASHMIRI SAMAJ

BALANCE SHEET AS AT	March 31, 2020		March 31, 2019	
Sources of Funds	INR		INR	
CORPUS FUNDS				
General Fund	(356,682)		(505,336)	
Less: Excess of Income over Expenditure	(326,017)	(682,700)	148,654	(356,682)
Global Medical Fund		63,000		63,000
Life Membership	434,400		282,900	
Add: New membership received	180,000	614,400	151,500	434,400
Life Time Subscription (NAAD)	380,151		348,151	
Add: New Subscription received	-	380,151	32,000	380,151
Life Time Subscription (VAAKH)	39,000		39,000	
Add: New Subscription received	-	39,000	-	39,000
Patronship Fund	424,500		424,500	
Add: New Patrons introduced	-	424,500	-	424,500
Shakti Nagar Bhawan Fund	235,857		235,857	
Add: New	-	235,857	-	235,857
		1,074,208		1,220,226
Creditors: Services		1,385		
Other Liabilities: Audit fees & other exp		135,025		95,298
Imprest payable (Cashier A/c)				
TDS Payable (contractor)				
Total		1,210,618		1,315,524
Application of Funds :				
Fixed Assets (Annexure A)		39,191		44,850
Investments				
Accrued Interest on PNB FDR		98,545		170,760
FDR with PNB		800,000		900,000
Current Assets				
TDS/Adv Tax paid AY 2017-18		2,361		2,361
TDS/Adv Tax paid AY 2018-19		5,210		5,210
TDS/Adv Tax paid AY 2019-20		7,124		7,124
TDS/Adv Tax paid AY 2020-21		11,703		
Sundry Debtors		19,600		
Cash-in-hand		5,005		16,684
Bank Accounts		221,879		168,535
Total		1,210,618		1,315,524

As per our Audit report of even date annexed with the balance sheet

For KS GUPTA & Co.

Chartered Accountants

Regd. No. 01180N


ROHIT DHAR

Partner

M.No. 083269

UDIN:20083269AAAACK6553

Dated: Nov 26, 2020

Place: New Delhi



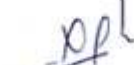
For ALL INDIA KASHMIR SAMAJ



President



Gen. Secretary



Treasurer

ALL INDIA KASHMIRI SAMAJ

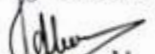
INCOME & EXPENDITURE STATEMENT	31-Mar-20	31-Mar-19
Publication;printing of NAAD	INR	INR
Advertisement	563,050	141,400
Add: Subscription	105,650	86,930
Less: Printing	(307,935)	(394,396)
Less: Postage & courier	<u>(124,094)</u>	<u>(115,716)</u>
Deficit from; Publication;printing of NAAD	236,671	(281,782)
Publication;printing of VAAKH		
Add: Subscription	12,900	6,400
Less: Printing	(26,000)	(18,000)
Less: Postage & courier	<u>(3,350)</u>	<u>(11,600)</u>
Deficit from; Publication;printing of VAAKH	(16,450)	
General Contribution		
Admin Charges Reimbursed	80,000	90,000
Income: From Creditors Right Off	13,773	-
Affiliation Fee	45,001	38,500
Interest on SB	10,045	19,608
Donation Received	118,000	926,868
Interest on FDRs	59,028	53,235
Other Receipts	-	3,016
TOTAL	546,068	837,845
Expenditure		
Office Running & Maintenance(HO)	60,078	113,676
Audit Fees	10,000	10,000
Misc Exp & Bank Charges	7,044	2,372
Depreciation A/c	5,658	6,657
Salary Staff	509,950	370,750
Seminar, Conference expenses	124,195	81,844
Staff Welfare	25,675	17,703
Telephone Expenses	26,025	29,602
Printing and Stationary	10,005	29,587
Rent/Licenses Fee Head Office	85,055	
Web Site Development	5,900	
Donation made	-	15,000
Legal and Professional charges	2,500	12,000
TOTAL	872,085	689,191
Excess of Expenditure over income	(326,017)	148,654

As per our Audit report of even date annexed with the balance sheet

For **K.S GUPTA & Co.**

Chartered Accountants

Regd. No. 01180N


ROHIT DHAR

Partner

M.No. 083269

UDIN:20083269AAAACK6553

Dated: Nov 26, 2020

Place: New Delhi



For **ALL INDIA KASHMIR SAMAJ**


President

 
Gen. Secretary Treasurer

ALL INDIA KASHMIR SAMAJ

PARTICULARS	Rates	Opening WDV as on 1-4-19	Additions		Sold/ Scrap	Total	Depreciation for the year	Closing WDV As on 31-3-20
			> 180 Days	<180 Days				
Air Conditioner	15%	8,360	-	-	-	8,360	1,254	7,106
Almirah	10%	1,525	-	-	-	1,525	153	1,373
Computer	40%	859	-	-	-	859	343	515
Furnitures & Fixtures	10%	22,957	-	-	-	22,957	2,296	20,661
Inverter	15%	4,517	-	-	-	4,517	677	3,839
Office Equipments	15%	981	-	-	-	981	147	834
Refrigerator	15%	762	-	-	-	762	114	648
Steel Almirah	15%	372	-	-	-	372	56	316
Water Purifier	15%	3,324	-	-	-	3,324	499	2,825
Water Tank	10%	1,194	-	-	-	1,194	119	1,074
Grand Total		44,851	-	-	-	44,852	5,658	39,191

Fixed Assets Schedule



For K.S. GUPTA & COMPANY
CHARTERED ACCOUNTANTS

(ROHIT D...)
SAFE...
MUMBAI

For - [Signature]
Date - [Signature]

Minutes of the Annual General Body Meeting Held on 21st March, 2021 at Samavar, Pamposh Enclave, New Delhi

The meeting started at the scheduled time at 11.00 AM but due to lack of quorum, the meeting was adjourned for 30 minutes & reconvened at 11.30 AM.

Those who attended the meeting were:

01. Col Tej K Tikoo	17. Sh Lokesh Kaul	33. Dr Etee Bahadur
02. Sh M K Pajan	18. Sh Kamal Hak	34. Sh R K Bhan
03. Sh Vijay Kashkari	19. Sh Utpal Kaul	35. Smt Arun Shalia
04. Sh Sudhir Shah	20. Dr. S K Handoo	36. Sh Nanjee Raina
05. Sh Sunil Kaul	21. Dr. Sudhir Sopory	37. Sh Puran Patwari
06. Sh Sunil Raina Rajanka	22. Dr Ramesh Raina	38. Smt Manorma Bakshi
07. Sh Sanjay Sapru	23. Sh A K Raina	39. Sh Sanjay Tikoo
08. Sh Rohit Dhar	24. Sh P N Dhar	40. Sh Vinod Kumar Bhat
09. Sh O N Kaul	25. Sh Ramesh Razdan	41. Sh Pradeep Pandita
10 Sh Moti Lal Malla	26. Sh Rakesh Raina	42. Dr S P Mattoo
11 Sh Pyare Lal Malla	27. Sh Gopi Krishan Kaul	43. Sh Kuldeep Raina
12 Sh Uma Kant Kachroo	28. Sh Rajinder Kumar	44. Sh Roop Krishan Raina
13 Sh Rajinder Premi	29. Dr Anoop Sangno	45. Sh Arvind Shah
14 Smt Bharti Kaul	30. Sh Bansi Razdan	46. Smt Alka Lahori
15 Sh Dalip Kaul	31. Sh A K Watal	47. Dr Roop Krishan Bhat
16 Smt Indu Kaul	32. Sh Rajinder Kaw	

The meeting was held offline as well in online mode and in the virtual mode. Sh Moti Kaul, Sh. C L Sadhu, Sh. I K Kilam, Sh. Kamal Warikoo and Sh. Vivek joined the meeting. The meeting commenced with a two minutes' silence to pay homage to AIKS Life and Patron members and other community activists who left their mortal frame since the last AGM. Prominent among whom were Sqn Ldr (Retd) B L Sadhu, Sh Autar Krishan Rehbar, Prof C L Sapru and Sh Jawahar Lal Bhat. They were remembered for their enormous contribution to AIKS & community at large. Going ahead, General Secretary tabled the agenda of the meeting pointwise.

Confirmation of the Minutes of Last AGM held on 01st Feb 2020

The minutes of the last held AGM were read and the house adopted it unanimously.

Opening Remarks of President, Col. Tej K Tikoo

The President welcomed all the participants for having taken the trouble to participate physically despite the threat posed by the return of Covid and its impact on the movement of people. He specifically appreciated outstanding members for having travelled under difficult circumstances. In the last one year he recalled the multiple webinars held in virtual mode by AIKS which enabled sharing of lot of crucial information about various topics across the country & abroad. He explained how AIKS had to start 'Emergency Relief Fund' to meet emergencies faced by many needy members of the community facing the impact of Covid pandemic after AIKS Trust did not respond to such needs when these were brought to their notice. Details of support extended so far to

16 families were shared & it was reiterated that the unutilized amount is lying under an identified head of account & the same will be used only for the specific purpose for which it is raised.

The President expressed that a fresh look needs to be taken about longterm relationship between AIKS & its affiliates while maintaining individual autonomy of each affiliate.

He apprised the members with the ongoing working relationship between AIKS & HAF, a USA based Hindu organisation for supporting mutual working in their areas of influence.

The President gave out gist of the points that emerged during the webinar conducted on the specific issue of Temples & Shrines bill recently. Consequently, a letter has been written to the Union Home Secretary seeking an appointment with MOS, MHA, GOI.

While speaking about the official organ of AIKS, Col. Tikoo said that in the last few years NAAD had created a niche for itself as a leading magazine of our community. Its content, presentation, topics, and cover stories have been widely praised by the community. He further said, "I take this opportunity to place on record our great sense of appreciation for the enormous efforts put in by the Editor in Chief of NAAD, Sh. Sunil Rajanaka, to turn NAAD into a truly into a voice of our displaced community. We wish him good luck in his continued efforts to further improve NAAD in its various aspects."

Col Tej K Tikoo also made a reference to our publication Vaakh, the only Kashmiri language publication in Dev Nagri script, which is made available to the community through great efforts of Dr Roop K Bhat. He further said that editing Vaakh and publishing it year after year despite its restricted demand, proves Dr Bhat's commitment to our culture, language and religious traditions.

The President informed the members that the term of the existing body expires on 09 June 2021 after it completes 2018-21 term. He informed that the Core group members have already initiated the activities related to conduct of election for the next term, 2021-24,

and proposed the name of Dr Roop Krishan Bhat as Returning Officer which was unanimously approved by the participants. It was also informed that the RO would take necessary steps to commence the process for holding the election and complete the election by 15 May 2021.

Activity Report by General Secretary

Next the activity report was read out by the General Secretary. The text of the activity report had been circulated with the agenda-documents.

All members appreciated the multiple activities undertaken by AIKS in its role as the apex organisation.

Adoption of Audited Accounts & Balance Sheet for 2019-20

The audited accounts & balance sheet for the financial year 2019-20 was presented, approved & adopted.

Appointment of Auditors for FY 2020-21 & 2021-22

August 2020 on the completion of the four-year term, but no election has been held by the Trust so far.

Several members spoke on the occasion and presented their perspective on this subject. Dr Romesh Raina shared the role played by Late Sh D N Munshi who had floated the idea of separating AIKS & AIKS Trust (which till then was one entity and financial figures of Trust were part of AIKS balance sheet) and later Sh M K Kaw took over the responsibility of AIKS Trust as its Chairman and created a document to bring AIKS Trust closer to AIKS and laid the way forward to achieve this objective. Accordingly, all files & documents, bank related documents, FDs, cheque books, etc., were brought back to AIKS office and AIKS Trust started paying AIKS a fixed amount for providing all administrative support since AIKS Trust did not have any set up of its own. He inquired if the above system was still in existence. AIKS clarified that the administrative expenses were paid up to 31 Jul 2019, but thereafter this payment was stopped unilaterally by the AIKS Trust.

Sh Rajinder Premi spoke about the efforts made by him in 2019-20 under direction from Sh M K Kaw to close the gap between AIKS Trust & its founding body, AIKS. This however, did not reach a conclusive stage due to untimely demise of Sh M K Kaw and the reluctance of Trust Chairman, Sh. Vijay Aima to move forward on the issue. Col Tej K Tikoo stated that last year AIKS had to issue a statement to clarify its position as a wrong narrative had been created by some vested persons which needed correction.

It was concluded by the members that efforts to bridge the gap between AIKS and the AIKS Trust, which was a creation of AIKS itself, should continue and efforts made for the unification of the two bodies.

Proposal for Changes in the Constitution of AIKS

The new Constitution of AIKS modified after changes were approved in the last AGM was discussed. After the deliberation, the following decision were taken :

- (a) On the day election for President of AIKS is held, the deliberation will be divided into two segments.
 - (i) The election process will be conducted & completed as per provision of the Constitution by the RO.
 - (ii) The results of the election will be declared by the RO after completion of the counting of votes in presence of the members of the Electoral College present physically.
- (b) As per the provisions of the Constitution, Patron and Life members are eligible to participate in the election and exercise their voting rights in person or through postal ballot.

However, the affiliate members whose annual membership fee has been paid up to date, are required to participate only by voting physically as per rules prescribed in the constitution.

It was proposed that for maintaining uniformity and keeping in view the travel restrictions imposed by Covid, it may not be possible for eligible affiliate members to present themselves physically. After due deliberation, the option of extending the

provision of postal ballot to affiliate units who are eligible to participate in the election process was approved and adopted. Thus, the affiliates can also use postal ballot option for participating in the election. The RO will notify this to the members.

Suggestions and Comments

Sh A K Wattal

He spoke about problems faced by members of the community, particularly those outside UT of JK, in receiving domicile certificates & the problems with Ayushman Bharat Scheme and requested AIKS to follow up with Delimitation Commission & wanted the AIKS to take up these issues at appropriate level.

AIKS stand was clarified by Sh A K Raina and Sh Vijay Kashkari. He was assured that follow up from AIKS continues and would continue in future.

Dr S K Handoo

He requested that details of financial health of AIKS in current year 2020-21 be shared.

Sh. Sudhir Shah, Treasurer, in subsequent report, read out the details in absence of Dr Handoo who had left by then.

Sh. A K Raina, Sh Vijay Kashkari and Sh M K Pajan gave the complete details of the Court Case being heard at High Court of JKUT at Jammu and requested affiliates to reach out to individual members in their jurisdiction who have made representation to Divisional Commissioner, Kashmir, or to various DC's in Kashmir Valley about encroachments / forceful occupation or otherwise of lands / buildings / mandir properties / burial grounds etc., and provide all such details with documentary evidence to AIKS, who in turn will hand over all such details to the High Court through their lawyers as evidence and seek help from the court to get such properties vacated / restored to the rightful owners.

AIKS also suggested that fresh applications should still be made to the concerned DC's in Kashmir Valley and copy immediately provided to AIKS so that such information is submitted by AIKS to the High Court as supplementary documentation and as evidence for suitable orders to be passed by the Hon'ble Court.

The meeting ended with a vote of thanks.



ALL INDIA KASHMIRI SAMAJ (REGD.)

(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

244, Sector - 3, R. K. Puram, New Delhi – 110022, Tele: 011-26107431

Web: www.aiks.org; E-mail: hqaiks@gmail.com

ELECTION NOTICE

Dated: April 01, 2021

Whereas the undersigned has been appointed as Returning Officer vide letter No 1000/President Election 2021-24/AIKS dated 23 March 2021, to conduct the election for the post of President of AIKS, for the term 2021-24. Now, therefore, I, Dr. Roop Krishen Bhat, Returning Officer, hereby notify that the said election will be held at Lal Ded Hall, Kashmiri Cooperative House Building Society, Pamposh Enclave, New Delhi-110048 on Saturday, May 15th 2021 as per provisions of the Constitution of AIKS.

Programme	Day/Dates	Time	Venue
1 Filing of Nominations	Saturday 3 rd Apr 2021 to Friday 09 th April 2021	11.00 AM to 4.00PM	AIKS Office, Flat No 244, Sector-3, RK Puram, New Delhi-110022
2 Scrutiny of Nominations	Saturday 10 th April 2021	11.00 AM to 01.00 PM	-do-
3 Display of Valid Nominations	Saturday 10 th April 2021	04.00 PM	-do-
4 Withdrawal of Nominations	Monday 12 th Apr 2021	04.00 PM	-do-
5 Display of final list of candidates	Monday 12 th Apr 2021	05.00 PM	-do-
6 Polling	Saturday 15 th May 2021	10.00 AM to 02.00 PM	Lal Ded Hall, Kashmiri Cooperative House Building Society, Pamposh Enclave, New Delhi-110048
7 Counting of votes	Saturday 15 th May 2021	02.30 PM Onwards	-do-
8 Declaration of results	Saturday 15 th May 2021	04.30 PM	-do-

The nomination forms can be obtained from the office of AIKS, 244, Sector-3, RK Puram, New Delhi-110022 between 11.00 AM to 04.00 PM from 03 April 2021 to 09th April 2021.

The authenticated voter list of All India Kashmiri Samaj will be available with RO in the office of AIKS, 244, Sector-3, RK Puram, New Delhi-110022 on 08th April 2021.

Casting of votes through Postal Ballot: Those Patron members / Life members/ Affiliates willing to exercise the option of voting through postal ballot will request the RO for sending them the postal ballot by letter/email by 15th April 2021. The directions for filing the postal ballot will be mentioned in the forwarding letter of the postal ballot itself.

Dr. Roop Krishen Bhat
Returning Officer
Mob No 9868555535
Email: roopkbhat@gmail.com



KSS, Faridabad Celebrated Silver Jubilee year of Foundation of SHARIKA BHAWAN

SHARIKA BHAWAN, the Pride of KP Biradari and Headquarter of KASHMIRI SEWAK SAMAJ, Faridabad has completed a glorious quarter-century of its foundation. KSS, Faridabad, in a simple ceremony, performed Pooja on the Foundation Day (28.03.2021) and invoked the blessings of MAA SHARIKA for the entire humanity besieged by Corona Pandemic.



Kashmir Sabha Kolkata holds Elections for New Executive Body 2021-22

Kashmir Sabha Kolkata holds Elections for New Executive Body 2021-22, was held at Kashmir Bhawan, Kolkata on 12 March 2021 and following members were elected :

President	: Sh. S K Kaul	Jt. Secretary	: Sh. Rajesh Tiku
Vice President	: Smt. Kadambare Kaul	Treasurer	: Sh. Rakesh Kaul
Secretary	: Sh. Vikas Razdan	Editor	: Smt. Suman Raina

We at AIKS wish the new team all the best for a successful tenure.

KPA Mumbai Elects New President

Sh. K K. Kemmu has taken over New President of KPA Mumbai from Dr. Sanjay Dhar who demitted office recently. AIKS wishes Sh. Kemmu and his team success in their efforts for the welfare of the community.

Kashmiri Pandit Society Bahadurgarh holds Elections for Post of President and General Secretary

Kashmiri Pandit society Bahadurgarh holds elections for the post of President and General Secretary. Mr. Ravi Bhat and Mr. Suneel Pandita were elected un-opposed for the respective posts. President and Gen. Secretary then appointed the new team which is as follows.

Chairman	: Sh. Sunil Koul	Organising. Sec	: Sh. O P Chandra
Sr. Vice President	: Sh. B R Koul	Treasurer	: Sh. Shiva Ji Mattoo
Vice President	: Sh. Rakesh Wagnoo	Auditor	: Sh. Ashok Bhat

Authorised Signatory :

- I. Mr. Anil Koul
- II. Mr. S K Bhat
- III. iii. Mr. Rohit Fotedar

Executive Members :

- I. Dr. H N Pandita
- II. Mr B L Ganjoo

- III. Mr. Lokesh Qazi
- IV. Mr. Avtar Bhat
- V. Mr. B K Peer
- VI. Mr. Ravi Qazi
- VII. Mr. Ramesh Kumar
- VIII. Mr. Vijay Bhat
- IX. Mr. Rajinder Koul

We at AIKS wish the new team all the best for a successful tenure.

Hari Kirtan Adyatmik Jagrati Mission Elected Its New Body

Shri Hari Kirtan Adyatmik Jagrati Mission Registered Government Society, Vaman Kutir, Lane No 1, Sector 1, Durga Nagar, Jammu elected a new Management committee for a period of 3 years in an extraordinary meeting of the members held on 28th February 2021. The new committee will take over on 1st April, 2021 and is as:-

President	: Sh. Rattan Lal Raina	Member	: Sh. Sanjog Koul
General Secretary	: Sh. Nana Ji Sathu	Member	: Sh. Ramesh Bhat Hali
Accountant	: Sh. Ashok Raina	Member	: Smt. Sharda Jee
Organiser	: Sh. Moti Lal Raina	Member	: Sh. Jawahir Lal Raina
Advisor	: Sh. Rakish Pandit	Member	: Sh. Hans Raj
Member	: Sh. Madan Lal Pandit	Member	: Sh. Rohit Pandit
Member	: Sh. Mohan Lal Raina		

Kashmiri Medical Emergency & Charitable Trust

The Board of Trustees Meeting of KMECT was held on March 27, 2021 at New Delhi. The meeting started with a one minute standing tribute to the founding Chairman, Sqd. Ldr (Rtd) B L Sadhu whom we lost last year. Many important decisions related to service to our community patients were taken as per agenda. The Elections to the Board of Management was also held and following office bearers were elected by the Board of Trustees for the term 2021-24:

Sh Sunil K Thusu	the Chairman of the Trust
Sh. Maharaj K Pajan	Treasurer cum Gen. Secretary – Co-ordination
Sh. Jatinder Kaw	Gen. Secretary Fund Raising
Sh. Rajiv Munshi	Incharge Electronic Media
Sh. Sanjay Dhar	Gen. Secretary Patient Co-ordination
Sh. SK Khazanchi	Advisor
Dr. Anusheel Munshi	Medical Advisor
Dr. Neeru Kharoo was inducted as Trustee responsible for Patient coordination and Medical advisor	
Sh. Romaish Pandita was inducted as "Member" & Responsible for Publicity	
Sh. Chandan Sadhu was appointed as "Volunteer" to co-ordinate for Fund Raising	
Sh. Bharat Raina was appointed as "Volunteer" to co-ordinate Activities in Kashmir Valley.	

Team KMECT assured all members of the community that "Team KMECT" remains committed to the established tradition of providing medical service to members of the community with care, compassion and transparency so that none suffers for want of funds. Team thanked all the community members, especially the Donors, for reposing it's faith in Team KMECT and supporting them relentlessly all along.

Team KMECT



- Dr. K N Pandita



Revisiting Pandit Issue with Vision, Not Emotion



In recent months the complex question of return and rehabilitation of the displaced Kashmiri Pandits has been talked about loudly in political circles and the media in our country. It is a notable deviation from the thirty-two-year-old policy of neglect and abandonment. Credit should go to the two-decades-old RSS – sponsored academic and intellectual organization Kashmir Study Centre, which not only brought full awareness of Kashmir narrative to the broad sections of the Indian nation but also effectively reconstructed its grave and misleading distortions. The myth of

Kashmir being the crown on the head of Indian secularism is one of these lies and distortions. For the first time after the Pandit exodus, the Indian civil society is talking somewhat inquisitively about the saga of the community that has become the victim of Kashmir ethnic cleansing.

This ethnic cleansing happened during the coalition government of the National Conference and Congress who often boasted of ideological convergence between them. This was not truer than in the exodus of the Pandits because, after stoking the flames of Theo-

fascism in Kashmir in 1989-90, the coalition government backed out knowing that the flames it had lit would engulf their feigned secularist theory.

This ideological convergence became the catalyst for their apathy, nay hatred, for the Pandits because it was the adroit and immensely dedicated Pandits who shredded the secularist mask donned by the two complimenting political groups. There was hardly any political or social platform in the democratic world where the oppressed victims of Indian secularism did not give a lie to this feigned secularist ideology and demolished the bogus structure of the “Kashmir freedom struggle”. Therefore the Pandits never expected the rulers of the day to do something that would be called solidifying national fabric.

In both of its election manifestos – 2014 and 2019 – BJP gave priority to the rehabilitation of the extirpated community back in Kashmir. Eight years have gone by and nothing beyond some sweet words for them. It is so not because of a vote bank deficit but because

be “far beyond the imagination of the beleaguered community.” That is what the LG said recently and before him, the MOS in PMO too had said. But they are not going to disclose it as a matter of propriety. In other words, they are not going to tell five lakh displaced persons what they are planning for their future? Long live empowerment of people to the right to information.

One wonders who from the displaced community elders has the central or the state government taken on board and what are the return modules under discussion? We know several modules are talked about like exclusive homeland, twin city, concentrated rehabilitation, the district headquarter based habitats, cluster habitats, restitution in original homes and habitats etc. We are not interested in discussing any one or multiple of the modules because before focusing on anyone, it is impotent to understand what we are discussing and what is the background scenario? We are concerned with some fundamental realities governing the entire narrative. We

The point to note is that what we want to recreate is not only the habitats for the indigenous people of the valley but also the revival of their ancient and age-old cultural ethos and grandeur that has suffered the vicissitudes of history.

of the brittleness of the nation-building agenda. Indian secularism is the secularism of the lexicon minus Kashmiri Pandits.

Pandits are victims essentially of political immaturity or emotionalism. They had to pay a heavy price for understanding albeit belatedly that Congress is the other name of the Muslim League; not only that the Muslims were its priority (as former PM Manmohan Singh once said) but also that the Pandits were expendable if that served the pro-Muslim interests of the Congress. Hence we find the rationale for the Kashmiri Muslim leadership to embrace the Congress and the Indian left. It discovered the alchemy of adding religion via Jamaat-i- Islami to the concoction of pseudo-secularism and pseudo-democracy.

Now the rhetoric of BJP leadership is that the government is seized of the Pandit problem and that it has worked out a module which will

believe that facts of history, however bitter, cannot be brushed under carpet and give space to emotions. The partition of India in 1947 was the result of becoming victims of emotions. It cannot be repeated in the context of Kashmir. Let us elucidate the point.

The way the Muslim majority rule has meted out callously discriminating treatment to the religious minority of Pandits (and for that matter to other two regions of the then State) right from October 26, 1947, culminated in the genocide of this community and finally its ethnic cleansing from the valley. Back in their birthplace, the displaced Pandits will neither accept the rule of the oppressive majority nor remain politically and economically acquiescent to it. We refuse to live as dhimmis of the proto-type of an Islamic Caliphate-the theocratic state in a secular Indian Union; we want to be the free citizens of free India enjoying

the priceless individual and collective freedoms granted by the Constitution of India.

When armed insurgency erupted in 1989-90, local Theo-fascists taking a cue from the biography *Atash-i-Chinar* of Sheikh Abdullah (the book awarded by the Sahitya Academy of India) that the Pandits are the agents of India undertook their genocide. To facilitate it, the then coalition government of NC and Congress quit the government and advertently facilitated the genocide. The Sheikh and his dynasty were the foremost beneficiaries of being Indian agents yet the Pandits came to be castigated as “the other”. Under whatever module they are rehabilitated in the valley, the Pandits will be the foremost among the patriots because India is the fountainhead of our civilization and our history. Yes, we have given a lie to Theo-fascism labelled as the “freedom struggle in Kashmir” on all available platforms on a national and international level. We have paid a price for exposing the falsehood. Various regimes in New Delhi felt embarrassed on the line we pursued at international fora and obviously, we have become the pariah in the eyes of the partisan media of India.

Going back to Kashmir under any module means to compromise with the surge of Theo-fascism in the valley, with our genocide and ethnic cleansing, with grabbing of our properties and decimating our culture and civilizational fund. Unless a module takes care of these wounds, the Pandit return remains a moot question. The world must know why we were subjected to genocide and ethnic cleansing and that can be done only through an impartial commission of inquiry.

After the ethnic cleansing of the valley, the Indian government continued to pour in billions of dollars for the development projects of the 100 per cent Muslim dominated, nay Islamized and Wahhabized valley while it left the expelled community to lick its wounds in exile. It is the thirty-second year. They are kept outside the parameters of the philosophy of even-handed development, of the flow of political rights and empowerment and their role in the nation-building process. The relation between them and the Indian nation has been reduced to a few crumbs by way of petty relief and nothing beyond that. The displaced Pandit is still groping

in dark to know the meaning of the slogan “sab ka sath sab ka hath”. Does he fall within the ambit of sab is the enigma with him. What an irony that they do not figure even in the new colonial landscape.

From day one of freedom in 1947, Kashmiri Pandits were denied a role in the power structure of the State. Their representation in the legislative organ remained stonewalled owing to several factors including the Gerrymandering of two constituencies where they could have managed to vote their candidate to power. While the Muslim majority rule of the State enjoyed all privileges accruing to national minorities, the Pandits barely 5 per cent of the population were denied even the minority status in the constitution of J&K.

In no case will the community tolerate distancing from the Indian flag, Indian social and cultural history and the reach of India's nation-building vision. These observations have to be kept in mind while zeroing in on any rehabilitation module for the displaced community. The point to note is that what we want to recreate is not only the habitats for the indigenous people of the valley but also the revival of their ancient and age-old cultural ethos and grandeur that has suffered the vicissitudes of history. The question “how many Pandits will return to the homeland” is the manifestation of colonial mentality and abject ignorance of social dynamics of displaced communities. For such superfluous rabble-rousers, we suggest reading the comprehensive document on the Internally Displaced Persons of the UN Human Rights Council so that they are enlightened about the aspects of the subject they will be dealing with. They must remember that the Indian State failed miserably to fulfil the fundamental clause of the Indian Constitution of protecting the life, property and honour of a miniscule religious minority of the citizens of India.

Of all members of the community, it is our vast Diaspora in and outside the country that has strong motivation not only for a free and progressive homeland but one where they would gladly invest to restore Kashmir to its glory. Indian policy planners have to look at the issue from a futuristic vision. But mind you, if they remain bogged with vote bank discernment, Kashmir will be lost to them.



- Surinder Koul



They were only Backroom Boys

In an interview to Tarun Upadhyay on 11th March 2021, Dr Karan Singh, former Yuvraj of princely state of Jammu and Kashmir, subsequently Sadri Riyasat, Union Cabinet Minister, Ambassador to USA and Parliament Member of both house Parliament on various terms divulged his suppressed grouse about the Shimla Accord of 1972.

“Indira Gandhi was entirely surrounded by Kashmiri Pandits during the signing of Shimla Accord. There were five Kashmiri Pandits with her - PN. Haksar, DP. Dhar, TN. Kaul, PN. Dhar, and RN. Kaul. I am sorry to say, we lost at the table what we had won in the war. She (Indira) should have stuck to hard bargains, she must have been advised by Kashmiri Pandits, she did not take me there, though I was also the Cabinet Minister, she took DP. Dhar. As an Indian national, I believe when we defeated Pakistan, we should have got more. At that time it was this batch that surrounded and it was let down”.

Out of this statement to the press it was clear that Dr Karan Singh carries a deep grumble, why he was not included among Shimla Accord negotiators by Indira when he was then Union cabinet Minister? Contrary to that DP. Dhar was taken to Simla for parleying. One can't overlook the pioneer role played by D.P. Dhar as Indian diplomat in persuading USSR policy makers to undergo twenty years Indo-Soviet friendship treaty. From 1969 onwards Indian relations with the USSR were at



a low level. USSR was befriending Pakistan with an agreement to supply sophisticated defense equipment's to them. Same year DP. Dhar was nominated as Indian Ambassador to Soviet Union. Kosygin had been to Pakistan for going in for an agreement for army supply to Pakistan which was detrimental to Indian interest. It was here DP. Dhar to give Kosygin an idea of bringing Soviet Union and India close through long term friendship. It later culminated into the Indo Soviet friendship treaty in 1971 of

which DP was the chief negotiator. He was said to be the chief architect of India's intervention in the East Pakistan civil war, which resulted in the emergence of Bangladesh. As a Chairman of Policy Planning in India External Affairs he played a very crucial part in mobilizing international support in favour of independent Bangladesh. In recognition of DP's special roll in liberating Bangladesh, he was posthumously honoured by their government in March 2012. With his diplomatic triumph, DP was the man of the match in the international diplomatic arena. The quantum of political experience the Durga Prasad Dhar had in the state of Jammu and Kashmir, was surpassing. DP. Dhar was not at the Shimla negotiation table because of his being Kashmir Pandit. It was his successful diplomatic stride at international level and his in-depth Kashmir political background that pushed him above head and shoulders to his political contemporaries in Shimla accord. He too wanted to bargain hard with Bhutto before concluding the accord. His sudden illness at critical juncture made a place for PN. Haksar to head the talk. DP. Dhar in his ailing condition did message Indian delegation to get undertaking from Bhutto on Kashmir also on a paper duly signed by ZAB.

International political climate was not also congenial to Indian interests. Muslim countries were unhappy over the ripping apart the wings of Muslim country Pakistan. USSR was too unfavourable to the breakup of Pakistan. Richard Nixon had already set sail of the US seventh naval fleet towards Indian shore in Bay of Bengal, when the civil war of Mukti Bahani was at its climax and Indian military had marched into East Pakistan. Most of the parts of East Pakistan were at the threshold of liberation. US foreign office called Chinese Ambassador for saving Pakistan from bifurcation. This was the intensity of opponents which wanted to save Pakistan from division. Ninety three thousand surrendered Pakistan army men were in Indian captivity. They were to be taken care of as per the international law at the cost Indian exchequer. It was a financial drainage to the country. Simmering was ripe that Pakistan might not take the abdicated soldiers back. These were worrying matters on Indian foreign relations which sought serious review in the Ministry at the highest level.

In the book *Daughters of East* the author

Benazir Bhutto writes that Shimla talk was a failure and they had packed for taking flight back to Lahore. But Zulfikar Bhutto thought of paying a courtesy visit to Indira before taking off the flight for Pakistan. It was here in the meeting between Indira and Bhutto the ice was broken. Indira agreed to reopen the dialogue in one hour meeting and Bhutto on coming out of Indira office announced to P.N. Haksar that Madam wanted to restart the dialogue which ended up into Shimla Accord. Author writes that Bhutto used polished, courteous, gracious words to placate Indira for reconsidering another round of the talks. In an hour long one to one talk between Bhutto and Indira, she was sympathetic to his concerns and hated to seem to be dictating terms to a defeated adversary.' Indira believed that it would be unbecoming of us as victors to behave victoriously while hosting the summit''. This bent of the leader at this juncture infected the attitude of the other negotiators. She also affirmed a complete withdrawal of Indian troops from occupied territory and had reached verbal agreement on many bilateral issues including bilateral settlement of Kashmir issue and conversion of LAC in a final boundary, repatriation of POW to Pakistan. She seriously thought about durable peace and stability in the region, would ensure economic, social and trade development between two countries. PN Haksar gave strong justification to the soft approach of Indira by repeatedly referring to the baneful consequence of the harsh terms the Treaty of Versailles had imposed on Hitler's Germany. Soft approach was to reassure the neighbours and dispel their fear about emergence of Indian hegemony.

While on the contrary Aziz Ahmad Pakistan Foreign Minister opined that even though all bargaining chips were stacked in India's favour, India's excessive anxiety to avoid the failure of the talk at any cost became the major handicap. Humayun Gowhar of Pakistan remarked in *The Political and Business weekly* of 15th May 1995 regarding Bhutto's verbal commitment in their face to face talk to reopen the dialogue." If it took a private talk between Mr. Bhutto and Mrs. Gandhi in which he made certain commitments to her but which he was clever enough not to have written down in the Shimla Agreement or on a separate piece of

paper, then it was diplomatic artistry of the highest order. Bhutto would have known better than anyone else that such a private secret agreement, which is only verbal, was worthless. Even if we accept what is said, Mr. Bhutto fooled your Prime Minister. Bhutto in his own words had admitted to Oriana Fallaci, the Italian journalist, “Well in politics you sometimes have to have fairly light and fairly flexible fingers, to insinuate them under the bird and take away the eggs, one by one; without the bird realizing”. The two delegations which met in Shimla were holding divergent perspectives.

Bhutto was interested to get his POW back and return of occupied territory to Pakistan for strengthening his political foothold. Indira's main thrust was to work out an edifice for durable peace, restoration of communication, travel, trade and proper diplomatic relation for resolving the Kashmir issue bilaterally in gradual manner. P.N Dhar's book *Indira Gandhi, the 'Emergency', and Indian Democracy* has elaborately mentioned the political climate and political overtones and undertones that were at work between two delegations of India Pakistan in Shimla during the intricacy of the diplomatic exercise of negotiation.

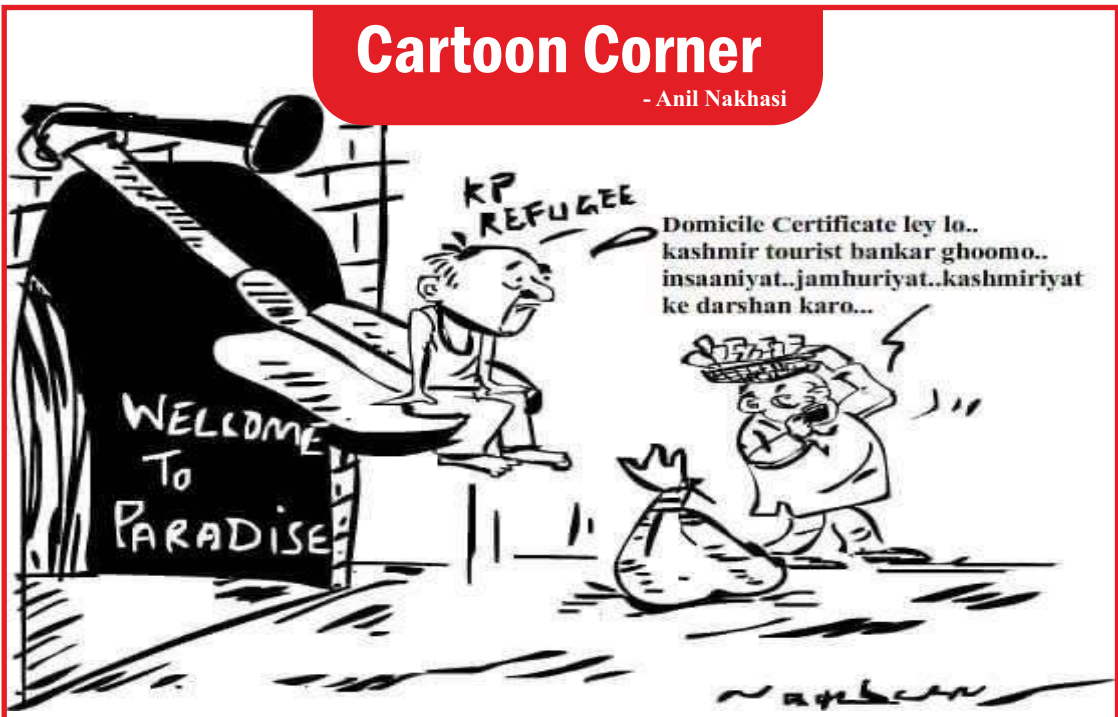
It is intriguing to hold Kashmiri Pandits

responsible for the failure of the talk, when Indira had made up her mind to return whatever Indian forces had captured and be soft to Bhutto. KP diplomats were only backroom boys. It was a political and diplomatic decision which only strong lady Indira took as per her own understanding.

Does it mean that the political ambition of Dr Karan Singh for power might have woken up again for which he has started with a controversial statement of accusing KP bureaucrats for failure of Shimla agreement? From the day of exodus, the KPs have become political fodder for most of the Indian political parties for their vote bank politics in the country, so Dr Karan Singh might too plans like that. Or, his inherent prejudice against KPs has not died down despite his age and wide experience of working in different capacities in governments, in international organization, as diplomats, in academic institutions and as an erudite thinker of Hindu religious scriptures and culture in India. What were his compulsion to implicate Kashmiri Pandits in the failure of Shimla Accord, Dr. Karan Singh knows better.

Cartoon Corner

- Anil Nakhasi





- Dr. Roop Krishen Bhat



Navreh Thaal

The musical sound of Alarm clock kept on small side table of Sheetal's bedroom broke her sleep. Without opening her eyes, Sheetal stretched her left arm towards the clock, pushed the top button with slight anger. The sound was silenced. She spread her limbs under the quilt made a *taaD aasan* posture and softly rubbed her eyes. She turned towards her right, looked at Kashyap who was in deep sleep. Sheetal heaved a sigh of relief, gathered her legs to sit on bed for a while. Then she put her legs down the bed, looked at the clock again. It was five minutes past five O clock. She stood on her feet, opened the door of her bedroom and walked towards the dinning hall. She put on the lights washed her hands and face, looked straight at the centre of the dining table where laid the *Navreh thaal** filled with rice and decorated with *panchang* "Almanac", bunch of flowers, a currency note, pen, milk, curd and other items.

Sheetal sat on a chair, picked up each and every item one after other. She kissed the image of lord Krishna on the cover of almanac, touched the currency note, salt and walnut, held the pen in her hand, put a spoon of milk in her mouth, gulped it and ate little sugar. The fragrance of flowers lifted her mood and she picked up the *thaal* in her hands and proceeded towards the bedroom of her mother in law.

Sheetal knocked softly on the door which was half open. She entered in to the room, put on the lights and went towards her mother in law who was sitting on the bed with closed eyes reclining against a big round pillow.

"Namaskar Mummy Ji", Sheetal said and held the *thaal* in front of her mother in law. Kanta



Picture credit Priyanka Sharma

ji was eagerly waiting for this call and the *Navreh Thaal*. *Orzuv, Deka baeD aas* "Stay healthy and prosperous' She showered her daughter in law with lot of blessings, opened her eyes. Her face lit up with the sight of *thaal*. She passionately gazed at the *thaal*. She picked up the *panchaang* with both her hands, kissed the image of lord Krishna on it, Then she touched all the items kept in *thaal* one after the other and continued to murmur blessings and prayers. She took the vessel of milk in her hand gulped a sip of it without touching the edge of vessel and put it back in *thaal*. She took a long breath in

despair.

Why Mummy? Sheetal asked

“I get nostalgic on this day, you know we were celebrating this day with pomp and show. I miss three things in this Thaal *yembirzoal* “narcisus flower, *bred mushuk* (goat willow) and *vai ganDir* (a piece of vacha a medicinal plant). Narcisus and *breD mushuk* flowers were first to bloom in spring in Kashmir and were in our garden too. We also used to visit Maa Sharika on Navreh, go to *Badaam vaari* (garden of almond trees). It was a great sight. Hundreds of Kashmiri families would gather over there for a picnic under the shade of almond blossom, cherry blossom and other blooming trees.”

“Woh!” Sheetal shouted with surprise

“Will I see a Navreh like that again in my life?” Kanta Ji heaved a sigh of relief.

“Yes Mummy Ji, sure, why not” Sheetal replied with optimism.

Kanta Ji nodded her head in interrogation.

After finishing the auspicious ritual Kanta Ji stood up, opened the drawer of her almirah picked up a five hundred rupee note and placed it

in Sheetal's palm.

“Why Mummy?” Sheetal asked

“*Shagun beTa* (good omen daughter) .God bless you with lot of health, wealth and prosperity” Kanta ji again showered blessings on her daughter in law.

“Thanks Mummy Ji”

“*Kashpas hoovtha thaal*” Did you show the *Thaal* to Kashyap?”

“Not yet, he is sleeping”.

“*gatsh haavus*” 'go show him'

Sheetal picked up the *Thaal* in her hands and proceeded towards her bedroom.

Notes

- ❖ *Navreh* is derived from Sanskrit *nava varsha* meaning “New Year”
- ❖ *Thaal* a rice plate traditionally made of bronze, presently of steel as well is used to eat food by Kashmiri Hindus.
- ❖ *Deka baeD* - Blessing given by Kashmiri Hindus to a married lady wishing her husband a long life.
- ❖ *Taad aasan* A yoga posture where one straightens one's limbs.

Events of the Month

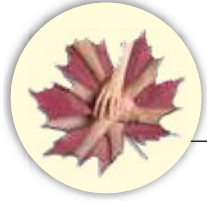
Navreh (Vaisakhi Okdoh)	13 th April 2021
Zang Trey (Tritya)	15 th April 2021
Durga Ashtami	20 th April 2021
Ram Navami	21 st April 2021
Ekadashi (Shukla Paksha)	23 rd April 2021
Hanuman Jayanti (Chaturdashi)	26 th April 2021
Poornima	27 th April 2021
Ekadashi (Krishna Paksha)	07 th May 2021
Amavasya	11 th May 2021

Note

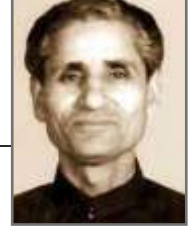
Panchak Starts on 04th May Ends on 09th May 2021

Chaitra (Shukla Paksha) from 13th April to 27th April 2021

Vaishaka (Krishna Paksha) from 28th April to 11th May 2021



- Late Sarwanand Koul Premi



Shriya Bhatt

The Saviour of Kashmiri Hindus

Kalhan's Rajatarangini is a world-famous Sanskrit classic in verse. Khemendra, Jonaraja, Shrivara, Prayga Bhat have been great historians. Mamata, Rudrata, Vagha Bhata, Anandavaradhan have been poets of great repute and Charak an author of book on medicine

The birth anniversary of Shriya Bhatt, the savior of Hindus of Kashmir in the fourteenth century was observed recently. Who is not aware or not in know of the brutality, barbarism, atrocities and unjust and unfair rule of kings and governors foreigners and non-Kashmiris-in Kashmir, between the 12th and 15th centuries A. D. During those hundreds of years, the Hindus in Kashmir, particularly the Brahmins now known as Kashmiri Pandits, suffered the worst and were subjected to the greatest injustices, cruelty and inhuman treatment. The treacherous rule and invasions of Halaku Khans, Changez Khans, Shahmirs, Rinchens and Sikandars is part of history a history which no sane person can ignore.

The Brahmins of Kashmir, the Kashmiri Pandits, have been spiritualists, religious minded, tolerant, God-believing and God-fearing, compassionate and highly scholastic. Ancient Kashmir has produced historians, poets, spiritual giants, dramatists, and prose-writers, in Sanskrit.

Kalhan's Rajatarangini is a world-famous Sanskrit classic in verse. Khemendra, Jonaraja, Shrivara, Prayga Bhat have been great historians. Mamata, Rudrata, Vagha Bhata, Anandavaradhan have been poets of great repute and Charak an author of book on medicine.

Abhinavagupta, Jairatha, Shivopadya, Ratanakanth and Balbhatta have written books on Shaiva philosophy. And Somadeva has been the great and reputed author of the valuable Brahaskatha.

I have given names of only a few of the illustrious sons of Kashmir of yore. And this is the heritage which we boast of. Unfortunately, their valuable ad unparalleled works were very mercilessly destroyed by fanatics and lunatics during the 12 -15th centuries. The following cruel incidents during this period are given as historical facts:

1. Eleven families of Kashmir, Kashmiri Hindu 'Kaah Gara' is still a household saying. This reminds us of a period when Hindus in Kashmir were eliminated to such an extent that only eleven families could survive by concealing themselves and living by natural means.
2. At one stage, about sixty thousand Kashmiri Hindus, most of them Brahmins, were made fugitives and were forced to leave the Valley. While passing through Khus Batapora, Pir Panjal Pass, they all perished in cold and snow, and a place where they were cremated by being thrown into flames is known as Batagaji (Fire-place of Batas-Kashmiri Hindus).

3. On another occasion, about seventy thousand Kashmiri Hindus were forced to leave the Valley and migrate to place outside Kashmir, their place of hearth and home. On reaching Batote, they got divided. Some went towards Bhadarwah and Kishtwar, some took the route to Reasi and Poonch, and others left for the plains, towards Lahore etc, and settled at different places away from the Valley.
4. Temple shrines, and vihaars were destroyed, demolished and desecrated, and Sikandar the "Butshikhan" the iconoclast, the breaker of idols went to such an extent that he would not even tolerate the blowing of conches in temples and houses. He was the worst of the lot for Hindus in Kashmir.
5. Searches were made in Hindu houses and heaps and bag-loads of religious books, manuscripts and valuable books were seized and thrown, into the Dal Lake.
6. Maunds of the holy thread, the Janyu, were collected and burnt in the presence of the Hindus from whom these were snatched by the cruel, unjust and intolerant ruler, Sinkandar, the iconoclast.
7. These have been the tragedies which befell the Hindus of Kashmir. One after the other, rulers proved so much intolerant of the other faith (Hinduism) that most of them earned notoriety in the pages of history, between the 12th and fifteenth centuries A. D., for persecution of Hindus and destruction of their temples, shrines books, libraries and cultural objects. Physical as well as mental torture had become a routine for the Hindus at the hands of the then rulers.
8. There are numerous horrible and terrifying tales scattered through the pages of history; till Sultan Zain-ul-Abidin took over the reigns of power in the Valley. It was 1423 A. D. He ruled for about fifty years till 1473 A. D. This gave some relief; mental social, physical to Hindus, though the king was of the same clan. A story, according to which this king changed his mind and attitude towards Hindus and came to be called Badshah, the great king and Batashah, the king of Batas (Kashmiri Hindus), goes like this.

One day one of the princes in a boat in the

river Jhelum threw a pebble into the earthen Jar full of water which was being carried by a Hindu lady at the Alikadal Ghat. The Jar did not break, nor did water flow out. The prince fainted, and fell ill. The Sultan came to know of the happening and thus of the spiritual power of the lady. He went to her husband, begged pardon from both the husband and wife and requested them to cure the prince. Later, the king himself fell ill and all the royal physicians could not cure him. Fortunately, Shiryia Bhatt, a great physician of the time living in obscurity was found out by the King's men and made to treat him. Shiryia Bhatt succeeded when others had failed. Zain-ul-Abidin rose up asked him to for anything as a reward. But Shiryia Bhatt made the following three reward requests, instead:

1. All temples and places of worship be restored to Hindus.
2. All unjust taxes be withdrawn.
3. All those Hindus who had fled from the Valley be called back, allowed to resettle in Kashmir and all their movable and immovable properties be restored to them.

As the sultan proved true to his word, all the requests were accepted. Thus started a new life for Hindus in Kashmir. Those who had left the Valley under suppression and depression started coming back and settling once again as before.

All the temple and places of worship were restored and thrown open to Hindus. Jazia and taxes were also withdrawn. Thereafter Badshah, Sultan Zain-ul-Abidin came to be known as Bata-Shah. This all could only be possible through the personal sacrifice and selflessness of Shriya Bhat, who could have demanded wealth and anything else for himself.

But for the sake of his community, he changed the course of the events of the history. To this day, Shriya Bhat is alive for us. He is Amar and shall be remembered with all reverence till the history is there. Shriya Batun Guzer, the Octroi-Post of Shriya Bhat near Vichar-nag, commemorates his name.

Let us all pay homage to Shriya Bhat to-day in his Memory. Let us take an oath today to rise above selfish ends and serve our community and our motherland, the way Shriya Bhat did.

(This article by the author appeared on April 11, 1986, in Martand)



-Priti Vakil Nehru



VICHAR NAG

Holy Spring with Lord Shiva



The fortnightly cycle of the moon is considered as main backbone of the reckoning of time in Hindu calendar. The different phases of the moon during the waxing and waning half of the month marks the different occasions, festivals and celebrations in a year.

Amavasya is the day falling in between the Krishna Paksha (waning phase) and Shukla Paksha (waxing phase). Amavasya is the day of new moon and is very significant in the Hindu dharma. The Chaitra Amavasya falls in the month of Chaitra (March-April) and is

considered very important for performing spiritual activities.

According to the Garuda Purana, “the ancestors visit descendants on Amavasya days if they offer food to poor and crows which is said to reach ancestors and win over their blessings.”

Navreh Amavasya falls on the day ahead of the Navreh (new year according to lunar calendar of Kashmiri Pandits). The holy dip in the pious rivers and Ganges are supposed to remove all sins of the individual on this auspicious day.

Kashmiri Pandits would also take holy dip at Vichar Naag in Srinagar, Kashmir at this day. Vichar Nag was famous for holy springs and ancient Shiva Temple. People from all nook and corner of the region thronged all through to take pilgrimage to Vichar Nag. After holy dip Shiv pooja was performed to attain peace and purity. Temple periphery had three springs one situated near the entrance which had light aqua milky colour water, second was in the middle of the temple which had green transparent crystal-clear water and the third was adjacent to both springs which was again transparent and clear crystal. The main spring which was largest among three was centre of attraction and sanctity. The spring was about 400 feet in length and 35 feet in breadth and depth was unmeasurable. Big sized devri stones had been used for the construction of the stairs to the spring on the east and the west sides to face the morning glory. In the east corner of the spring there was about three feet tall Shivlingam surrounded by small sized Shivlingams which

were also roofed as temple. There was another Shiv Temple adjacent to this spring. The water from spring came out as brook joining the other brook called “mokhtpukher” after covering miles it would join vast Anchar lake. All the three springs were inhabited by fish. These spring that had their own speciality. The water turned ice cold in summers and warm in winters.

Temple was surrounded by large majestic Chinar trees. The Chinar goes as tall as 25-30 meters high and its girth exceeding 50 feet in circumference and known for its longevity and spreading crown. If Chinar tree could speak it could reveal secrets which are centuries old and tell us how Saintes Lalded meditated under its shade.

The right side of the temple was acquired by Dharamshala where Kashmiri Pandits would assemble and discuss almanac (panchaang). It is said Jagat Guru Shankracharya had once visited this temple and participated in the discussion regarding almanac with Brahmins.

Here I would like to share a sweet memory

According to the Garuda Purana, “the ancestors visit descendants on Amavasya days if they offer food to poor and crows which is said to reach ancestors and win over their blessings.”



from my childhood days. My father's uncle Dr. Gauri Shankar Koul was putting up at Vichar Nag. He was paralysed and bed ridden for 12 years which is not a short time. He and his better half late Dhanwati Koul had no progeny. After ailment his only sister late Dhanwati Koul shifted her brother and sister-in-law from Sehyar Nawakadal to Vichar Nag. I vividly remember she had big house and annexe in the middle of a big orchid. My grand uncle and his wife were staying in the annexe under the look after of Kher family. But it was equal duty of our all uncles and aunts to visit them frequently and help them through kinds and services. We also often had trips to Vichar Nag as children. But it was mandatory for all family members to visit on the day of Navreh Amavasya and celebrate at grand uncle's place. We had to reach there day before so that we could celebrate and enjoy. Next day our grand aunty whom we would call Danna with love would take all the children to Vichar Nag temple. The temple was hardly hundred meters away from her place.

A part from offering milk abhishekam to all Shivalingams, springs and feeding rice puffs to fishes the main attraction for us was Halwai's (confectioners).

The halwais would come week before Navreh Mawas festival in temple area to install their stalls with temporary roofs to save their eateries from rain as the Chaitra month has unaccepted rains. Those halwai's were lucky who would get space at the hollow trunk of the Chinar tree. They would store their commodities safely in the hallow trunk of the Chinar tree. It is said that the Mughal Emperor Akbar took refuge in this hallow trunk of the Chinar tree along with his 34 soldiers while it rained on their way to Kashmir.

Vichar Nag fair used to be on full swing with all around thousands of people taking holy dip and doing pooja, halwai's making nadurmaunge (lotus stem pakoras), lucchi (fried white flour pooris), vegetable pakoras, teikar (fried peas pakoras), small scale stalls of attractive toys, and balloon vendor. Children would play with whistle toy and walk hop and happily. After performing pooja and taking round of the temple it was now most exciting to proceed towards halwai. My grandmother would go to halwai to buy small quantity of all Kashmiri snacks which



was followed by distribution among us in small packets with great love and zeal. She would also make us purchase what we would like as children. It was such a great emotional and warm feeling. Round the year we would wait for the day to come.

Then it was retreat to home where other family members would come in batches to pay their obeisance at the temple. After they were done with that now all the family members would sit together to enjoy special sumptuous lunch of the day. So many Kashmiri mouth-watering delicacies were prepared by my grandmother but I remember only one, that was wasul wastahaaq and badje badje nadurkhand (purple collared and think lotus stem pieces). The dish would turn rice into purple reddish colour into our thalis.

When I remember those days, I feel gloomy that bygone are those times when simple food would enhance tastes in relations, exchange of talks would open heart and love and respect would attract souls!

(Journalist and Social Worker)



- Riya Rozanova



Some Reflections on Cognition and Consciousness

Cognition - (pramana) - is a source of reliable knowledge, a kind of "means" of comprehension. But there is no cognition without an object that is cognized and cognizing (the knower). Let us dwell on the object of cognition now. According to Trika's philosophy, the very possibility of perceiving an object of knowledge suggests that its true nature is the light of consciousness. This means that the object by its nature should not be different from

consciousness. In order for an object to manifest itself, it must be illuminated by the light of consciousness:

इष्यत इति वेद्यत इति सम्पाद्यत इति च भास्वरूपेण ।
अपरामृष्टं यदपि तु नभःप्रसूनत्वमभ्येति ॥४४॥

(Everything desired, cognized or created becomes nothing if it is not illuminated by consciousness ॥44॥)

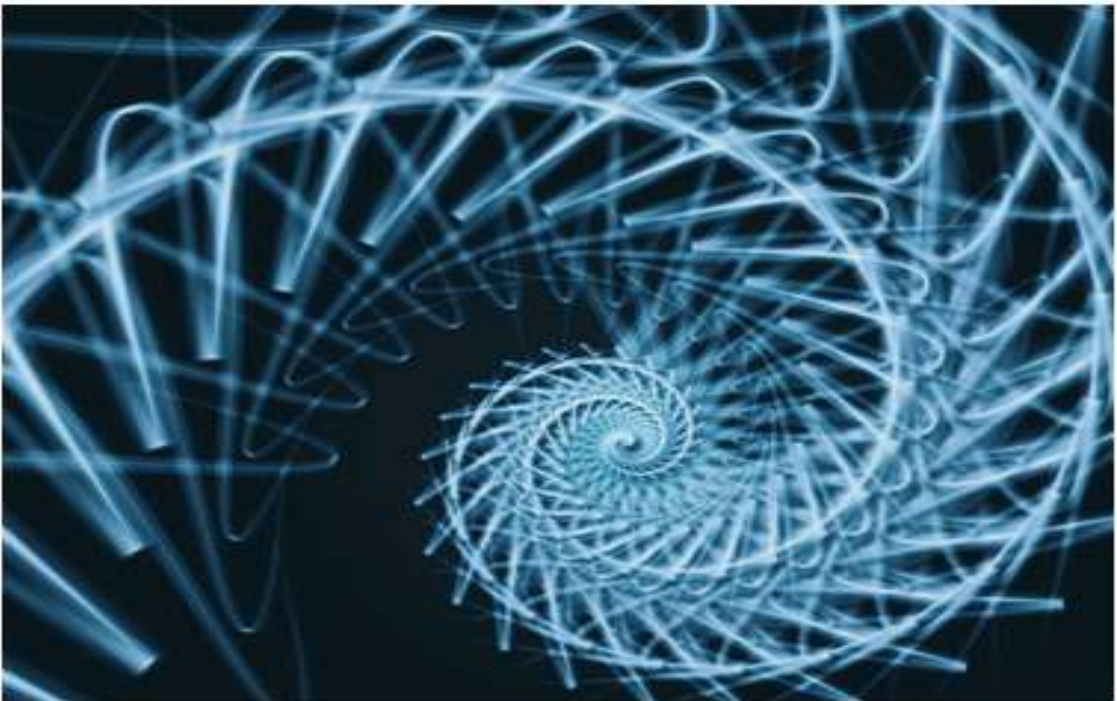
(Abhinavagupta, Parmarthasara).

The light of consciousness is indistinguishable

According to Trika's philosophy, the very possibility of perceiving an object of knowledge suggests that its true nature is the light of consciousness.

from consciousness and cannot reside where there is no consciousness. Thus, the object, in order to be illuminated by the light of consciousness, must enter into consciousness. But to enter is to become conscious. If the nature of the object is different from the nature of consciousness, then it cannot become consciousness, and therefore cannot enter into consciousness and be illuminated by its light. This means that the object, as before, will remain unmanifested. Thus, direct perception of an object whose nature is different from the nature of consciousness is impossible. And since we have the fact of the existence of direct perception, then it necessarily follows that the

the ability to distinguish them. In this case, the establishment of the limits of objects ("this is the light of cognition of the tree, for example, and not of anything else", etc.) on the metaphysical level would have no basis, and since, according to the view of Kashmiri Shaivism, the existence of a thing takes place by virtue of its awareness by the Absolute Consciousness (samvit), the inability of the latter to distinguish would lead to complete confusion in the object sphere, which would actually mean the elimination of any variety of manifestations. In this situation, the fact of perceiving the diversity of things could only be interpreted as a kind of illusion, caused by ignorance, the way of functioning of which



object is not different from the light of consciousness, and the very essence of the object is the luminosity of consciousness.

But also consciousness, by its nature, should not be other for objects. The object sphere is characterized by diversity, differentiation of existence. If the light of consciousness were absolutely undifferentiated, then, illuminating objects, it would be common, the same for all of them. Objects, appearing in the light of consciousness, would not differ in any way from each other, since consciousness would not have

cannot be explained in any way. We see that the «hypostasising» of the unity of Consciousness leads to numerous paradoxes, including the inability to explain the existence of the diversity of the universe in any consistent way.

Kashmiri Shaivism, rejecting the idea of the illusory world, believes that roots of diversity are in the Absolute Consciousness (chit, or parasamvit), which is an indissoluble unity of Shiva and Shakti. Pure knowledge, or light of consciousness (prakasha) - is Shiva, and the aspect of dynamic self-reflection, cogitation

and the ability to self-awareness (vimarsha) - represented by the inner activity of Shakti. If the former is predominantly characterized by pure unity, the latter is unity in diversity. But it should not be assumed that Shiva is only one unity that denies any diversity. If this were the case, then Shiva could not interact with Shakti in any way, having an essence different from the latter. But Shiva and Shakti are not different to each other. The excretion in the Absolute Consciousness of two separate principles - Shiva and Shakti - is in a certain sense conditional. What we really have is the initial unity of both, which are mutually reflected, interpenetrate each other. Such a union is simply an expression of two aspects of consciousness: on the one hand, consciousness is pure, it is clear and calm glow of contemplation (prakasha); on the other hand, this consciousness is already endowed with a whole spectrum of internal potencies, a kind of dynamic self-awareness, thinking, which manifests itself as a desire to know, it is marked by an internal urge to cross its own boundaries (vimarsha).

To more clearly imagine how the light of consciousness, being essentially one, is nevertheless capable of manifesting in itself all the diversity of objects, without mixing them with each other, we should turn to the metaphor of the mirror, which is very widely used in Kashmiri Shaivism (and not only in it). Namely, Shiva, the light of consciousness (prakasha) is very often represented as a mirror, and his power - Shakti, or vimarsha - as a form and source of reflections. The mirror is one, but at the same time it can accommodate an infinite number of different reflections without being affected in any way by them. And, which is especially important in the context of the issue under consideration here, all these countless reflections, being in a single mirror, do not mix with each other, retaining their shape and nature.

For the first time to somehow appear outside, consciousness must necessarily become a mirror for other (albeit illusory) entities reflecting in it. Of course, we have to keep in mind that really this game is a kind of illusory, seeming process, that takes place inside the mind, when looking (eternal gaze) gradually separates from itself (rather - separates itself within itself) a temporarily existing, ghostly

object, its own mirror, its own screen, on which a certain fleeting history will deploy and temporarily there will be a multiplication of looking "witnesses", potential spectators of the space performance. These temporary pictures, images, reflected in the mirror, do not really have a separate existence, they cannot exist outside the surface of this glass and their very diversity - is only imaginary:

दर्पणबिम्बे यद्वन्नगरग्रामादि चित्रमविभागि ।

भाति विभागेनैव च परस्परं दर्पणादपि च ॥१२॥

विमलतमपरमभैरवबोधोदात्तद्विभागशून्यमपि ।

अन्योन्यं च ततोऽपि च विभक्तमाभाति जगदेतत् ॥१३॥

(Reflections of objects in a mirror cannot be separated from the mirror itself, but all of them (cities, villages, forests, and others) are distinct and separate from each other. So all phenomena are different and separate from each other and from the divine perfect infinite consciousness of the great Bhairava, the Almighty God, although in reality they are inseparable from Him ||12-13||)

(Abhinavagupta, Parmarthasara).

This game is, in essence, a kind of illusory movement that is entirely unfolding within consciousness itself: the eternal, absolute subject, in the course of the ejection of energy clots, temporarily separates, cuts off ghostly objects from itself, creating objects of perception for itself. In the fiery outburst of creative energies, the contours of things and worlds appear, and that screen itself appears, a kind of «mirror» of psychic functions, on which all this representation will be reflected now...

Applying this approach to the analysis of the relationship between subject and object, unity and plurality, etc., we come to the absolute non-duality, according to which everything that exists - pure and impure, phenomenal and noumenal - possesses an essential unity, which is the absolute non-dual Self-consciousness, the only thing that actually exists.

What conclusion can be drawn: the roots of the diversity of existence are in Absolute Reality, and Absolute Consciousness is able to distinguish between certain things in our world, and, moreover, the very existence of each individual thing in all its originality takes place due to awareness of this thing by Absolute Consciousness.



- Ramesh Chander Raina



DO MINORITIES GET EQUAL OPPORTUNITIES IN J&K GOVT. SERVICES?

Few months ago I came across a viral video which was circulated widely on the social media and news platforms, in which a driver of Fire & Emergency Service Deptt. belonging to minority community was not permitted to leave Fire Station, even though the said official was corona positive. Sadly the driver lost his life to the deadly virus, the department might now have taken the necessary disciplinary action, but the incident gave me a flashback on my experience in the department where I served 40 years.

Let me take a step back and explain about myself. My father was in defence deptt and

completed my education from Gwalior (M.P) in 70's and 80's and was very active. I had represented the M.P state in National Integration Camp, was awarded Best Actor, Best monologue actor & Best Singer by Govt. College Morar, Gwalior, (M.P). I was also awarded Best NCC Cadet. The present Agriculture Minister, Govt. Of India, **Sh. N.S. Tomar**, was my school colleague. The former P.M Atal Bihari Vajpayee awarded me in my school days, at Gwalior. I did my B.SC from Jiwaji University Gwalior in 1977, but wanted to serve my state i.e., J&K, so I along-with my mother shifted from Gwalior to Srinagar in 1977 and my father continued his duty at Jabalpur.



To keep my artistic soul alive I started attending the Radio/TV programme, from the day reached Srinagar, under guidance of Late Sh. Mohan Nirash, Sh. Mohd. Shafi Qureshi (*Programme Executive of Radio Kashmir*) & performed TV Programme under the guidance of Miss Sita – Nanda (*Naya Chirag Programme*).

One day while going from my house (*Karan Nagar*) to my mother's maternal house (*Habba Kadal*) I witnessed a house at Kani – Kadal Srinagar which was burning in sky rocketing fire & since the houses were made of wood in those times, within seconds adjoining houses were also involved in the fire. The women and children were crying while the men were moving here and there and requesting others to inform Fire Services, it was a horrible scene. Within some time fire tender reached on the spot and firemen swiftly controlled the fire. I was so impressed by the heroic action of Fire Services that I thought of joining Fire Services as I felt it's the best form of serving the society, helping the people who are in distress and rescue their life and property. But just like a normal teenager I forgot all about that incident and continued with my daily chores. Few months later luckily while watching "*Rozgar samachar*" I came across an advertisement notice on television for the post of Station Officer in the Fire Services. The suppressed urge to join the services came back since I found I was eligible for the post.

Even late P.M Indira Gandhi once stated in her speech that the *Fire Service is most essential service of society & without which you cannot survive*.

To keep my enthusiasm going, I applied for the post of Station Officer & later on appeared for the physical, written test & the Interview. As I was *NCCA&B* certificate holder, I could clear all the tests with ease. When I appeared for the interview the chairman & board of directors put across a number of questions and I responded them promptly & correctly. The chairman was highly impressed looking at my certificates and on a very positive note concluded the interview. The Dy. Chairman of the board congratulated me and said "Gentleman, consider yourself selected for the post of Station Officer in Fire Service organisation". Few

months later when the selection list of Station Officer was released, I was shocked to see that my name was not in the list rather I was selected for Sub Officer (Sub officer post is junior to Station Officer post). I was furious after this news but my close relative who was Superintendent of Police during those days insisted me to join the post of Sub Officer suggesting that the department will definitely expand later and I may get higher post after the expansion in the department. Considering his advice I joined the department at the Sub Officer post in Fire & Emergency Service on 1st October 1979, after undergoing basic trainings. I took charges of Kupwara, Safakadal, Pampore & Nowshera. Disappointed by the appointed designation I thought of continuing my passion in radio & TV, so I participated in Radio Kashmir & TV Doordarshan Srinagar in my past time without affecting my duties but I was restricted by my senior officials, surprisingly my colleagues used to continue such activities without any restriction. Post that order I never participated in such events. During my posting at Kashmir I also applied for Territorial Army as a commission officer but again my seniors didn't allow me to attend the interview. In 1988- 89 at the time of mass migration I had to shift from Kashmir to Jammu in 1989 with my family. During those 10 years of service I qualified "Graduate Ship Examination" from "Institute of Fire Engineer India". So that I could be eligible for a Gazetted Officer post in the department. Besides attending different professional courses at N.F.S.C Nagpur I could not get the opportunity to appear in PSC due to non-advertisement of posts. Despite having excellent service records I was promoted after the completion of **19 years** from Sub- Officer to Station Officer. Imagine my state of mind getting the post which I had applied for, after 19 years, ideally max to max you get promoted after 5 years in any department. In spite of all this I tried to keep myself going & applied National fertiliser Limited in Naya – Nagal Punjab for the post of Fire Officer, but again the department did not relieve me even after providing the official NoC. Later in my journey, the department was looked after by Late Sh. Veerana Avalli (IPS) as ADG prison and Fire Service, the officer acknowledged my skills and selected me as

liaison officer to ADG prison & Fire service after scrutinizing the officer list after. Avalli sahib was followed by ADG A.C Chaturvedi (IPS) and at the same time I completed my LLB (Academics) where my batch mate was current DGP Dilbagh Singh (IPS) who was SP Vigilance Deptt. Jammu those days, he aced the exam, but the journey of my career was never smooth. My junior rank officer having less qualification & less experience were appointed as Asstt. Director in the department without qualifying PSC, I was again shocked to see this but neither the administrative head nor H.O.D addressed my issue but ADG submitted the case to administrative Deptt. I approached to MOS Home, J&K and then General Secretary of ruling party but even they turned down my request, I was so restless that I even approached MOS Home Govt. of India, Sh. Late I.D Swami and he clearly told me that *had it been any other state apart from J&K, he would have tried to address my issue*. Tired by everything then I approached to High Court and started visiting H.C & Advocate Chamber.

My father had served in Indian Defence organization, therefore he had a great respect for Gallantry/Meritorious medal awardees. I was posted at Gangyal when I told my father that I have been recommended for meritorious medal. His eyes sparkled with joy and he blessed me. The department recommended 16 officials for J&K Fire Service gallantry and meritorious medal to MHA for further approval. But unfortunately only my name was deleted with blessing of my senior officers in the year 2002. When I heard news on 26th Jan 2002, I was shocked to my core but more than me there was another person who was disheartened and succumbed, and he was my father who passed to heavenly adobe after six months. On 14.05.2002, early morning we received news about the militant attack at army family quarters at Kaluchak took place. I along with my team proceed for the scene of fire where army family quarters, vehicles & lubricant barrels were involved in fire. The encounter was between the security forces and the militants was still going on. My team was not sure how to tackle the fire in this grave situation, but I knew if the fire wouldn't be controlled at that time it could cause major loss of people and property and could also

impact the processing of our army personals who were fighting with the terrorists. I motivated my team, went inside and controlled the fire amid heavy firing from both the ends. All the senior army, police and fire officials were present at the sight, the present advisor of J&K UT Govt. Shri Farooq Ahmad Khan was SSP Jammu at that time. He was on the site and appreciated the role of fire service.

Later on, me along with one fireman from my station Shri Surrender Singh were awarded Fire Service President Gallantry Medal 2003 on 26th Jan. everyone was happy but sadly my father could not witness this achievement of his son. On 5th 2005 I was promoted at Divisional Fire Officer and posted at Doda. Officially you get transferred to a different post after 2 -3 years but in case I remained there for more than 4 years. After 8 years the High Court passed the order in my favour for the case I had registered for my low post as per my qualification. But sadly again no action was taken by the department and I was suggested not to file any contempt of court. I was later posted as DFO Samba with the direction to accept the charge of 2 training centres Bari Brahmna & Gangyal with a condition, if I don't prove my mettle here I would not be promoted. With my dedication and efforts the task was successfully completed by me and I was promoted as AD Kathua-Samba, Udhampur-Reasi and later Rajouri-Poonch.

In Rajouri I was awarded meritorious medal on 15 Aug. 2014 & was posted as Dy. Director, Jammu on 2017. I retired on superannuation at 31st Dec. 2018.

This is my 40 years of experience in Fire & Emergency Deptt. Undoubtedly with lots of turmoil and turbulence.

Now it is my advice to the person holding the charge of this Deptt. to act swiftly and honestly for betterment of J&K (UT) as this UT is now free from Article 370. There are 6 principles in my mind which I think should be incorporated so that other officials currently in charge of their duties will not have to struggle and go through the extreme mental stress, which I went through

1. Fast track transparent recruitment of firemen, drivers and officers
2. Establishment of provisional training centre at Jammu and Kashmir respectively.

3. Improvement of overall infrastructure service of the fire stations, by making some quality grading standards and ensuring that each station follows that.
4. Upgrading the technological infrastructure by proving GPS inbuilt Fire tenders and an enhanced communication channel between the fire stations and the control room.
5. Making an online portal for the public grievance and accounts management, also trying to establish a Fireman Welfare Wing in the department to monetarily support the family of brave firefighters who lose their life or get disabled while doing the duties.
6. Ensuring time bound promotions to every

employee and give rewards or notices to the employee on the basis of their performance in the department.

Working in any state Govt department is a matter of honour and pride and at the same time you get the contentment that you are working for the welfare of the state, but if the employee himself would remain in a stressful situation and wouldn't get equal opportunities, he would not be able to enjoy his service tenure but on the contrary if these issues are addressed then unemployed youth should definitely try to join these services under KP Migrants PM Package.

*Writer is Dy. Director (Retd.)
Fire Service & Emergency Service.*

Samanbal Organized in Delhi

Kashmir cultural Trust a reputed charitable trust working for promotion of Literary and cultural activities organised Samanbal a day long literary program at India International Center, Delhi. Many Kashmiri writers living in NCR Delhi participated. The program had three sessions. First session was devoted to the topic Covid and Kashmiri language and literature. It was a lively discussion in which writers shared their views and experiences about impact of Covid on Kashmiri language and literature.



Second session was short story presentations in which Dr. Gauri Shankar Raina and Dr. Roop Krishen Bhat read their short stories. Session three was a Mushaira chaired by senior poet Sh Moti Lal Naz. Beautiful poetry was recited by Ms Urmila Pandita Koul, Mr Ashok Saraf Ghaayal and Sh Moti Lal Naz.

In this program two books were released. One "Kashmiri language literature and culture" edited by Roop Krishen Bhat and published by CIIL Mysore and "U turn" a collection of Kashmiri short stories by Gauri shankar Raina.

The book edited by Roop Krishen Bhat is one of the few important books prepared for golden jubilee celebrations of Central Institute of Indian languages, Mysuru a Govt. of India Institute. It has twenty one write ups by eminent Kashmiri scholars like Arjan Dev Majboor, Prof Amar Malmohi, Hriday Kaul Bharti, Rosul Pompur, Prof Zaman Azurda to Profs. Shaad Ramzan, Majrooh Rashid, Rattan Talashi, Aejaz Muhammad Sheikh, Sh Mohan Lal Aash, Sh. Rattanlal Jawhar, Sh Piare Hatash etc. Book is very useful for young scholars and students of Kashmiri.

This Program was the first of its kind organized physically in Delhi during Covid times, said Dr. Roop Krishen Bhat organizer and Managing Trustee Kashmir Cultural Trust. Sh Arvind Shah conducted the proceedings of the program and Mrs. Renu Bhan former Deputy Secretary Sahitya academy was a guest of honour. .

Report by Dr. Roop Krishen Bhat



Origin of Ayurveda



Ayurveda is among the greatest contributions of India to the world. It is not only a system of medicine but is also a system of holistic living that imparts physical, mental, and spiritual health of an individual. It is a universal approach to health that is designed to help people live long, healthy, and well-balanced lives. The term Ayurveda is taken from the Sanskrit words ayus, meaning life or lifespan, and veda, meaning knowledge. It was developed in India for at least 5,000 years ago and still has the potential to cure many diseases in an efficient manner. It has now recently become popular in Western cultures. The basic principle of Ayurveda is to prevent illness by maintaining balance in the body. Ayurveda is a

upaveda (part) of Atharva veda. Ancient mythology contends that the concept and essence of Ayurveda was revealed by the creator of the world himself - 'Lord Brahma'. The Ayurvedic tradition has been passed on from teachers to students for many thousand years now. From Brahma, Lord Dhanvantari who is considered as the physician of the Devas (gods) and the father of Ayurveda, passed it to the Vedic sages. Therefore, Lord Dhanvantari represents twin aspects of curer of diseases and a granter of long life and immortality. Thus, he is clearly identified with all aspects of health, medicine, and holistic living.

Vedic sages taught medicine to group of physicians including Charaka and Sushruta.

Both Charaka and Sushruta are two main re-organizers of Ayurveda whose works are still existing today. Ayurvedic therapies are typically based on complex herbal compounds, minerals and metal substances (perhaps under the influence of early Indian alchemy or rasa shastra).

Ancient Ayurveda texts also taught surgical techniques, including rhinoplasty, kidney stone extractions, sutures, and the extraction of foreign objects. According to Ayurveda, there are three elemental doṣas viz. vāta, pitta and kapha, and state that balance of the doṣas results in health, while imbalance results in disease. The two important principles of Ayurveda are “Swasthasya swasthya rakshanam” (स्वस्थस्य स्वास्थ्यरक्षणं) – To prolong life and promote perfect health (add years to life and life to years), “Aturasya vikar prashamanamcha” (अतुरस्य विकार प्रशमनाम्चा) – To completely eradicate the disease and dysfunction of the body. Ayurveda treatises divide medicine into eight canonical components. Ayurveda practitioners had developed various medicinal preparations and surgical procedures from at least the beginning of the Common Era.

The practice of Ayurveda was neglected during the period of colonial British rule of India. After Indian independence, there was more focus on Ayurveda and other traditional medical systems. Ayurveda became a part of the Indian National health care system, with state hospitals for Ayurveda established across the



country. However, the treatments of traditional medicines were not always integrated with others. In 1970, the Indian Medical Central Council Act which aimed to standardize qualifications for Ayurveda practitioners and provide accredited institutions for its study and research was passed by the Parliament of India.

According to the latest study, up to 80 percent of people in India use Ayurveda exclusively or combined with conventional Western medicine.





- Dr. Tej N Dhar



GOD INTERVENES AT THE Eleventh Hour



When my friend came into my room muttering that God intervenes at the eleventh hour, I could not understand what made him say that. When I asked him why he felt any need for divine intervention, he looked at me quizzically, and told me why I could not feel the way he felt about what was happening to us. Before I could tell him anything, he told me a strange story.

He said he had read about the need for divine intervention in a novel by a science fiction writer, when its protagonist is saved by God

from the debilitating after effects of the death of his girlfriend, but only when it becomes absolutely necessary. In a way, you could say, so he said, that God intervenes in human affairs when nothing else seems to work. When the male and female friends of the protagonist failed to restore him to sanity, God intervened to take care of him. Since I was not interested in knowing about the novel and its protagonist, I asked him the reason for remembering what he told me.

He emitted a deep sigh and spoke to me in a

mournful tone: please look around you and see how badly we need such an intervention. Since I was sitting in my room, I looked around, and saw its walls, windows, and doors. I told him everything around me looked all right, and there did not seem any need for divine attention. He clasped his head in his hands and uttered in an anguished tone: why don't you understand that seeing around means to see what is happening in our country?

I told him that I have lost interest in what is happening in the country. Decades ago, when terrible things happened to me in the place of my birth, where I lost my home, my job, and whatever I had put together for decades, I howled for attention. But nobody bothered about the condition I had been reduced to, not even God. So why should I bother about what is happening around me. That is why I don't watch TV, listen to the radio, and read newspapers. I live within myself. Call me whatever you may like, that is what I am. Therefore, no need for God to intervene at the eleventh hour or twelfth hour, or at any hour. Why bother Him if we cannot handle our affairs.

I think my last sentence gave him hope to carry on with what he wanted to share with me. That is why he said that he fully agreed with me that we have failed to handle things on our own. Perhaps he thought I would ask him about the things that bothered him, so that he would tell me what was on his mind, but I said no such thing. I could see he looked terribly disappointed, because he was not getting the right kind of opening to unburden himself.

When I found that he really was in the throes of despair, I told him that I was ready to hear him. He told me that things were not working well for all of us. The economy is not in good health; the farmers are angry; the government is doing things that people do not like; the pandemic is making a comeback in a big way, and.... I just stopped him from continuing with his litany of woes. I get irritated when people only complain and do nothing to improve things.

I asked him politely if he had put in any effort of any kind for improving anything that he thought was not working well in the country. I told him that if the economy is not doing as well as it should, it is because it is recovering from a



serious ailment over which nobody had any control. Still, compared with many other countries of the world, we were doing well. If the pandemic is making a comeback, it is because people are not doing enough to stop its spread. In spite of repeated appeals by government and non-government agencies, people do not wear masks and take other recommended precautions to stop its spread. The farmers are angry, but not willing to listen to anything from anybody. They are acting more like a political party than a group of aggrieved people. When the government told them that the farm laws would be made inoperative for more than a year and a half and efforts would be continued to make them as farmer-friendly as possible, they refused the offer. Their parrot-like refrain that the three laws should be revoked violates the spirit of discussion and compromise. I also told him how ironic it is that a committee of the Parliament, that has members from all the major political parties of the country, has urged the government to implement one of the three laws forthwith, because it is essential for the healthy growth of the agricultural sector.

I told my friend that if we do not have the ability to solve problems on our own, God cannot intervene to take charge of things. That might happen in a novel, but does not work in real life.



-Sanchi Bhat



3 LIFE CHANGING LESSONS FROM THE Auschwitz (Nazi) Concentration Camp

'Dr. Franks experience as a prisoner at the Auschwitz camp, described in his book "Man's Search for Meaning", teaches us the agency we have over decisions to create a happy life, despite critically adverse circumstances.

"Man's Search For Meaning" crops up in many lists describing the 100 most influential books of our time. But, one only has to read the first few pages of this 153-page book to understand why; from the get-go the book brings

in philosophical themes about life and its meaning, through the lens of psychology and a prisoner's experience in a concentration camp.

While at the Auschwitz concentration camp in the 1940s, Dr. Frankl experienced starvation, disease, extreme insomnia, exhaustion, and the threat of looming death. However, the doctor was able to view his and the trauma of his camp comrades via a psychological lens and create thought-



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Photo by Timothy Eberly on Unsplash

provoking insights that can be applied to conquer any circumstance. I've curated three of the most impactful life-altering insights (apart from his concept of Logotherapy) from the book:

Your reaction is your own: One of the many themes the book explores throughout is the idea that even when faced with extreme circumstances, we can choose to act with a certain level of grace and kindness.

Each prisoner at the camp was given one small piece of bread and watery broth per day to survive and was made to work odd hours in the extreme cold. Even though faced with the possibility of starvation for a day or even more, some inmates gave their only meal to other sicker, worse-off inmates to make them feel better.

There are other times that the doctor himself was given the choice of moving to a camp with better living conditions. He instead chose to stay behind to take care of his sick patients, despite it being more rational to move to other places for his well-being.

Any situation that threatens our core can make us choose an adverse reaction; apathy or dread, fear or suffering. While external circumstances are out of our control, we can choose our internal reaction to these. We can take a few moments, take a few breaths to gather our thoughts, and choose to react in an alternate

way, despite what the expected or 'normal' reaction might be. The power thus shifts away from the situation into our hands, which we can then use to hone our core into an equanimous one.

There are good and bad people on either side of the fence: In his book, Dr. Frankl describes that some prisoners were given guard-like privileges, which they then used to cruelly keep other inmates in check. Dr. Frankl described these self-proclaimed guards to be even more ruthless and violent than SS (Schutzstaffel) guards. He also talks about a few SS guards who were more empathetic than others and would try and help the inmates in their limited capacity.

Essentially everyone is brainwashed to stereotype and fit each other in "boxes" that harm us more than they harm the person we try to stereotype. However, if you look closely, people aren't so black and white; no one is born bad, but they might be brainwashed in a manner that might get them to react adversely.

Even if someone does not agree with your ideologies and inclinations, it doesn't make them evil—it just makes them different. Respectfully agreeing to disagree with people who aren't the same as you might open your mind up to see different perspectives which broadens your scope of thinking.

Sometimes, it's okay to let life take over:

Despite being a prisoner himself, the doctor took on medical duties and was helping prisoners with Typhus recover. Dr. Frankl talks in detail about an incident, toward the end of the war, where he had narrowly gone through with a plan to escape. However, as he was about to escape an SS car arrived and persuaded a majority of the prisoners at the Auschwitz camp to relocate to another camp where they would be set free. The doctor felt that that plan to go might be futile since Germany was looking at an impending defeat at the time.

When the time came to select the prisoners who were to be taken to the new camp and eventually set free, Dr. Frankl was not chosen by the Chief Doctor of the camp. The doctor describes feeling frustrated and angry post this incident because he had been dreaming and plotting to be free for a long period of time. However, he soldiered on and eventually, post Germany's defeat, was released a while later.

A few weeks later he got to know that the folks that were taken to the other camp were burned to death by the SS so that there was limited evidence of German cruelty.

Sometimes, when things seem out of control and life seems to be pushing you in one direction, the only thing one can do is have faith. No matter how we plan and control our lives, things might seem to go out of hand and that is

completely natural. Having faith that we're on the right track and making the most of the situation at hand, rather than what we dreamed the situation to be, is a more rewarding exercise.

As Dr. Frankl puts it in his own words, "It did not really matter what we expected from life, but rather what life expected from us. We needed to stop asking about the meaning of life, and instead to think of ourselves as those who were being questioned by life—daily and hourly. Our answer must consist, not in talk and meditation, but in right action and in right conduct. Life ultimately means taking the responsibility to find the right answer to its problems and to fulfill the tasks which it constantly sets for each individual."

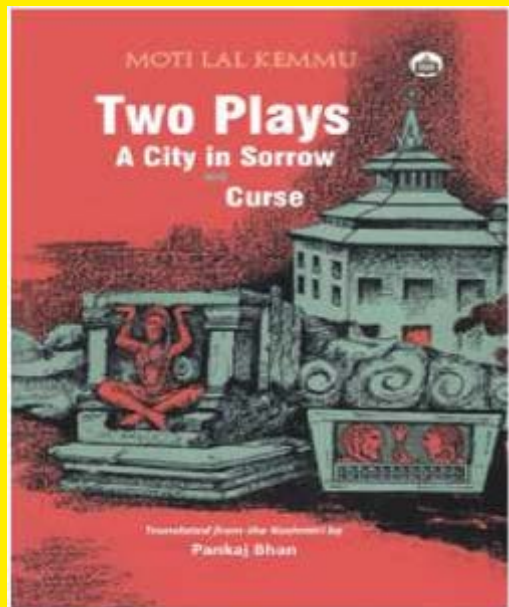
A little about me...

I'm a yogini who is completely enamored with the idea of experiencing different dimensions of life. I write on an odd range of topics: from spiritual awareness, meditation, and mental health to politics, poetry, travel, and comedy (including all the shades of genres in between). They call me a researcher in my day job.

I would love to read your thoughts and comments on what I write. You can contact me on Instagram at @thesanb (poetry and travel account) and Twitter at @thesabh

Moti Lal Kemmu's Works in English too!

Veteran Kashmiri writer and playwright Padma Shri Moti Lal Kemmu wrote a large number of plays and theatre-related works in Kashmiri and Hindi. Most of his writings are available in Hindi and many other Indian languages. Now for the first time two of his well-known plays have been published in English translation. The two plays 'Nagar Udaas' ('A City in Sorrow') and 'Shaap' ('Curse') have been published in a single volume titled 'Two Plays'. The plays have been translated by Pankaj Bhan, writer and Editor of 'Miraas', and have been published by Authors Press, New Delhi.





- B L SARAF



RESERVATION FOR PANDITS IN Legislative Assembly



The delimitation process of Assembly Constituencies, as envisaged by The J&K Reorganization Act, 2019 (Act) is underway. Delimitation Commission constituted under Section 3 of the Delimitation Act, 2002 is on the job. Need for delimitation of the constituencies arose because the number of seats in J&K legislative Assembly has been increased to 114 and there is a requirement to determine the number of seats to be kept reserved for Scheduled Castes and Scheduled. Section 60

of the Act has laid down Commission's terms of reference.

The delimitation process has generated hope among those sections of the state's society which feel neglected and political disempowered. Finding an opportunity to share space in State's legislative wing and be a part of the decision making process the displaced Pandits feel animated. They have approached the Commission with their case for having a statutory share carved out for them in the state assembly.

Social Aspect

Among the myriad ethno, cultural religious and other groups that exist in the melting pot called India, the place of numerically small but significant Kashmiri Pandit community stood out as being privileged. The community which down the ages has made immense contribution to overall social, political and religious life of our nation is facing existential threat today. Away from home they are fast losing their identity and, as a distinct race, is on the verge of extinction. How can KP identity survive as a distinctive and distinguished culture group is the moot point. Primarily, for this reason it should come within the ambit of United Nation's Declaration on Rights of Minorities, which General Assembly adopted recalling Resolutions 46/115 of 17.7.1991, 1992/16 of 21 Feb 1992 and 1992/4 of 20.7.1992 of Commission on Human Rights:

Art 1.1 Casts a duty on the state to protect the existence and the ethnic, cultural, religious, linguistic identity of minorities within their respective territories; and shall encourage conditions for promotion of that identity

Art 1.2 Calls upon the state to adopt appropriate legislative and other measures to achieve those ends

Art 1.3 Reserves a right for the person belonging to the minorities to participate in the decision making process at national and appropriate regional levels, where in they live.

It may be pertinent to recall that the National Commission for Minorities has expressed concern on the dwindling number of KPs. Former Chairperson of National Commission for Minorities, Tahir Mehmood, wrote to CM Farooq Abdullah, in 1999, inviting his attention to the miserable plight of the minorities in J&K state. He wrote "Our Hindu brethren are in minority in J&K. We owe them the sacred responsibility of all that is necessary to protect their lives, properties, human rights and civil liberties" (No CH/4/88 NCM dt 21/01/999)

Another Chairman NCM, Gayural Hassan Rizvi told media on 13th June, 2017 "If the definition of minorities has to be revisited it is my opinion that Kashmiri Pandits should be first people to be accorded minority status. When minorities in the entire country have that status, privileges and opportunities why should



Kashmiri Pandits, who are as minority in the state, be left out? It is something Parliament has to decide but I will definitely raise the matter in the appropriate forum."

Affirmative Action :

These references are made to assert right of the KPs to have a say in the decision making process of the state which, keeping their small number in view, may be possible only by initiating an affirmative action in their favor, by reservation of seats in the Assembly. Following should be a guide in the matter :

Sangha Reservation :

The Sikkim Legislative Assembly has one seat reserved for Buddhist Monks who live in Monasteries across Sikkim. This constituency is not bound by geographical boundaries but spreads across whole state. The Supreme Court has in RC Poudial and another versus UOI & others (1994 SCC Sup 1 324) upheld its constitutionality on the argument that though these Monasteries no doubt are religious in nature yet they form a separate section of society. The Court appreciated Sikkim's Sangha Assembly seat and characterized it as a perfect example of state's unique political process to protect minority rights.



Anglo Indians :

Art 331 of The Constitution of India reserved seats in the Lok Sabha and made provision for state assemblies to reserve seats for the Anglo-India Community. Rationale behind the reservation was that Anglo India community constituted a religious, social as well as a linguistic minority, and being numerically small community interspersed all over India it was not possible for them to get represented in a general election. KPs are similarly situated, so the logic behind Anglo Indian reservation fully applies to their case. True, this reservation has lapsed in 2020 but the logic behind it remains intact. It got lapsed because only 296 Anglo Indians remain in the country.

Basic Feature of the Constitution :

In *Indira Gandhi versus Raj Narain* (AIR 1975 SC 2299) Supreme Court added following to the list of Basic Features law laid down in *Keshvanand Bharti's case* (AIR 1973 SC 1461) "Democracy which means free and fair election." In *UOI V/S Association of Democratic Reforms* (2002) SCC 294 Apex Court held "Democratic Republic is a part of basic structure of the constitution. For this free and fair periodical elections based on adult franchise are must." In

People's Union for Civil liberties case (2013 (6) Supreme 673) Supreme Court observed that the decision taken by a voter either to vote or not is his right of expression under Art 19 (1) a of the Constitution. It said "the voters participation in the election is indeed the participation in democracy itself. Non participation causes frustration and disinterest, which is not a healthy sign of a growing democracy."

KPs right to vote is adversely affected for not having a proper vehicle of representation in the Assembly. The candidate who stands up in the constituency, where the exile Pandit once lived, is not known to him nor does the candidate bother to make himself known to the displaced voter, leave alone enquiring about his problems and concerns which the displaced Pandit would want the candidate to raise in the Assembly. In this situation where there is none to represent him the exile's right to vote gets effectively scuttled. Once a bulk of voters is excluded from participating in the voting process it no longer remains a participatory democracy.

Article 2.3 of UN Declaration on Rights of Minorities reserves a right for minorities to participate in decision making process at national and regional levels, where they live. The right can only be exercised if there is a proper forum available to them. For the KPs, Legislative Assembly could be the forum to feel politically empowered.

Remember, the Delimitation Commission is hemmed in by the constraints of law. It may not be able to address this demand of the KPs. It requires amendments to the Constitution and other law. Nonetheless, the commission can take note of the demand and make a necessary recommendation to the quarters concerned. If clause A could be added to Section 36 of now repealed JK Representation of Peoples Act to have polling booths away from the jurisdiction of an assembly constituency to facilitate a displaced person to cast vote, similarly a constituency could be carved out for them to ensure their representation in the Assembly. Strength of PM Modi's political and administrative will gives hope to the displaced Pandits.

Former Principal District & Sessions Judge

MARTYRS OF JIHAD IN KASHMIR

March List of Martyrs

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.

Sr. No	Name	LOCATION	KILLING DATE
01	Sh. A. Kumar Ganjoo	Sathu Barbershah Srinagar	3.04.1987
02	Sh. P N Handoo	Srinagar	01.04.1990
03	Sh. Prem Nath Tickoo	---	05.04.1990
04	Sh. K.K.Koul	Srinagar	05.04.1990
05	Sh. Radha Krishan	Karan Nagar, Srinagar	05.04.1990
06	Sh. Prem Nath Koul	Kil, Pulwama	05.04.1990
07	Sh. Ashok Kumar	---	06.04.1990
08	Sh. H.L.Khera	Srinagar	06.04.1990
09	Sh. Rameesh Peer	Vichar Naag, Srinagar	06.04.1990
10	Sh. Kari Lal	---	09.04.1990
11	Sh. Heera Lal Khar	Kak Mohalla, Srinagar	30.04.1990
12	Sh. Makhan Lal Wanganoo	Srinagar	10.04.1990
13	Sh. Dina Nath	-	13.04.1990
14	Smt. Sarla Bhat	Srinagar	19.04.1990
15	Sh. Makhan Lal	Kani Kadal, Srinagar	21.04.1990
16	Sh. Sushil Kr Kotru	Rainawari, Srinagar	22.04.1990
17	Sh. Joginder Malhotra	Safakadal, Srinagar	22.04.1990
18	Sh. Ravinder Kr. Pandit	Mattan, Anantnag	24.04.1990
19	Sh. Narender Nath	...	24.04.1990
20	Sh. Niranjan Nath	24.04.1990
21	Sh. Bansi Lal Sapru	24.04.1990
22	Sh. Kashi Ram	25.04.1990
23	Sh. Sarup Sampath	Zakura Budgam	25.04.1990
24	Sh. Surender Khar	Mattan, Anantnag	25.04.1990

Lockchaar - Kids Special

THE STORY OF KASHMIR

Myths are wonderful ancient stories often involving Gods, Goddesses and of course Demons. In India, mythology books are known as Purans (Puran means old). There are many Purans, written at different times. One such is the "**Nilmata Puran**" which was probably written between the 6th and 7th century AD. In the Nilmat Puran there are many beautiful myths about Kashmir. It's worth mentioning that the Nilmat Puran is not only a mythological manuscript but also a valuable source of the ancient history of Kashmir.

The Kashmir valley is surrounded by high mountains. In the ice age all the mountains and the entire valley were covered by ice. At the end of the Ice Age as the ice started to melt, a huge lake was created in the valley. The lake was called "**Satisar**".



One day, King Nilanag found an infant on the banks of Satisar. Finding nobody around to claim the baby, the kind and noble king decided to adopt and raise the child. Since, the baby was found near water, he was named - **Jalodbhava**, which means "the one risen from water".



The Naga kingdom was spread along the banks of Satisar Lake. It was ruled by the great Naga king - "**Nilanag**". He was the son of the great **Rishi Kashyap**. The Naga kings were worshipers of snakes (Naga means snake).



Jalodbhava was raised by King Nilanag with love and affection. He grew up to be a very learned person and started meditating in the Himalayas. Lord Brahma (the creator of the universe) was very pleased with the devotion and decided to grant him a boon. Jalodbhava asked for **undefeatable powers in water**, which Lord Brahma granted him.

The thought of being undefeatable in water corrupted the mind of Jalodbhava. He became cruel and wicked and **started destroying all living things around Satisar**. No one could defeat him. Aghast and distraught at the behavior of Jalodbhava, the people of the region approached King Nilanag. When the noble king expressed his inability to control Jalodbhava, they advised him to approach his father - the great Rishi Kashyap. King Nilanag visited his father and asked for help. Rishi Kashyap assured him of his support.



Rishi Kashyap approached the devtas (Gods) for help in defeating Jalodbhava. Based on his request, the devtas assured King Nilanag of support.

A **fierce battle took place between the devtas and Jalodbhava** but Jalodbhava remained undefeated. As long as he was inside Satisar Lord Brahma's boon protected him.



Rishi Kashyap realized this. He took a big plough and **broke one of the mountains** surrounding Satisar. The water of the lake began pouring out from the gap and soon all the water of Satisar drained out. As soon as the water started emptying the powers of Jalodbhava also started waning. He was no longer any match for the powerful Devtas and was defeated soon after.



With all the water from the lake having drained out, the place became a beautiful valley surrounded by the magnificent Himalayas. The Nagas named the valley "**Kashyapmaar**" after the great sage Kashyap. Later "Kashyapmaar" became "Kashmir."

Still some waters remained in deep pockets of the valley. These became lakes in Kashmir. **Dal-Lake** is one such remnant of Satisar lake.



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AIKS Matrimonial Service



Seeking Suitable Alliance for our Son, Ht- 5'.10", Born on 20/12/1991 At New Delhi. the Boy has done five years post high school education in Advanced finance/accounting and hospitality/hotel management. Presently Looking after well-established family business of well to do family settled in Canada (toronto) for over 25 years.

Interested may contact kaul123@hotmail.com or WhatsApp +14168719147



Seeking A Suitable Alliance for our Son Born 9th September, 1988 At 9.25 pm in Srinagar, Ht- 182 Cms. B-tech in Computer Sciences from Punjab Technical Univ. Presently working as Sr.executive in Reputed it Co.at Gurugram. Interested May Contact Mob 9877436582.



Seeking suitable alliance for my son, Name: (Optional), Date of birth : 11th August, 1991, Time : 5.31PM (Day Time), Place of Birth: Jammu, Height: 188cm, Qualification: B.Tech (Karnataka) & M.S in : Computer science-Artificial Intelligence (UCD Dublin Ireland), Job Description : Software engineer in a reputed MNC IT (at Dublin), Permanent add (valley): Rainawari, later at Shivpura, Srinagar, Present add: Bohri Jammu, Email: ramesh_tamiri@rediffmail.com, Mobile no.: 9419309913, Any other relevant information like Manglik, Divorce etc: No, Father's Name: Dr. Ramesh Tamiri (Sadhu), Res. Phone no: 01912554428



Seeking suitable match preferably with Finance background / Banker / CA for our elder son DOB...05011993, TOB...1135hrs, POB...New Delhi, B.E (Chemical) BITS, PILANI. EMPLOYED with GOI, Dept. Of Science in Technology (BARC) Mumbai, Non Transferable Job. Interested may please respond on coach4lifet2@gmail.com, 9910076101



Suitable alliance invited for our son born on 8th April, 1989, 1110 hours, 5 feet 10 inch tall, at Anantnag Kashmir. The boy is B tech Mechanical with MS applied mechanics from Ecole central's, DeNantes, France and is presently working as senior business Analyst, Sopra Steria India at Noida (UP). Interested may please call for tekni and biodata from WhatsApp number 9419765031, 7051961209.



Looking for alliance for our son born in New Delhi on 1st Sept 1989. Height 186 cm. He is a Computer Engineering from India and M.B.A from U.S.A. Presently working as Senior Consultant with IT company based in New York, USA. The girl should be Masters/MBA from USA and working in USA on her work visa. Parents based in Dubai. Interested please contact on mob no +971506196474, EMAIL deep190058@gmail.com.



Looking Suitable Match for my Son, Born on 22.10.1992, 13.52 Hrs at Jammu, Height 5'11". Done B.E from Mysore and MS from USA. Working as Software Developer in USA on H1B Visa interested may contact raina50@gmail.com, Mobile 9419191462, 9419114335.

Suitable Alliance for our daughter Born 22 August 1993, Height: 168 Cms. Bachelor's in Architecture from I.P University Delhi, working with an MNC at Bangalore. Please send Tekni and kulawali at Email: dhruva62@gmail.com OR Mob. No: 9868901676 & 8383032306.



Seeking Suitable Alliance for our daughter Born on 04.09.1984 in Delhi, HT 165 Cms. Economics Honours Graduate from Delhi University and MBA (Finance and HR) from reputed institute Delhi. Working in Govt. of India Institution at Manesar, Gurugram as consultant in Human Resources Development Deptt. With good Annual Package. Interested may please send Kulawali and Tekni at Email:- arunraina50@gmail.com OR WhatsApp at 9873787189.



Parents seeking marriage proposal for their daughter. Our daughter is a physician and is based in the US. She is a US citizen. We are looking for a suitable professional Kashmiri Pandit match. Our daughter is talented, humble, and has been raised in Kashmiri and Indian culture at home. She is willing to relocate to India or other countries for the right match. Date of birth October 12, 1982 at 1:30 am, in Milwaukee, Wisconsin, USA. A recent photograph would be very helpful. Please correspond with a brief writeup of the family and a tekni to: kkher50@msn.com. WhatsApp: +1 202-765-5444.



We are looking for a MEDICO Match with MD/MS for our Daughter who has done MBBS from RGUHS, Bangalore presently working as MO in a Private Hospital in Delhi and also preparing for MD, born on 30th March 1991, 17:37 at Udhampur. Interested may contact with Tekni and Biodata on 94191-30214, 94191-13288.



Wanted a suitable alliance for my legally separated daughter born 22.04.1986 at Srinagar , time of birth 10.25 hrs ,height 173 cms who has perused BE(CSE) from MIET college Jammu and M.Tech(IT) from KSOU Mysore.She is working as an Executive in a Govt of India Enterprise and presently posted at Jammu. Her job is transferable to any part in India. Her earlier marriage lasted for a brief duration only . Merely Lagan dosha. Interested may kindly send the tekni and kulawali per return mail to R.K.Raina on email id rkrjgk@gmail.com or can whatsapp the details to 9419264309.



Seeking Alliance for Our Daughter born 2/1/1991 at Jammu, B.Tech (IT) M. Tech (computer Science) Presently Working as Assistant Professor In Engineering College (NCR). Previously Worked At MNC Cognizant Pune. Interested May please send Tekni / Kulwali on Mob/What's App- 9419209499



We are looking for MEDICO MATCH with MD/MS/DN working in DELHI –NCR match for our Daughter, beautiful & tall , Born-June 87 / Ht.- 167 Cm qualified as MD in Obs. & Gynae. & Specialization in IVF & working as IVF Consultant with Hospital in GURGAON. Interested may please contact on e-mail at: bergen.kaulsk@gmail.com Mob. +91 9873452557/9414012557.

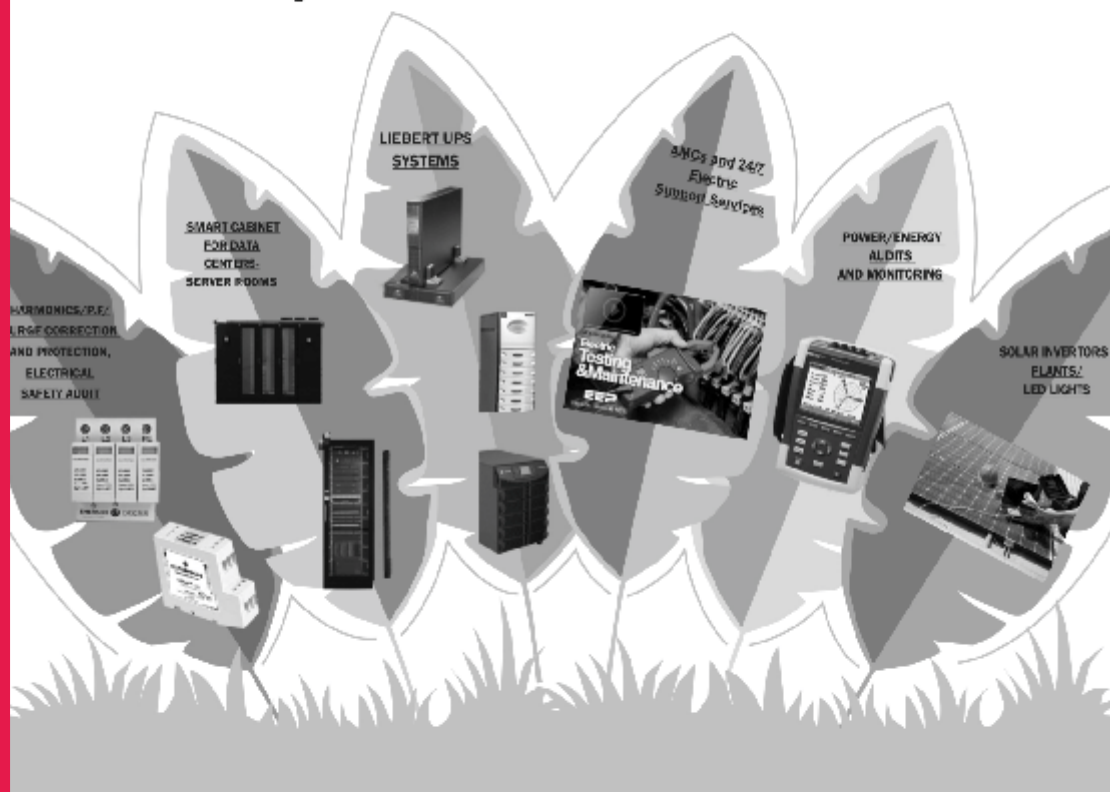


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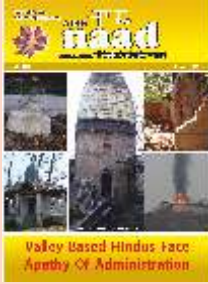
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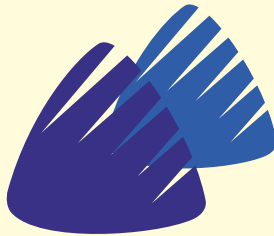
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