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Jagmohan

A Heartfelt Adieu

श्रद्धांजली

नैनं क्षिप्रं न्नि शस्त्राणि नैनं दहति पावकः।
न नैनं श्लोक्वन्त्यायो न शोषयति मास्रः॥

*Weapons do not cleave the soul, fire does not burn it,
waters do not wet it, and wind does not dry it.*



Our beloved mother
Smt. Bimla Kaul (nee Sheila Zaroo)

Wife of Late Shri Kishen Lal Kaul , Resident of Draibyar, Habba Kadal (Srinagar) departed for Eternal Peace and Divinity on 26 April 2021 at Noida. She was a women of keen intelligence and effortless integrity. Her life is a beautiful tapestry of Love, Devotion and Dedication. She loved all her children, her grandchildren and her Great Grandchildren with great integrity.

We can never forget your immense sacrifice and love for all of us.

We will always Love you Mummy.

Fondly Remembered by

CA Dalip K Kaul & Sunita Kaul (Son & Daughter in Law), Renu Dhar (Daughter)

Grandchildren

CA Sakshi Kaul Dhar & Kandarp Razdan

Neha Gupta Kaul & Sidhant Kaul

Sameeksha & Siddharth Peer

Great Grand Children

Deetya, Khyat, Leysha, Siddhiksha

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THIS MONTH'S COVER

This month's cover page is dedicated to Late Jagmohan the Former Governor of Jammu & Kashmir

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Able Administrator – Jagmohan

Dear Readers,

On 3rd May, Kashmiri Pandit community lost one of its well-wishers, a true patriot, a genius of his times and an able administrator, Sh. Jagmohan. The two-time Governor of J&K State was instrumental in providing relief and succour to the community when they needed it the most. Sardar Patel envisaged that bureaucrats would be the steel frame of governance in India through which administration can be done which would provide good governance at the doorstep of common citizen. It was this under laying principle which Jagmohan followed throughout his life. He not only maintained the sanctity of the basic framework of constitution but also set high benchmarks throughout his life, which no other bureaucrat/politician during his lifetime could match.

Saving Kashmir From Becoming Islamic Republic

19th Jan 1990 is one of the darkest days of independent India and it was Jagmohan who was reinstated as Governor of the state, a day before. He immediately flew to Srinagar but could not land due to inclement weather. Jagmohan was grounded in Raj Bhawan at Jammu while Kashmir valley was taken over by anti-national elements, and the

administration, and police or whatever was left of it, had meekly surrendered to them. Landlines were the only source of communication, which was also snapped by the saboteurs, the telephone lines of the Raj Bhawan were also disrupted. Though lines got restored but not before the damage had been done.

On 19th Jan Jagmohan landed in Srinagar all by himself and was as unsafe as the minority Kashmiri Pandits. Information started trickling in about the worsening situation from the reliable sources. Jagmohan was neither surprised nor did he panic. He immediately got his act together to save the lives of the people and prevent any large-scale rioting. Captain S K Tikoo who was witness to the ground situation says, "Jagmohan learnt that many Kashmiri Muslim youths in connivance of JKLF and Jammata-e-Islami have a sinister plan of declaring Kashmir and regions of Jammu as part of Pakistan on 26th January, the Republic Day of India. Special martial drills were conducted in downtown area, especially at Iddgah, Devi Angan (Hari Parvat) and at many localities in Srinagar. Local populace was alarmed but silent and the minority Hindus in these areas were terrified." Few sources took the pictures of these drills and managed to send them across to the

Kashmiri Muslim youths in connivance of JKLF and Jammata-e-Islami have a sinister plan of declaring Kashmir and regions of Jammu as part of Pakistan on 26th January, the Republic Day of India.

Governor. The plan of the terrorists was as follows:

1. Take a huge victory procession of thousands of so called mujahids in green uniform, wielding AK-47, shouting anti-India and pro-Pakistan slogans through the interiors of Srinagar.
2. The victory march was to start early morning and was to cover Srinagar city in just over two hours and then take over Doordarshan Kashmir, and Radio Kashmir Station by 10 am.
3. Declare Tourist Reception Centre as the new Civil Secretariat of Islamic State of Jammu Kashmir.

All this was planned for 26th January when India would be celebrating its Republic Day. To thwart this plan Jagmohan consulted the officials in police and bureaucracy, but to his surprise none of them were able to provide any solution to the issue. The rogue elements did not realise that Jagmohan was made of different metal and was not spineless. Without wasting any time, he immediately made a counter plan, which he kept to himself. Few days before the D-day he summoned few of the brave police officers whom he knew could salvage the situation and neutralise any such catastrophe.

Jagmohan had a plan and that was to conduct a counter march on 26th January through the streets of Srinagar. This march was to be conducted by local Jammu & Kashmir Police and instructions were issued that no army contingent would take part in this exercise. The police contingent would have a silent police band accompanying them throughout the interiors of Srinagar city. The march was slated to begin at 7.30 am. To get his plan executed he recalled Jaswant Singh IPS, who was posted in Jammu and had earlier been SSP Srinagar. The selected police officers had full faith in Jaswant Singh who was man of action and was trusted by the dare devil officers and was called back to Srinagar same day.

On the D-Day the counter strategy

worked. Three thousand JKP personnel in columns of three marched through the streets of Srinagar celebrating the Republic Day as never before. The orders were clear that anyone trying to create hurdles, disruption in the march should be shot at sight. This was the first time in the history of Srinagar when police marched in the interiors of city and that too in cold January day. Bullies that they were 'well trained' JKLF terrorists hid themselves in rat holes and Kashmir continues to wave Tricolour.

This master stroke of Jagmohan who, within days of his appointment, took the wind out of their sails and made the terrorists and their sponsors in Pakistan eat a crow. In this way he saved the national honour.

Town Planner and Administrative Reformer

Jagmohan has bequeathed a wonderful legacy wherever he worked. Be it as LG of Delhi where he created biodiversity parks or initiatives in DDA which continue to leave an enduring impression. In Jammu & Kashmir under his guidance Shri Mata Vaishno Devi Shrine Board was constituted which is the finest example of religious tourism in the country and one of the transparent boards which has propelled the Jammu division into religious tourism. His popularity rose during the stint of Governor's rule in J&K, when Dr Farooq Abdullah was reinstated as CM, he while addressing the press said, "If elections are held Jagmohan ji would win hands down", such was his popularity among common people that they considered him the messiah of people.

The debt to his services cannot be paid. We bow to this great nation builder. Nation shall always remember his contribution and we sum up his work in the words of Henry Wadsworth Longfellow,

"Lives of great men all remind us, we can make our lives sublime, and, departing, leave behind us, footprints on the sands of time."

मनील रैना रायचक



COVID Wave II is a Disaster of Immense Proportions

By January 2021, India had come to believe that the worst of Covid pandemic was behind us. With falling numbers of positive cases and drastically reduced fatalities, many make-shift facilities opened by the government/social organizations to take care of the deluge of patients during the first wave, were closed. With the daily positive cases going as low as 9000/day, it was taken for granted that the worst was behind us. Normal economic activity and pre-pandemic routine gradually returned. The large work force that had deserted the big cities at the time of first lock down, started coming back to these cities, heralding a return to normalcy. All this led to a sense of complacency among people at all levels and display of casual attitude towards taking even the

elementary precautions against the covid variant that was mutating all this while. Whether it was allowing the conduct of Kumbh mela, election in five states, opening malls, metro trains, resumption of marriage functions, the fact is that neither at the government level nor at individual level, did anyone visualize that the second wave of covid will ever hit India, leave alone hitting us so hard. For almost a fortnight now, the new positive cases have been over 3.5 lakhs; at times touching even 4 lakhs too. Similarly, the fatality rate has gone beyond 4000, as I write this. This resulted in the health care system literally giving way under the weight of huge rise in covid-positive numbers turning serious quickly and increasing fatalities. Everything appeared in short supply; Hospitals, beds, ICUs, Oxygen, oxygen cylinders, oxygen-concentrators, tankers to move oxygen from one place to another, trucks to carry these, life-saving medicines, etc., etc. There was utter chaos in front of hospitals, health care centres, cremation grounds, burial sites, etc.

Our beleaguered community was also hit hard. However, it was heartening to see some of our people, institutions, associations, sabhas and organizations taking on themselves the extraordinary task of rendering succor to our needy community members in this hour of crisis. Working day and night, often with little resources, they

rose to the occasion. They are doing everything that is humanly possible in this unprecedented situation. Similarly, there are Sabhas/ Associations/ Institutions/Organizations, here and abroad, who have joined hands to provide medical/ financial assistance to the beleaguered community by rushing such assistance to India from their respective countries in as short a time as possible.

Jagmohan Departs

AIKS learnt with deep regret the passing away of Sh. Jagmohan ji in the early hours of May 4, 2021. Despite tendering many important assignments in his eventful life, Sh. Jagmohan will always remain synonymous with Kashmir.

He was appointed Governor of erstwhile J & K state on April 2, 1984, when the internecine strife in the ruling National Conference, post Sheikh Abdullah's death, had impacted the state very adversely. During the President's rule in the State, which was imposed on March 7, 1986, Sh. Jagmohan worked tirelessly to tone-up the State's ruptured administration which earned him great accolades from the local population.

Later, he was again appointed Governor of the State on January 18, 1990, when Farooq Abdullah's administration had all but disappeared and he had resigned. Despite arriving very late on the scene, Jagmohan wasted no time to stem the rot created by subverted administration, breakdown of law and order and Pakistan-sponsored JKLF literally calling the shots in the whole Valley. However, his tough handling of the situation did not go down well with the power elite in Delhi. Jagmohan has described in detail his struggle against such forces in Delhi who

constantly stymied his efforts in Kashmir, in his magnum opus, *My Frozen Turbulence in Kashmir*. Taking a cue from Pakistan and working under the influence of anti-national elements who exercised great deal of influence on the V P Singh government, Jagmohan was removed from his post.

Kashmiri Pandits, the biggest sufferers of the Jihadi violence let loose by Jammu Kashmir Liberation Front (JKLF) on them, have always felt that had Jagmohan been persisted with in the State, the situation, perhaps, would not have reached the proportions that it did in the coming two decades.

Later, to justify violence, let loose against non-Muslims of the State, many myths were floated by the separatists in Kashmir, ISI in Pakistan and jihadi supporters in Delhi with the sole purpose of turning Jagmohan into fall-guy. Many gullible Indians too fell for this propaganda.

It may be mentioned that Jagmohan had been appointed as the Lt Governor of Delhi by Congress Government, Governor of J&K by Rajiv Gandhi, and V P Singh Governments respectively, and a cabinet minister by the Congress as well as by NDA Governments, not because of his political connections but because of his abilities, integrity, and high sense of duty towards his country.

Jagmohan was among the ablest administrators of post-independent India, a man of exceptional commitment to national cause and a far-sighted patriot, whose work has not yet been evaluated, leave alone appreciated.

I pay my humble tributes to this great son of India.

- Col. Tej K. Tikoo

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General Secretary's Column

RO Postpones Election Day for the Post of President AIKS Indefinitely

Returning Officer Dr. Roop Krishen Bhat, for the election of the President AIKS, term 2021-2024, has postponed the Election Day indefinitely. Taking a call on the subject on 7th May 2021, due to the prevailing situation caused by the rampaging COVID Pandemic in the entire nation and particularly in Delhi-NCR, resulting in the shutdown of all the regular activity. Moreover, the community in exile has been hit hard by the Pandemic, resulting in the death of many of our kith and kin, with many more under intensive care, fighting for sheer survival, the RO felt that the situation necessitated immediate decision in this regard. Under the circumstances, RO thought it unwise to expose voters/ AIKS Staff, etc., to any unwarranted risk.

Keeping all these reasons in consideration, the AIKS Presidential Election-2021-24, which was due to take place on 15th May 2021, the RO has postponed the voting process indefinitely. The new schedule/date, RO shall announce at an appropriate time.

AIKS Pays Rich Tributes to Sh. Jagmohan Ji

AIKS expresses deep regret for the passing away of Sh. Jagmohan Ji in the early hours of May 4, 2021.

In a condolence meeting (virtually), President Col. Tej Tikoo paid rich tributes to the departed soul. Recalling, Sh. Jagmohan, despite having tendered many important assignments in his eventful life, is synonymous with Kashmir.

Sh. Jagmohan was appointed Governor of erstwhile J & K state on April 2, 1984, when the internecine strife in the ruling National Conference, post-Sheikh Abdullah's death, had impacted the state very adversely. During the President's rule in the State, which was imposed on March 7, 1986, Jagmohan worked tirelessly to tone up the State's administration which earned him great accolades from the local population.

Later, he was again appointed the Governor of the State on January 18, 1990, when Farooq Abdullah's administration had all but disappeared and he had resigned. Jagmohan wasted no time to stem the rot created by subverted administration, breakdown

of law and order and Pakistan-sponsored JKLF calling the shots in the whole Valley.

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Jagmohan was among the ablest administrators of post-independent India, a man of exceptional commitment to the national cause and a far-sighted patriot, whose work has not yet been evaluated, leave alone appreciated.

All India Kashmiri Samaj expresses its heartfelt condolences on his demise and prays to the almighty to grant Sadagati to the departed soul. We salute this outstanding son of India.

AIKS Extending Hand to Needy Families

In a web meeting, the relief committee of AIKS decided to extend monthly assistance to the families already on the assistance list of AIKS. This was also decided to identify more case and help the needy families, with our meagre financial resources. The members expressed sorrow for those community members, left helpless due to COVID casualties.

President AIKS Appeals to the Community Volunteers, Associations/ Institutions/ Organisations

Ever since the COVID Pandemic's Wave II hit India and our beleaguered community hard, some people, institutions, associations, sabhas and

organizations have taken on themselves the extraordinary task of rendering succor to many of our community members whose pain and sorrow is beyond words.

From organizing medical supplies, providing logistics, distributing corona kits, tracing, and providing hospitals/ ICU beds, making available the elusive oxygen cylinders, connecting doctors to patients; they are doing everything humanly possible in this unprecedented crisis. And all this under the constant threat that they too can be the next victims of the curse that is the Wuhan virus.

There are Sabhas/ Associations/ Institutions/Organizations, here and abroad, who have joined hands to provide medical/ financial assistance to the beleaguered community by rushing such assistance to India from their respective countries in as short a time as possible. There are globally connected doctors of our community who have provided medical advice to numerous patients, both at the individual as also at the community level, and both physically as also virtually. Such advice from specialist people has helped calm many wrought nerves.

All these people, rendering a yeoman's service to the displaced community in distress, are special children of Sharika Mata. They are our future, the future of India and the torchbearers of the post-Covid world.

They are all our heroes.

Maharaj K Pajan

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- Dr. Ramesh Tamiri



Jagmohan was a Visionary



Jagmohan believed that Indian policy in handling Kashmir was informed by 'spirit of Munich' and its political and administrative ethos was terrorism conducive and not terrorism repelling.

Jagmohan Malhotra (1927-2021), former Governor J&K, passed away in New Delhi on 3rd May 2021. The nation remembers Jagmohan for the work he did in retrieving Kashmir at a time when it seemed it was lost. His consistent efforts to build national sensitivity on Kashmir made him a national hero.

Superb Administrator

Jagmohan's work as a great administrator has been overshadowed by his strong concern to deal firmly with terrorism in Kashmir. Jagmohan succeeded as an administrator because of two qualities. One, he took his work as a personal mission and secondly, he tackled situations by cutting through official red tape.

Visionary

Jagmohan held a civilisational view of India—an India that was modern but firmly rooted in civilisational continuity. He was sensitive to religio-civilisational significance of Vaishno Devi Shrine pilgrimage. Like holy Amarnath Yatra Vaishno Devi pilgrimage too has a pan-India dimension. The two yatras not only give spiritual solace to the devotees but also unite India. Formation of the Vaishno Devi Shrine Board by Jagmohan has not only improved facilities for the pilgrims but also generated huge revenues to create employment and establish a University.

Kashmir

First tenure

Seeds for what unfolded in 1989-90 as large-scale terrorism had been sown in 1981-82 soon after Afghanistan became the hotspot in the war between erstwhile Soviet Union and US-Pakistan-Saudi Arabia combine. Diversion of Afghan pipeline to Kashmir began in early 1980s and by spring of 1983 it was well-known that Kashmiri youth in hundreds were being sent across to training camps in Pakistan. Jamaat-e-Islami was a key element in the new subversive campaign. What role the State Govt. headed by National Conference played, either in allowing it or in dealing with subversive elements, has remained under wraps and needs investigation.

In an interview to late Girilal Jain in 1984 Prime Minister Indira Gandhi minced no words in saying that her army commanders were complaining that their sources were drying up on the borders. Though she did not indict Dr. Farooq Abdullah directly yet she blamed his 'incompetency' for deterioration of the situation. It was to deal with this situation that Mrs. Indira Gandhi decided to send Jagmohan as new Governor to the state.

Given the serious situation in the state in any case National Conference Govt. had to go. PM Indira Gandhi had two clear choices. One, to deal national security problem as a national security problem, overriding her party interest. This would mean dismissal of Dr. Farooq Abdullah ministry and putting the state under Governor's rule for a few years to revamp the administration and deal with subversive threats directly. Second option was to treat the national security problem as a party problem to gain political power through backdoor. She went for the second option. For this country had to pay a heavy price.

Jagmohan had suggested the first option. He is on record saying, "my recommendations to the President on July 2, 1984, to impose Governor's Rule and to use the period for building a healthy institutional framework and for nipping subversion and terrorism in the bud were ignored by the central leadership." (Reshaping Kashmir policy, p.17, Shaping India's New Destiny)

During his brief rule in 1986 Governor Jagmohan took measures mostly on the

developmental front. For the first time recruitment to J&K Bank was fair. So was Regional Engineering College selection process. Kashmiri Hindus who had faced institutionalised discrimination felt relieved over fair selection. Agriculture graduates who had been unemployed for many years were recruited. Roads got a new look. Grievance cell set up Governor's Office ensured speedy disposals. Every section of population felt happy.

Second Tenure

This time Governor Jagmohan was in an unenviable position. It were terrorists who were calling the shots. The local administration had turned defunct. Leaders, cadres and sympathisers of mainstream regional and national parties were giving ads. In local dailies that they had nothing to do with their parent parties just to save their lives. There were open calls to indoctrinated Kashmiri youth to go across for training in subversion. Security forces and police had become bystanders. People feared for their lives if they associated with the administration.

It was this challenge Jagmohan had to counter when he took over the reins on 19 January 1990. He had three tasks to perform. One, to revamp the administration to make it effective. Two, to deal firmly with the terrorism. Three, to ensure security to Kashmiri Hindus who faced spectre of ethnic cleansing.

Jagmohan's task was difficult. Neither Prime Minister VP Singh nor his Home Minister Mufti Mohammad Syed were seriously interested in dealing with the grave situation in Kashmir. George Fernandes, a senior minister in VP Singh cabinet, was patronising elements close to National Conference and terrorist outfit JKLF. Congress was playing its own game to make the situation deteriorate further.

Security of Kashmiri Hindus

Since 1982 Kashmiri Hindus were being subjected to a campaign of vilification and hate by both National Conference as well as Jamaat-e-Islami with ethnic cleansing as the objective. Initially, there were sporadic killings since 1986 and later targeted killings after the summer of 1989. Targets were carefully chosen, and a situation created where Kashmiri Hindus were

at the mercy of terrorists. Neither the administration was in a position to protect Kashmiri Hindus nor did the Central Govt. had any contingency plan to ensure security to Kashmiri Hindus. It abandoned Kashmiri Hindus to their fate. This despite extensive coverage in national dailies since October 1989 that Kashmiri Hindus faced serious security threat and in the absence of measures by State Govt. had started leaving Kashmir. More than 20,000 Kashmiri Hindus had already left the valley before Jagmohan took over in January 1990.

VP Singh Govt. was quite casual in dealing with terrorism and protection of Kashmiri Pandit minority was no priority for it. In fact, some of the policy decisions of VP Singh Govt. between December 1989- February 1990, allegedly taken at the behest of HM Mufti Mohammad Syed, created a grave situation for the country and Kashmiri Hindus. These included release of 5 hardcore JKLF terrorists in exchange for Rubiya Syed, removal of BSF bunkers in Srinagar city, permission to over 2 Lakh people to go to Charar-e-Sharif and allowing huge processions of secessionists to go to UN Military Observer Office. These measures emboldened terrorists and people thought secession was around the corner. Saner elements in administration either maintained a low profile or bought peace with the secessionists. Initially, Jagmohan showed resentment over these disastrous decisions by staying in Jammu for some time but was persuaded to return to Srinagar after being assured that he will be allowed to deal with the situation as he deemed fit.

Selective killings of Kashmiri Hindus increased. So did the physical intimidation and threats. Kashmiri Hindus were convinced that Govt. at the centre or in the state was in no position to prevent their killings. Leaving the valley to protect their lives was considered the best option. Each family took the decision at its own level, depending upon the threat perception. They would have revolted had Govt. stopped them from leaving.

Dealing with Subversion

Jagmohan had clear idea about contours of subversion and tentacles of terrorism. He nursed no illusions that JKLF was any different from Hizbul Mujahideen or National Conference and Jamaat-e-Islami were politically divergent. He began focused operations against terrorists. Top JKLF leadership was targeted and the back of the organisation was broken within no time. Intelligence which had dried up started coming in. This helped in taking more ruthless measures against other terrorist groups and their sympathisers.

At the same time Jagmohan took a number of measures to revamp the administration, by weeding out subversive elements and dealing with over ground cells of terrorists. Semblance of administration returned. Radio Kashmir was energised to counter disinformation of subversives.


By early May 1990 Jagmohan's administration was in a clear position to take more decisive measures to eliminate terrorism. A lobby in Delhi and Srinagar began conspiring to remove him as Governor. George Fernandes was openly patronising anti-state elements to destabilise Governor. When nothing else was working a dirty campaign was started to paint

Jagmohan as 'anti-Muslim.' Finally, inept handling of the funeral procession of Mirwaiz Farooq by then ADGP was made an excuse to remove the Governor. Many years later VP Singh confessed to Hari Jaisingh, Editor of the Tribune, that somebody had to be made a scapegoat. This is how internal betrayal works in India.

Vision for Peace in Kashmir

Jagmohan believed that Indian policy in handling Kashmir was informed by 'spirit of Munich' and its political and administrative ethos was terrorism conducive and not terrorism repelling. To bring durable peace in Kashmir this had to change. ●

**The author contributes regularly on national and international affairs and is based in Jammu.*



Jagmohan took a number of measures to revamp the administration, by weeding out subversive elements and dealing with over ground cells of terrorists.



- Dr. K.N. Pandita

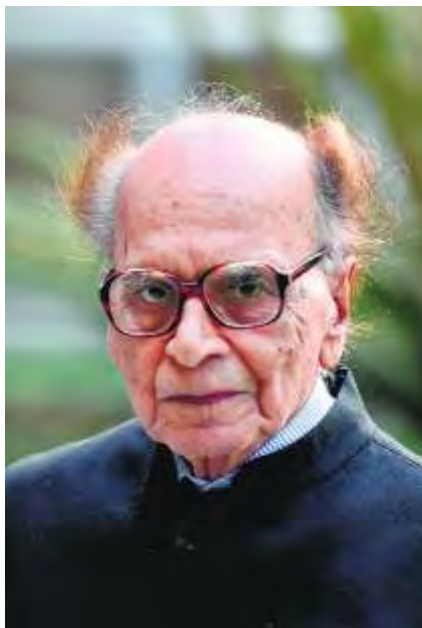


Governor Jagmohan's Letter to PM V P. Singh: That was Never Delivered

An Analysis

Shri Jagmohan has included the draft of a letter which he had written in his hand to be sent to Prime Minister V P Singh but which was never sent. (The text of this letter is to be found on page 471 of *My Frozen Turbulence*) In the endnote to the letter, Shri Jagmohan writes, "I scribbled this letter, late in the evening, in my hand and put it in my briefcase to get it typed the following day by my private secretary. But by the morning, the surging turbulence within me had frozen in my mind. The long walk around the Raj Bhavan garden strengthened the encasing around this turbulence. The cool, crisp and gentle breeze had done the trick. The letter was neither got typed nor posted."

It is not a longish letter, just three small but compact paragraphs. Jagmohan succinctly alludes to certain measure he had taken that gave his administration an upper hand at a crucial time when armed insurgency was climbing to its peak. He was regularly sending the reports of how his administration was establishing control



over the situation and elements that were working to frustrate the will of the executive.

After briefly expressing the course of events, Jagmohan bluntly writes to the PM that inducting George Fernandez as Kashmir Affairs Minister had created a piquant situation because how George began to move and handle the situation on the ground was done at his level without asking for coordination with the Governor's administration and policy. In the letter, Jagmohan has not described the strange ways of George Fernandez behaviour in Kashmir as Kashmir Affairs

Minister but tells the PM "if you think George Fernandez can perform this task better, I would be happy to step down at a few minutes' notice."

Concluding his letter Jagmohan writes to the PM: "I mean no offence to anyone. But I would not hesitate to say that the whirlpools of confusion and contradictions that are being created around me and the new fronts that are being opened for me to attend to and the thunderbolts of disinformation that are being

regularly hurled through cleverly planned stories and statements in the press would result in the total undoing of what has been done so far after so much of pain, labour and risk."

The preceding paragraph clearly explains why Jagmohan did not send the letter. He had invested enormous planning, risk and tactical initiative in meeting the grave situation that had arisen and was looking straight into his eyeball. His planning had begun to yield dividends and if he were allowed the freedom of operating according to his plan, the situation in Kashmir would have been arrested from slipping out of hands. He was confident that George Fernandez had no knowledge of the background of the Kashmir uprising nor did he understand the psyche of the Kashmirian leadership. Thus, if allowed to have his way, he would drag Kashmir to the abyss of destruction without the ability to control its downslide. Therefore, responding to his inner voice and the moral responsibility which his official position dictated, he changed his mind and instead of running away from the battlefield as Farooq Abdullah and his Congress coalitionists had done in January 1990, leaving the hapless Pandit minority to the mercy of the hungry wolves, he pursued his mission with reinforced will and determination.

In three preceding pages to the letter in question, Jagmohan has very vividly and pathetically detailed how the Centre was blind and clueless about the ground situation and instead was misguided by a clique with self-aggrandizement. In particular, VP Singh believed that Georges close friendship with Farooq Abdullah could help break the impasse in Kashmir.

Jagmohan has respect for PM VP Singh but he laments Singh's lack of in-depth understanding of the Kashmir issue and its ramifications. He also says that though Mufti Muhammad Sayeed, the then Home Minister, also did not like that Kashmir Affairs Minister was unavoidable to be appointed but perhaps other forces namely Rajiv Gandhi and Farooq Abdullah were at work. They were engaged in building an edifice of canards and falsehoods to support their policy.

Jagmohan writes that under Article 192 of the Constitution of J&K, the Governor of J&K, when Governor's rules are promulgated, is

completely free to run the administration of the State seeking guidance from none but the President of India. He is neither bound to seek the consent of the PM nor the HM in administering the State. As such the appointment of a Minister of Kashmir Affairs by the Cabinet without the consent or approval of the Governor of J&K (which indirectly meant from the President of India) was constitutionally, morally and administratively untenable.

There are clear hints in these pages which suggest that despite the constitutional flaw in the appointment of George as KA Minister, Governor Jagmohan, the epitome of power and authority in the State at the point of time was still prepared to cooperate and run the administration efficiently and effectively only if George Fernandez had not behaved in curious and in an undiplomatic manner only to appease Dr Farooq and some of his cronies.

Let us now examine how the unsolicited interference and illogical actions of George Fernandez, the newly appointed KA Minister, put a spike in the effective administration of Governor Jagmohan. What the Union government did was to create a parallel and overlapping organization that was "administratively unsound, legally unsustainable and morally indefensible. Was I needed only for the unpleasant task? Or did the Government have no clear perception of the reality, no idea about its direction or purpose?" writes Jagmohan (p 470).

Contrary to what was stated by the Prime Minister in the Parliament, George Fernandez set up a parallel organization. A whole-time Secretary of Kashmir Affairs, Bhaskar Ghosh, was appointed. Two joint secretaries, Syed Rizvi and B.R. Singh IAS Officers of J&K Cadres, were also appointed. B.R. Singh was believed to be close to Dr Farooq Abdullah. His unusual actions, taken at the behest of the chief minister, were the main causes of the resignation of R.S Chib, a well-meaning minister in Fargo's cabinet. George created a nucleus of his own in the higher services of the State through Ashok Jaitley, an IAS Officer in who he always evinced keen interest. When George was a minister in the Janata government, he had appointed Jaitely as his Special Assistant and now insisted on me

take him as Chief Secretary. But Mufti saved the situation.

The ISI of Pakistan and the local fundamentalists and the fanatics were not playing an ordinary game. They had undertaken a ruthless venture and they had almost succeeded. Their deep penetration into the organs of power structure before January 19, 1990, had given them a sense of confidence and also wherewithal to know who was doing what. The premature political process could do nothing but harm. It allowed the hardcore pro-Pakistan terrorist organizations like Hizbul Mujahidin to eliminate those who could be of real help at the later stage, when the public in general and those occupying the seats of power in the local police and other services, at the operational level in particular, were left in doubt about the complete ascendancy of the state ministration and Para-military forces.

Jagmohan writes, "How George Fernandez proceeded was still more damaging. He would frequently come to Srinagar without taking me

did not see the contradiction in what he was doing. On the one hand, he was working as a friend of Farooq Abdullah, on the other he was trying to cultivate those elements whose suspicions were aroused by the very mention of the name of Dr Farooq Abdullah. These elements entertained deep suspicions about the attitude of the Union Government towards Farooq Abdullah. They thought that he would somehow be brought back again as chief minister. Frequent talks about the revival of the State Assembly strengthened their suspicion.

This analysis makes a few things very clear to us. In 1990, when the VP Singh government was in the Centre, there was no clear Kashmir policy of the government nor was any minister aware of the nature and roots of armed insurgency in Kashmir. Cheap political leaders in New Delhi were indulging in cheap politicking of Kashmir issue and all that happened was the minister in charge of Kashmir issue was projecting his achievements which were not only zero in reality but false and

In three preceding pages to the letter in question, Jagmohan has very vividly and pathetically detailed how the Centre was blind and clueless about the ground situation and instead was misguided by a clique with self-aggrandizement.

in confidence, talk to a few persons on phone with the help of some BSF or CRP officials, seek interviews with un-responsive elements such as Dr A A Guru, advocate Mian Qoyyum and Jamaat-i-Islami's Abdul Ghani Bhat, and then go back to New Delhi and clam, through inspired press reports, the success of his mission in establishing contacts. His modus operandi not only resulted in misleading the public opinion at the national level about the nature and efficacy of the so-called political process but also made the pro-Pakistani terrorist organizations extra inquisitive about the persons whom George Fernandez spoke or met. It was his premature action and talk of having established contacts that, in part, was responsible for the assassinations of Mir Mustafa, former MLA and Mirwaiz Maulavi Farooq." (p 466)

One wonders how George behaved naively in matters of great seriousness at that time. He

fabricated. Whom were they deceiving?

This sordid state of affairs should clear the doubts in the minds of the Kashmir displaced Pandits that anybody cared for them or would care for them in future. The Union government has been treating Kashmir as nothing more and nothing less than a colony and a political platform from where they can build their constituencies.

Our future generations should read Jagmohan's monumental work *My Frozen Turbulence* as an eye-opener on the ground situation in Kashmir. After Kalhan Pandit's *Rajatarangini*, Jagmohan's book attains immortality for the Kashmiri Pandits. Those who read it between the lines will never ask the question of whether the Pandits will return to Wahhabized Kashmir? ●

The writer is former Director Central Asian Studies



- Dr. Etee Bahadur



Jagmohan

An Honest Administrator

Jagmohan Malhotra known by the mononym Jagmohan was a former bureaucrat and ex-Union Minister. Jagmohan Malhotra (henceforth Jagmohan) served twice as the Lieutenant Governor of Delhi (1980- 81 and 1982-84). Jagmohan was also the Lieutenant Governor of Goa 1981-82 and then the Governor of Jammu and Kashmir for two terms (1984-1989 and from January to May 1990)

A bureaucrat himself he hoped that the structure of the Civil Service in India which was once reputed to be among the best in the world be more 'open, dynamic and performance-oriented'. Bureaucrats, he stated, 'extend subtle help to the political executive to enable them to attain their political and personal ends, while the former are rewarded for help, albeit imperceptibly, with lucrative posts even after

retirement. This game of extending mutual benefits is at the root of various affiliations that have weakened and distorted the present system of governance in India by covering up cases of corruption' (<https://www.jstor.org/stable/23006284>)

Putting governance in a new mould was his idea fixing the 'Broken window syndrome' in governance literature: 'If a window is broken and left unrepaired, people walking by will conclude that no one is in charge. One unrepaired window is an invitation to break more windows and lawlessness spreads outward from buildings to streets and then to entire communities.'

Governance to him, meant harnessing all capabilities in its entirety, to solve the problems which faced the nation. Governance did not only mean harnessing administrative or managerial



capabilities to him. He believed that an honest administration could only be created by an honest mind.

Jagmohan is often seen making citations to the message of Swami Vivekananda and this becomes clearer in the Third Governance lecture Reforming Indian Governance delivered at the India International Centre on 12 May 2008, (<https://www.jstor.org/stable/23006284>) wherein he tapped on the imaginations of Vivekananda and the thinkers of his genre of mid nineteenth century America. On 15 August 1947, he wrote, 'India undoubtedly had a tryst with destiny, but by neglecting the cultural stream which Vivekananda had cut to regenerate the parched and cracking soil of pre-renaissance India, and whose significance for clean politics had been underlined by Mahatma Gandhi, she failed to give a beautiful and benign shape to this destiny. If India had continued with the renaissance impulse, she would have realised that the pivotal issue that confronted the nation was civilizational and cultural'. (What India and America have missed by not heeding to Vivekananda's message India International Centre Quarterly, Vol 40. No 1 Summer 2013, pp.25-28) To him a revolution meant a 'tornado which would sweep away everything before it-old values, attitudes, institutions and edifices', for a revolution would destroy more than it ever constructed.

Jagmohan authored several books. His book *My Frozen Turbulence in Kashmir* (1991) runs into several editions. He has in the book lamented on the tragic event of 1990. It seems

the traumatized community had no option but to leave their ancestral homes en masse and go into exile to unknown places, people and environs. National media considered it a sin to trace and publicize their sordid saga. The Press Note issued on March 7th by the state Government said, that, 'Jagmohan, Governor, J&K, has appealed to the members of the Pandit community not to leave the valley even temporarily...' Jagmohan also appealed to the members of the community who had migrated to Jammu temporarily to return to the valley. He even offered camps to set up temporary camps at Srinagar, Anantnag, Baramulla, and Kupwara for those who were to return from Jammu. (Jagmohan, *My Frozen Turbulence in Kashmir*, Chapter XIII Frightened Pigeons and Forsaken Community –Kashmiri Pandits. pp 438-476).

On issues of maximum autonomy or self-governance Jagmohan was always seen asking and demanding clear answers on pertinent questions. The fundamental issue he wrote in his opinion, 'was to make a distinction between an autonomy that leads to efficiency in administration, speed in development and fuller realization of a creative potential of a community, and an autonomy that leads to separation, subversion and secession and provides a fillip to the forces of parochialism and chauvinism' (<https://www.jstor.org/stable/41804083>) ●

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Cartoon Corner

- Anil Nakhasi





Extraordinary Work of JAGMOHAN



In the passing away of Shri Jagmohan India has lost a patriot, clear headed and far-sighted politico-administrative talent. His much maligned drive to address the congested and intricately laid Muslim residential area in old Delhi was used as ammunition against efforts at good governance by the infamous appeasement brigade of India. It was projected as an anti-minority action to woo the voters, who “were in danger of being annihilated by non-secular forces”. In reality the relocation of the

“affected” people benefited them by way of modern facilities and spacious plots of land. After the event Jagmohan visited Pakistan on some official business; and the then Pakistani chief executive General Zia called him over for learning the principles and nitty gritty of his relocation scheme with a view to applying the same to Pakistani conditions.

He took over twice as the Governor of J&K. In his second assignment, he was specially picked up by the VP Singh government, while Kashmir had already been enmeshed in the



terrorist web, with the belief that he would wave his magic wand and shoo away the anti-national elements, being conversant with the local goings on. He found, in his wisdom, the local politicians to be fishing in the troubled waters and deceiving Delhi by their glib tongue (like Farooq and Umar tried to dissuade / frighten Modi ji on the eve of the abrogation of Article 370). Sensing their intentions he in his wisdom dissolved the Assembly, which VP Singh could not understand and did not tolerate. Thereafter, Jagmohan devoted his time to address common man's problems, and commenced open darbar's to be held in order to get the feel of ground realities. People felt relieved and hopeful except those who were charged with inciting rebellion.

The greatest harm that has ever come to Kashmir and India has been perpetrated by the appeasement brigade. Militancy was raging in all its fury, and VP Singh allowed a delegation of Parliamentarians to visit (nay, disturb the efforts to quell insurgency) Srinagar: and up to this point of time about 50 Kashmiri Pandits had been the target of Islamic struggle. This illustrious delegation included Chowdhri Devi Lal (who kept calling himself as the deputy Prime Minister of India) and the scion of Nehru-Gandhi family Rajiv ji. They openly talked against Jagmohan ji, and did not utter a word about the genocide of Pandits. This cowardly stance encouraged the insurgents, who kept working against India; and Benazir Bhutto

built pressure for the removal of Jagmohan as Governor.

The very first document that he dispatched to Delhi was to rewarn (earlier the intelligence agencies also had done so) about the accumulation of arms, etc. that needed to be seized immediately. Centre slept over the matter: reasons for this policy paralysis need be dug out for the nation to know. However, its consequences have been fatal in losing our trained jawans in a war that never was fought with any country as such.

Politicians of India have their own compulsions: but a common man (with humble means) is very wise and alert, he needs leaders like Jagmohan to inspire them. This writer engaged a Bihari Hindu artisan (mazdoor, painter, mason in one) at his Gurgaon residence. This man had also worked as a painter in the Governor's house at Jammu, while living in Gujjar Nagar of the extended city. He was promised a hefty sum, if he obliged carrying an explosive device in the official truck that picked up paint material from the designated spot. This man did not oblige the anarchists. He could envisage the things while Delhi did not care to seize arms from the Valley. The soul of the nation salutes the silent warriors of the country like this Bihari brother, showing resistance to enticement and helping save our assets: men and material. ●

(The writer is Retired Professor, National Institute of Technology, Srinagar, J & K)



- Ashok Raina



SHREE JAGMOHAN

An Able Administrator and True Friend

I was at Washington DC when the news of passing away of a great visionary personality, an able administrator, savior of Kashmiri Pandit community and my true friend was broken to me by my son and this news shocked me to the core. I started feeling restless and felt deprived of one of the most precious things in my life. The death is inevitable but

Jammu and Kashmir was the savoir of Kashmiri Pandits and shall remain in our hearts forever as he was the only person who had understood the problem of Kashmir in right perspective and was a man with 'vision'. If he would have been allowed to continue as Governor of Jammu and Kashmir for at least for a year or so more, the Kashmir problem would have been sorted out to



actions of the person during his life time make an imprint on the minds of people that make people to remember him for times immemorial and Shri Jagmohan was such a marvelous personality whose departing has left his admirers in a state of shock.

Shri Jagmohan a former Governor of

a major extent but alas the Indian politics! Jagmohan was removed by V.P.Singh Government to please certain political vested interests. Jagmohan ji is not physically among us now but will remain with us till Kashmiri Pandit community exists.

It was in March 1986 Jagmohan was

coming out of Government Hospital at Anantnag in Kashmir located near Hindu shrine Nagabal, all smiling as usual, was followed by a huge mob during his first visit to the town after he had assumed the office of Governor of Jammu and Kashmir and the state was under Governor rule following February 20, 1986 massacre in Anantnag. I was covering him as a journalist that time. Today I remember the day of February 20, 1986 when Kashmiri Pandits had become victims of political furry as usual and dozens of temples were set ablaze by organized mob and houses of Kashmiri Pandits were also set ablaze in different parts of Anantnag district. The worst affected some villages include Danov, Wanpooh, Akura, Akingam and many more besides Anantnag town.

GM Shah, brother in law, of Dr. Farooq Abdullah was in power as Chief Minister with the support of Congress MLA's while Mufti Mohd Sayeed was Jammu and Kashmir Pradesh Congress Committee Chief and Mufti was watching the government from a distance from outside. To dislodge the Shah government Kashmiri Pandits became victims for none of their faults. I was the only accredited journalist



Afterwards week long curfew was lifted local muslims led by Nazir Ahmad a local advocate approached the then Director General of Police

When dealing with the administrative things Jagmohan never compromised and even the friendship also never deterred him of taking strong steps.

at Anantnag at that time and was following the story for seven days after remaining in a hideout for few days. The stories were trickling into the national capital through UNI a national news agency besides some other national and regional dailies whom I was representing from Anantnag.

The stories based on facts exposed political forces behind the massacre of Kashmiri Pandit community that shook the Government in Delhi. I received a telephonic call from Mr. M L Fotedar to know about the facts that prevailed in Anantnag district.

G M Shah Government was sacked, and Governor Rule was imposed in the state. Anantnag district Deputy Commissioner and Superintendent of Police were placed under suspension for their alleged dereliction of duty.

Mr. M M Khajuria at Khanabal Dak Banglow and demanded my arrest for filing the allegedly baseless stories. DGP assured them and said, "We will arrest him if any single story which is not based on facts is produced before me". They could not produce a single press clipping in support of their claim. For one week the shops remained closed and traffic remained off the roads demanding my arrest and reinstating of suspended DC and SP Anantnag but Mr. Jagmohan who was at the helm of affairs knew the truth and everything became normal without my arrest and the two officers too were not reinstated.

A story regarding these attacks was carried by South Indian magazine 'The week' with a heading ' Lone crusader - Hunted Ashok Raina' was written by Mr. Vinod Sharma brought me

further closer to Raj Bhawan. Mr. Jagmohan was friendly to me with a parental patronage.

The destroyed temples and Hindu houses located in the affected dozens of villages were reconstructed during Governor Jagmohan's rule in the state. When Kashmiri Pandits as usual became the victims of terrorist Holocaust in January 1990 Mr. Jagmohan again came as a savior and amended the Constitution of J & K and gave permanent leave salaries to the Kashmiri displaced state government employees. He saved the present of that time (1990) of Kashmiri Pandits and Mr. Bal Thackeray helped to protect the future of the community.

When dealing with the administrative things Jagmohan never compromised and even the friendship also never deterred him of taking strong steps. I remember another incident during



Governor rule in the state when I was arrested under Public safety Act for filing a front page story ' Governor's rumored visit evoked Hartal' in Kashmir Times. Governor Jagmohan was to visit Anantnag on Friday but the local authorities suggested him at Sangam when he reached there on way to Anantnag from Puwama, which was part of Anantnag district that time, that he should avoid visiting the town as the shopkeepers have pulled down their shutters. Jagmohan drove straight to Raj Bhawan from Sangam and did not visit the town. I filed the story 'Governor's rumored visit evoked Hartal' quoting police and other sources which appeared in the Saturday edition of the news paper. Following the publication of the story Jagmohan summoned SP and DC Anantnag Swami Raj

Sharma, DIG Kashmir Ali Mohd Watali and Abdul Hamid Khan Divisional Commissioner Kashmir to Raj Bhawan to discuss about the news report. Without any stumbling block of friendship he directed the authorities to take an appropriate action. I was arrested in a midnight swoop and was dumped in Anantnag Police line.

The story of my arrest quoting DC Anantnag that Ashok Raina was arrested for alleged rumor mongering and when the story was released through UNI, which I was representing too, the National Union of Working Journalists approached the PMO and protested. They told PMO that government had other means of redressal without arresting the journalist. Any how I was booked under rumor mongering instead of Public Safety Act and bailed out the next day. I filed the genuine story as a journalist but Jagmohan as a strong

administrator wanted strong action despite our good relations. The District and Sessions Judge Anantnag in his judgment in this case acquitted me saying that it was on the whim of a police officer the journalist was arrested when there was nothing wrong in the story. Anyhow despite all this our relations remained all congenial till last.

Jagmohan ji has shown us the path of being straight forward, work as strong administrator and above all guided us by his actions to help the needy people at the hour of distress. Jagmohan ji has physically left us but will remain with us for times immemorial. May his soul rest in peace. Hari Om ●

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UNI and Aaj Tak*



- Dr. Upender Zutshi



Later in 1972, after 1971-72 Indo-Pak war when Sheikh Abdullah for the first time after being left free from years of detention in his lecture at Hazooribagh in Srinagar stated that accession with India was not an issue at all and was a settled one.

Jagmohan and Mani Shankar Aiyar

I am not a RSS Pracharak nor a member of BJP or one of its beneficiaries. Neither have I been a follower of late Sanjay Gandhi whose “acolyte” Mr. Mani Shankar Aiyar, in a despicable manner, has described late Sh. Jagmohan to have been in his book “Confessions of a Secular Fundamentalist”. Yet I find it desirable to take stock of what this self styled “secular fundamentalist”, Mr. Mani Shankar Aiyar, one time Indian National Congress spokesperson Mr. Manish Tiwari and Dr. Farooq Abdullah had to say in connection with the exodus of Hindus-the so called Kashmiri Pandits from their homes in the Valley in 1990 and thereafter on the occasion of passing

away of Sh. Jagmohan – the Governor of J&K state in those tumultuous times. One thing common in their narratives is that they attribute the exodus to the machination of Sh. Jagmohan. Yet I will deal here only with what snobbish Mr. Aiyar had to say in his book, published in 2004. He deserves this label from us because of his pretence to know much about the Kashmir imbroglio which he surely doesn’t. As could be expected in such a work he has touched upon many issues related to the place of secularism in Indian society and connected issues. It shall need an entire book to deal with these and refute him. However we have a limited purpose here. And that is to dwell on the alleged role of Sh.

Jagmohan or otherwise in the uprooting of our kiths and kin from their roots where our ancestors had lived for centuries.

First it is a misconception that Article 370 was sought to be incorporated in the Indian Constitution because of the “distinctive and special problems of the state”. And that, according to him, was the “transitional aggression of Pakistan in J&K” whereof a section of the territories were under its occupation and these had to be cleared first before this “temporary article could be removed”. The real reason for the politics of an attempt to maintain distance vis-a-vis New Delhi which subsequently took the form of Article 370, as told to this writer by none other than Sheikh Mohd. Abdullah himself, was the role of the communists who had a predominant voice in the J&K national conference in 1947 and in the immediate aftermath. They had dreamed and expected their fellow travelers in Pakistan to stage a communist revolution under the leadership of one military man, General Akbar and thus keep open the way to shift over to that state. This never happened. Once Sheikh Abdullah as the leader of the masses in Kashmir had taken that position and stand of having autonomous status within the Indian State, as put by him before us, he could thereafter not recoil from that. The irony of history has been such that it is the communist leader Mr. G M Sadiq who later as the Prime Minister of the state took it nearer New Delhi by having changed the nomenclature of the head of the state from that of *Sadar-i-Riyasat* to that of Governor and Prime Minister to that of Chief Minister. There is much for us to say about the wooly thinking of Indian Communists but let that be for some other occasion.

Now about the alleged role of Sh. Jagmohan in unfolding the situation in Kashmir in January 1990. Events of such a magnitude do not occur in history suddenly-in this case the action of Sh. Jagmohan visiting only the house of a slain Kashmir Pandit - Satish Tickoo and not a Muslim, as Mani Shankar Aiyar would have us to believe. This has been demonstrated by various researches in different parts of the world and we ourselves saw it to have been the case nearer home in Kashmir in 1931. Much before Sheikh Abdullah came on to the scene in 1930 after a sojourn in Aligarh for 2 years doing his

Masters in Chemistry there circumstances were being created for such an eventuality to happen.

I still have a vivid memory of one scene in 1960-61 winter when I as a young adolescent of about 13 years was astonished to see one of my neighbour – Kabir Buel distributing “chochwaer”, which in Kashmiri means bread, to dogs because one of the tail enders in Pakistani cricket team Mohd. Hussain had saved the final match of the series for his country against India. It was my maiden brush with Politics-why should a Muslim be doing such a thing when we had been made to believe that India was our country.

Again in my college years, somewhere in early 60's one of my Muslim class mates, Yamin Querishi whose father happened to be an advocate and was an associate of Sheikh Abdullah surprised me by saying that incase we go to Pakistan how would they be in a position to listen to the melodious songs sung by Lata Mangeshkar. Similarly when there was a strike politically motivated in SP College, Srinagar and connected with the activities of Plebiscite Front the entire Muslim student body were out of their classes and Pandit boys remained inside. Prof. Saifuddin happened to be the Principal of the college then.

Later in 1972, after 1971-72 Indo-Pak war when Sheikh Abdullah for the first time after being left free from years of detention in his lecture at Hazooribagh in Srinagar stated that accession with India was not an issue at all and was a settled one, people here bewildered. I in Kashmiri dress – *pheran* – incidentally travelled from Srinagar to Anantnag-a distance of around 30 miles or so- that day only to hear in the bus what people said about Sheikh Abdullah's lecture. They were having a remorse that if accession was a non-issue, then what had been going on for all these years until then. Not only that but they also felt flabbergasted about how the people in rest of India would trust them now anymore when it had been said all these years from 1955 to 1972 that they wanted to have a plebiscite.

Sheikh Abdullah had been a leader of the masses and people at large identified themselves with him. But he had not specified openly what the goal of the organization Plebiscite Front was and thus had not prepared them for that accordingly. Plebiscite Front had come into

existence in 1955 and had raised only the slogan of Raishumari-the plebiscite to settle the issue of Kashmir. Plebiscite Front nomenclature was preferred to Democratic National Conference that had been suggested by the veteran scholarly and astute politician Moulana Masoodi. The same was adopted by the communists when they parted company later with National Conference that was dominated by onetime deputy of Sheikh, Bakshi Ghulam Mohammad, and who was Prime Minister of the state after Sheikh having been removed from power and arrested in 1953. Moulana's suggestion was sagacious one and if approved and adopted would have saved Kashmiri's from turmoil that continues until now. It would have defined Kashmir issue clearly as one between the Centre and the State providing no locus standee to Pakistan. People also would not have been confused. It had not been specified as to what the people had to opt for incase of the plebiscite. It was a vague slogan leaving people to interpret it in their own way. It had a parallel in Mohd. Ali Jinnah's slogan of demand of Pakistan prior to that. Had Jinnah specified what the contours of Pakistan would be one fails to understand as to how the Muslims in territories where they were in a minority and would remain in India would have opted for Muslim League in 1946 elections in British India. These are the pitfalls of populist movements led and dominated by single individuals leading people into believing into some kind of a general goal or millenarianism. Later they get befuddled when leaders take actions which are not in accordance with the expectations aroused amongst the masses who can turn against them. Mahatama Gandhi was lucky enough to have escaped the wrath of the masses by finding a savior in Nathu Ram Godhse. People would have otherwise asked him as to what had happened to his statement and stand that partition of the country would take place only on his dead body. A sensible leader is one who gives clear shape to his goal and politics.

So long as Sheikh Abdullah was alive and had also the authority of the state with him after 1975 owing to taking over as CM there was little possibility of what happened in 1989-90 to happen. Fortunately for him he got a breather in the emergency declared in the country by Mrs.

Indira Gandhi in 1975 that lasted up to 1977. Sheikh died on Sept 8, 1982. But before he died he is claimed to have dictated his autobiography to one Mohd. Yusuf Teng and that was published in 1986. In that he clearly and in an unambiguous manner blamed the Kashmiri Pandits to have played a role of "fifth columnist" in so far as the interests of Kashmiris were concerned. Book is in Urdu, a language commonly read and understood in Kashmir. This was not the statement by some proclaimed secessionist but by a main stream political party leader of the ruling National Conference. Along with making such a dangerous statement, there was raised the issue of Kashmiri Pandits being over represented rather being preponderant in Central Govt. Offices in so far as their number in the population of the valley, according to him, would warrant them to be. Coming from the pen of one who had started his politics in 1931 with the issue of seeking proportional representation for Muslims in the then Dogra Maharaja's government was tantamount to a direct call to create a stir among Muslims to fight for the same now in Central Govt. offices. The same year there were communal disturbances in Anantnag district of South Kashmir directed against Kashmiri Pandits. It was only a little farther away from what happened in 1989-90. It worked as a trailer to what happened later in 1989-90. Intervening night between 19th and 20th January, 1990 was the crucial watershed moment. Sh. Jagmohan entered the Valley only the next morning, on 20th January. Till then the dye had already been cast and Dr. Farooq Abdullah as CM had resigned already on 18th January apparently as a protest against appointment of Sh. Jagmohan as the Governor. Mr. Aiyar is a member of privileged anglicized minority elite in India but that does not make him a master of everything-something that he by implication has tried to claim in his book. He should go through Rahul Pandita's "Our moon has blood clots" and Rajan Nakhasi's book referred to later in this narrative.

It was either in 1987 or 1988 summer when I had been to my home in Srinagar that Govt. enumerators appeared at our door step and enquired about the facts related to our family members' employment etc. The man concerned showed surprise when I told him that even after having a Phd from Jawahar Lal University I was

still unemployed. How come a Pandit could also be un-employed? By this time there was seen educated unemployment in Kashmir, thanks to free education up to Masters level introduced in the state. There was no other industry in Kashmir apart from the Govt establishment where educated men with Graduation or a Masters degree could be employed. State Govt. offices had become saturated till then with Muslims and they unlike Pandits would not generally venture out of the state to seek employment elsewhere in India.

Apart from that there was mass copying encouraged as experienced by me as early as 1969 when I was appearing in B.A. additional subject-Political Science examination at a centre located in Nava Kadal area of downtown Srinagar. Invigilators would not see to it that no one indulged in unfair means but to warn that the Centre Superintendent was coming and suggesting to hide the copying material one had with him. This was bound to create hordes of unemployable matriculates and graduates. This reality and Sheikh Abdullah's lament in his autobiography that Pandits were over represented in Central Govt. offices was bound to be exploited by the secessionists—cum-terrorists and we have a solid evidence to that effect in the statements of a lady Muslim school teacher reproduced by Rajan Nakhasi in his personal account which has social bearing in his recently published “Life Beyond the Black Night; 19 January 1990, Kashmir” – an account of the happenings in the Valley during the onslaught against Pandits and turmoil created after the secessionists movement was unleashed on 19th January 1990 from the precincts of the mosques all over the Valley. This coupled with target killings of prominent Pandits that had started in 1989 and notices published in local Urdu news papers threatening Pandits to leave Kashmir were more than enough to unnerve them. Mr. Aiyar does not accept that Pandits were forced to leave Kashmir because of the situation and circumstances that surrounded them in 1989-90. He believes that there were no mass riots against Pandits. He would have been convinced if he had seen more than “71 corpses in the morning” to happen. He does not know that killings in Kashmir were unknown before that amongst the locals. If there was clash between any members of Shia-Sunni or Muslim-

Pandit individuals or groups, these would only lead to name calling and at best to physical bout. Perhaps this was the result of a historical fact that after Mughals took over Kashmir in 1586 and were followed by Afghans, Sikhs and Dogras none of them employed Kashmiris in their forces. So much so that the first Dogra ruler Gulab Singh even prohibited playing with stones that was a game till then played by Kashmiris.

Job in a state govt. office for a Muslim would come for asking after 1947 and no significant effort was to be made in that direction. Moreover promotions for them were assured at a faster pace. The natural outcome was that they preferred the state govt offices and Pandits turned towards central govt offices and banks where one had to compete and pass examinations for promotions or move out of the state to other places in India. There was no reservation for Muslims per say as Muslims in Central Govt. offices like the SC's and after the introduction of 27% reservation for OBC's by VP Singh government at the centre. Middle class competitive job politics, the way it was promoted by the British colonialists in the whole of India and was played by Sheikh Abdullah in 1931 and was now desired to be replicated by implication in the central offices through his writing in 1986 by dint of what he said in his supposed autobiography was pure and simple Communalism. If this is not communalism, I wonder then as to what it is. Or if you like to use the dignified term of “communitarian” as done by Mr. Aiyar in the case of Indian Union Muslim League of Kerala to give it respectability and justification for having it as an alliance partner there by Indian National Congress. In the same vein he also disagrees with Sh. Jagmohan's assessment that the problem in Kashmir was basically because of “Communalism”. It is not that, as suggested by him, “The BJP-Jagmohan attempt to rush integration led to the explosion of January 1990”. It had a gradual rise and was precipitated not the least by the alleged rigging in 1987 state elections by Dr. Abdullah's Government in which the Muslim United Front (MUF) was a contender. Ofcourse Pakistan fished in the troubled waters. ●

The writer is author and renowned scholar



- Dr. Rajat Mitra



JAGMOHAN

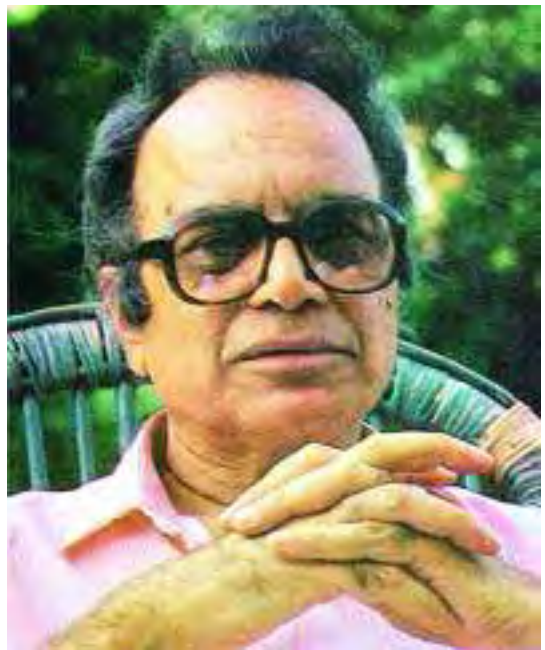
A TRIBUTE

My first reaction when I was asked to write the obituary about Jagmohan who passed away recently was to say no to my friend. “I didn't know him personally,” I wanted to say and had hardly interacted with him a few times. “Isn't it better written by someone who knows him at close quarters?” But then when I was wondering what to say, a call came from a friend, a Kashmiri Hindu that made me rethink over the whole issue. “I feel a part of me has died too,” he was saying, talking about Jagmohan's death.

“Why do you say that?” I asked him.

“It is because of him that we, Kashmiri Hindu's survived a genocide and are still living. I am going to say a prayer for him,” he said and added, “there will never be anyone like him again.” As I heard him talk about that fateful week of 19th January 1990, when he and his family had to run away, I realized he was telling me a story I had heard countless times from other Kashmiri Hindus too, in the camps, in personal conversations about him. “We Kashmiri Hindus survive today because of him,” they had all said, “and will be always be grateful to him.”

But is that enough to write about him. I still didn't feel I had the authority to do so when a



second call came after a few days. It was a Bengali friend of mine living in Kolkata who was discussing the Bengal election results. After discussing it for sometime he asked me if there is someone in present day India who has the qualities like Jagmohan. “What do you mean?” I

“It is because of him that we, Kashmiri Hindu's survived a genocide and are still living. I am going to say a prayer for him,”

asked. “West Bengal will need a Jagmohan a couple of years from now, maybe even sooner. When the exodus of Bengali Hindus begins en masse like it did in Kashmir, only a man with his qualities will be able to stand up and save us,” he replied.

The above two examples sum up the man I plan to write about. I won't write about where he was born or his family or education. It is all available on the net. I will talk about him as an ordinary Indian.

I met him first many years ago as a schoolboy when I went with my father to meet him for our new flat. He sat behind his huge desk in his office and after taking a look at the papers, called the official concerned. I noticed my father as we came out. He looked very tense as we had waited and then had looked relieved. “Were you tense?” I asked him. “It is his reputation. He is a no nonsense person and get things done without delay but if you try to mess with him you are in trouble.”

Many years later my late father in law told me a story. He was known as Jagmohan's right hand man for many years and recounted many

when the situation looked impossible. In fact it was said that if Jagmohan said something couldn't be done it really was not possible.

But all this I believe only prepared him for the greatest achievement of his life for which he will always be remembered and that was to take charge in the valley of Kashmir when the local, the national government all had failed in an act of utter shamefulfulness and everyone acted no better than an imbecile. No one wanted to go to Kashmir to take charge at that time as it was considered suicidal and a sheer hara-kiri. He went in the midst of that utter chaos to the Raj Bhavan to take charge and helped Kashmiri Hindus to go to safer places in India. He cared nothing for the world opinion, nothing for the ambivalence and indecision of the leaders of that time. He, as he said, cared only for the people. Once asked what gave him the courage and strength in that period when he was all alone, he replied it was the moral power. “When you know what you are doing is right, rules and procedures become secondary. For me people come first.”

He went in the midst of that utter chaos to the Raj Bhavan to take charge and helped Kashmiri Hindus to go to safer places in India.

such incidents which showed a man not afraid to make decisions despite criticism or ridicule something that I feel prepared him to be the man of destiny in Kashmir.

One day, two robbers had assaulted my late mother in law and decamped with gold ear rings that she was wearing. In the process she was badly hurt. That day my father in law was very depressed and stayed back home. Jagmohan got to know of it and without his knowledge called up the police chief and asked him to solve the case immediately. Within twenty four hours the thieves were caught and the jewelry recovered from them. When my father in law went to thank him he politely replied, “I knew you were very upset. Just focus on the work now.” As my father in law was to tell me an order from him had to be carried out no matter what the opposition. This is what I think built the legend around him.

This is what made him a favorite of the political leaders, no matter whatever the party they belonged to. He could get things done, even

I last met him to present my book 'The Infidel Next Door'. It was in the library of India International Center where he used to go religiously to read and write every day till his last days. He asked me about the theme of the book and where I got the inspiration to write it. When I told him it is about the trans-generational trauma of Kashmir, his eyes lit up and he said it is something the higher ups have to understand in order to understand the seven exoduses of Kashmir.

Jagmohan was an intellectual administrator who could look deep into the source of a problem, a rarity in the bureaucrats of today's India. He could see the historical roots of a problem and its political and sociological ramifications and still act based on his instincts without fear of consequences. It will take a long time for us to find another one like him. ●

(Writer is Psychologist, Speaker and Author of The Next Door www.rajatmitra.co.in)



-Dr. M K Mam



Being positive, having positive thoughts and emotions is always good for the health of a person especially of an elderly.



Pandemic and Taking Care of Health of Elderly

COVID- 19 pandemic as it is, has drastically impacted every aspect of our life, be it physical, mental, emotional, economic, social, and what not. It has very badly affected the health of the people. Elderly especially those with pre-existing co-morbidities like heart disease, chronic lung disease, diabetes and aging weak immune system etc. have been the worst sufferers with severe illness, complications and higher mortality. Not only that elderly do face other problems like disruption of daily routines, mental and emotional problems and access to

care etc. It has affected their routine in-person medical check-ups. Lot of efforts are being made to contain the spread of infection and the good thing is that we now have vaccine. It is very essential that all of us get vaccinated and at the same time strictly follow the COVID-19 guidelines like maintaining a safe physical distance, wearing a mask, frequent hand washing etc. We particularly elderly must not go out of home unless it is a must to do. It is important to maintain/ enhance body's defence mechanisms- immunity to better the fight

against infection. Elderly should take extra care and work to improve and maintain all aspects of the health that include physical, mental, social and spiritual wellbeing. We have to do what so ever possible to stay active, fit and healthy. It is essential that all of us put in our best, get vaccinated and follow the guidelines strictly.

Regular exercise and staying active is beneficial in keeping us active and healthy especially in old age. Pandemic with the lockdown and staying at home, not going out for work or other activities has affected the normal mobility- activities and all this reduced/ inactivity is not good for overall health of an elderly. In order to stay healthy and active we can

immune function, thus reduces the risk of infections and this is very essential for elderly as their immune system is weaker. Simple stretching and strengthening exercises, yoga, walking, going up and down stairs, dancing, gardening etc. are some of the activities that an elderly can do at home to keep moving depending upon one's capacity and health status.

Yoga that includes Asanas, Pranayama and Dhyana (meditation) can be very well done at home. Yoga has a positive effect on the physical, mental and spiritual wellbeing of a person, harmonises the mind and body, increases and maintains the range of movements in the joints, builds muscle and bone strength and improves



do exercises at home and for that we do not require anything special except the 'Will' to do. Regular exercise is the key to normal health. Regular exercise decreases the risk of osteoporosis, makes bones and muscles strong, and keeps joints fully mobile and functional. Research shows that regular exercise prevents the chances of various medical problems usually found in elderly like hypertension, heart disease, diabetes, obstructive lung disease etc. and also helps in their better management and improvement. Numerous studies also show that regular moderate daily exercise improves

balance. At a time when people especially elderly are staying at home, it is all the more important that we regularly do exercise and yoga,

Eating healthy well balanced diet that supplies all essential nutrients like proteins, minerals, vitamins etc. is essential for overall health of a person particularly for an elderly. We should avoid consumption of fats, fatty foods and excess of sugar as all that is not good for our health especially our heart. We need to consume more of vegetables, fruits and whole grains - wheat products. Intake of vitamins like C, D, E

and zinc are essential as their deficiency can impair immune function resulting in poor resistance to infection. During the lockdowns, elderly living alone away from their children usually do face problems in getting the things of daily need including eatables, medicines etc. as it is not safe for them to go out. However, the good thing that needs to be appreciated and highlighted is that many of young volunteers and support groups come to the help of such needy people at many places in getting daily essentials, medicines etc.

Drinking enough of water helps to keep the body well hydrated and improves general health. Elderly should drink water more often, particularly on an empty stomach when on getting up in the morning, after exercise and then before going to bed.

Social connect and support is very important especially for an elderly. Social connect alleviates everyday problems and promotes physical, mental and social wellbeing of the elderly. Pandemic with all round lockdowns badly affected the social connect especially of the elderly resulting in the problems of loneliness etc. Yes for the safety purpose, it is important to have minimal in person contact with elderly and the elderly has to be explained that well. However, we need to make sure that it is only physical distancing and not social isolation or distancing as that has negative impact on the mental health of an elderly. Children, family members living away should call and speak regularly to elders on phone. Elderly who have access and can handle online platform should connect through video call / conferences with their children and near ones. We should make all efforts to help them stay connected.

Being positive, having positive thoughts and emotions is always good for the health of a person especially of an elderly. Pandemic brought lot of fear, uncertainty and negativity all around and this very much affected the mental and emotional health of people more so of elderly. It is important to stay positive and hope that something positive will happen and things will improve. We need to keep in mind a well-known saying “This too will pass” and it certainly will pass. It has been reported that optimism is considered a factor of protection and coping with consequences of the

injuries. Anger and anxiety not only lead to, but also aggravate the medical problems that are not uncommon in old age like hypertension, heart diseases, stroke, diabetes etc. Yoga- meditation, regular exercise, positive thinking, having a leisurely activity, listening to music are some of the things that help to calm down the mind.

Sufficient good quality sleep of seven to eight hours is essential for our physical and mental wellbeing. It is necessary for recharging our batteries, it really rejuvenates. Exercise with all its benefits also helps improve sleep. It is always good to avoid exposure to any gadget- smart phones, television etc. at least an hour before we are about to sleep.

Smoking and use of tobacco products affects many of our organs adversely. Smoking is a significant risk factor for most of the medical problems involving heart, lungs, blood pressure etc., osteoporosis and hip fractures particularly in an elderly. It also has immunosuppressive effect, the host's capability to fight the infection is affected. So it has to be stopped at all costs.

Alcohol consumption has to be avoided as it is harmful particularly to liver, bones, brain, immune system etc. It also can impair memory, judgement, coordination, reaction time and balance, thereby increasing the risk of falls and fractures in elderly. So NO to alcohol especially in the present difficult times.

Having a leisure activity - hobby particularly in old age is essential that too in these hard times of pandemic. It takes care of loneliness, gives joy and happiness, relieves stress and elevates the mood. Gardening, singing, music, reading and writing, walking, yoga etc. are some of the leisure activities that an elderly can have, depending on one's liking.

Religiousness and faith does help in changing negative aspects of life and focus on more positive aspects of life especially in old age. It can contribute and make it possible to deal with and overcome stressful life events and adversaries such as physical disabilities, loss of loved ones etc. It stimulates to look inside you and work for a better life. ●

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- Dr. Krishan Kumar, Dr. Surinder K Mattoo

Psychosocial Concerns COVID-19 PANDEMIC

COVID-19 pandemic has changed our lives dramatically. Because of its high rate of transmission and fatal consequences COVID-19 has impacted the whole world not only financially and socially but psychologically as well. The unprecedented size and duration and still ongoing global biothreat affects regardless of color, ethnicity and wealth. It has already had a tremendous impact on the mental health of all, especially the vulnerable groups such as the mentally ill, frontline healthcare workers, the younger, the elderly and the most

socioeconomically deprived. It has generated a situation like mass hysteria or fear. This mass fear of COVID-19, termed as “corona-phobia”, has generated a plethora of psychiatric manifestations across societies. Given the probability of future COVID-19 waves and potential for future pandemics, it is critical for policy makers to ensure that clear guidelines, effective communication channels and proactive protocols are prepared now to help alleviate the consequences of the pandemic crisis and the subsequent restrictive measures,



so as to prevent the mental health tsunami in sight; all this while maintaining focus on compassionate person-centred care.

Need for Concern

The pandemic has impacted all - children, adults, elderly, women - including those pregnant and breastfeeding. Children may pick up the worries of adults and/or have their own worries to become anxious, fearful, bored, frustrated, irritable, angry, and uncooperative. With no or limited outdoor play and socialisation, they may become engrossed in social media and online entertainment, leading to greater social isolation. Parents and elders need to themselves learn new ways/extra-curricular to teach the children to keep them engaged through new skills at home/'edutainment' to hone their skills as well. Children with special needs may need innovative approaches. The elderly can feel further isolated and neglected, and become more worried about their families, and their own health. They may not have the support and care systems, particularly for medical needs. Pregnant and breast-feeding mothers can have a host of concerns, from worries about whether or not to go for ante-natal examinations, and risks to the unborn or the young child. Including for adults of any age, these worries can aggravate into anxiety, depression, and suicidal behaviours.

Most relevant psychological reactions to COVID-19 infection

1. “Corona positive”- a Stigma/ Discrimination

There are several instances of cruel societal responses to people at risk of or with a diagnosis of COVID-19, particularly the health professionals: being evicted from their premises by anxious landlords, people in quarantine being isolated from society, recovered patients being not accepted back into home or society. This leads to people not disclosing symptoms, or not seeking appropriate medical help, leading to risk of infection to all around them.

2. Mental Health Issues during Hospital Quarantine

Quarantine means curtailing the right of the individual for the larger interest of the community. Quarantine can lead to physical,

emotional and financial stress due to fear of contracting the illness, boredom, loneliness, loss of personal freedom, loss of income, a new daily routine and lack of social togetherness. The quarantine period can result in new mental health problems or exacerbate the pre-existing ones.

a. Some emotional & behavioral reactions to COVID

- ❖ Anxiety & worry about uncertain future
- ❖ Fear of contamination
- ❖ Over-reaction to symptoms like cough, sore throat or fever
- ❖ Anger/irritation about irresponsible behavior in society
- ❖ Undue attention to unsubstantiated facts in news & social media

b. Some emotional & behavioral reactions among COVID infected persons

- ❖ Avoidance of reporting due to stigma & possible isolation
- ❖ Undue guilt regarding behavior leading to infection
- ❖ Guilt about being responsible for spread of infection
- ❖ Anxiety and panic about worst possible outcome
- ❖ Worry about safety & well-being of family members

c. Some emotional & behavioral reactions among the quarantined and isolated

- ❖ Boredom and loneliness
- ❖ Worry about health & well-being of family members
- ❖ Guilt about being a source of possible infection
- ❖ Guilt about not being able to perform duties/ assigned role in crucial times

d. Some emotional & behavioral reactions among Healthcare Workers

- ❖ Anxiety about magnitude of cases
- ❖ Working environment being inadequate to deal with load
- ❖ Anxiety about individual role & competence/training
- ❖ Burnout due to long working hours, critically ill patients and deaths

Protective factors

Psychological resilience and Social support are

associated with a reduced likelihood to develop psychological distress. Resilience is known to occur not only in the persons infected but also in the community. Community's resilience helps us in bouncing back from difficult situations.

Preventive strategies

Some specific preventive strategies at the community level are:

- (i) implementing reliable and effective communication
- (ii) providing adequate psychological services to attenuate the psychological and psychosocial impact of COVID-19 outbreak

Mental health and psychosocial support (ABC model)

A

- ✓ Acknowledge feelings & share with others
- ✓ Awareness of correct information & reliable sources
- ✓ void speculations & rumours
- ✓ Adherence to hand hygiene & distancing
- ✓ Avoid excessive time on social media & TV news
- ✓ Arrange periodic breaks with music, meditation & yoga

B

- ✓ Be physically active
- ✓ Balanced diet
- ✓ Be a role model
- ✓ Break the chain of rumors
- ✓ Balance work & leisure

C

- ✓ Communicate with empathy, allow expression of feelings
- ✓ Cultivate hobbies & routines

Behavioural Skills (Healthy Ways to Cope with Stress)

Active Listening

- ❖ Listening skills are major component of providing support during crisis. While you speak to the person, ensure the following:
- ❖ Use open ended questions- it is helpful to start with what or how questions or ask for more clarification or details

Information sharing and Understanding

- ❖ Can give information on facts, from reliable sources like the WHO, CDC,



United Nation or Government of India

- ❖ Give them facts about the disease. Try to keep them informed of the latest update on outbreak
- ❖ While giving information:

Creating a Sense of Safety

- ❖ Inform that it's a virus infection and not a terminal illness. Precautions and timely treatment can help manage it.
- ❖ Use motivational interview to elicit out the person's own resources in tackling fear and anxiety
- ❖ Show some positive facts and statistics eg.- showing case example of a recovered person

Relaxation

- ❖ Progressive Muscle Relaxation, Shavasana, and Pranayam- These aim to relax body/muscles by focussing on breathing or body/muscles or



systematically tensing and relaxing different muscle groups. This is a good relaxation exercise for those who have trouble concentrating, or experience racing thoughts or other mental distractions.

Sleep Hygiene

- ❖ Avoid using electronic devices such as mobile laptop 1-2 hour before bedtime
- ❖ Be sure you are sleeping on a comfortable and supportive mattress
- ❖ Create a set bedtime and wakeup time
- ❖ Avoid tea, coffee etc at least 6 to 7 hours before bedtime
- ❖ De-stress before bed with relaxing bath, shower, music, reading
- ❖ Keep your bedroom dark by using blackout curtains, blinds or eye masks.

Practice positive mental health

- ❖ Appreciate who is around you: you have people to care for you and love what things

or activities you are able to do now with them which were long pending

- ❖ Living the present: take time out to properly enjoy your breaks; now is an excellent opportunity to have proper conversations/food/coffee, etc
- ❖ Engagement: giving yourself time during the day to read some research, write a poem perhaps or listening deeply to others

Building purpose in life

- ❖ List activities that make you happy
- ❖ List those things which make you feel excited to get out of bed
- ❖ Ask yourself why you're special and different
- ❖ Describe your idea of a meaningful existence

Resilience

- ❖ Taking time to prepare and relax
- ❖ Staying curious and reflecting
- ❖ Undertaking novel and mildly challenging tasks
- ❖ Set prioritization of tasks
- ❖ Learning from each saturation, good or bad

Mindfulness and Mental Health

- ❖ Mindfulness increases subjective well-being, reduces psychological symptoms and emotional reactivity and improves behavioral regulation

Yoga/Meditation

- ❖ India is a land of yoga and spirituality; it has great legacy of the mindfulness and meditative practices that had been the part of tradition. Yoga is a great tool as the stretching poses help to reduce tension in muscles and joints, and this can, in turn, help relax the sympathetic system. Pranayam, and asana especially Shavasana do not need any equipment.
- ❖ Such practices have known to alleviate mental sufferings. It can prove to be of tremendous value and help to incorporate meditation in our daily regimen for better mental and physical health ●

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- Maj. Gen (R) Harsha Kakar



Battling the Second Wave



Individually, each of us has a role to play. Adhering to norms, following government guidelines and acting responsibly is essential. The common Indian is going out of the way to help and support strangers in need.

The nation is in the midst of an unprecedented second wave of the China Virus. Casualties mount, medical resources are stretched, and the national public suffers untold misery. There is almost no household which has not been impacted by the virus. Events like recently concluded elections, religious festivals and no adherence to laid down protocols only enhanced its spread. Many of us have lost close family members in this battle, while large numbers have recovered. Governments in states and centre are working overtime, against all odds, to coordinate resources to fight the pandemic.

When nations faced shortfalls, India supplied equipment and medicines. India supported far beyond its weight. In return, the global community is now pitching in to support India in its battle. Medical equipment, which is in short supply is being rushed from all friendly nations. The world also realizes that the current strain of the virus must be stopped before it spreads globally.

There is no doubt that our healthcare systems were poorly funded for decades. In developed nations too, including those claiming ideal health care facilities, the rush of cases overwhelmed existing medical support systems. No nation was prepared when hit by severe waves. The US, EU and currently Canada face similar pressure on medical facilities. Globally, hospitals were compelled to segregate and admit cases based on varying parameters. Considering the global scenario, India should have prepared for a second wave, which was largely ignored. Such severity of the wave was never anticipated.

Currently, medical facilities across the country, including armed forces, are overwhelmed. Simultaneously medical personnel are falling to this strain of the virus, reducing their ability to effectively handle the deluge. Hospitals, in many cases, are operating with 50% medical staff. New facilities are being created at a breakneck pace. Turning away patients is resorted to as a last resort, however,

for those who have faced it, their anger is justified.

It is difficult to have confidence in a system when family members lose lives, and the public is forced to run from pillar to post seeking beds, oxygen and life support medicines. Efforts to make up shortfalls have been launched on a war footing, but the damage has been done. For many Indians, the government failed to provide relief at the critical moment.

The induction of the armed forces in this battle is recognition of grievousness of the situation. The armed forces are establishing additional facilities across the country and beefing up staff in existing facilities. Air force and naval assets are being pushed to limits for movement of supplies and equipment, including from abroad. Recently retired armed forces medical staff are being roped in to join those already on frontlines. Many armed forces medical resources are being placed in a common pool. The battle has been joined by the last bastion of the nation.

India has a history of never retreating in battle. It will not retreat in this too. The armed forces mantra of not leaving an individual behind is what we, as a nation, need to implement. Amongst the frontline soldiers, no doctor has left the field, those infected with the virus, return after recovery. No hospital has closed down. This displays the Indian fighting spirit and a determination to succeed.

The need of the hour is that we Indians must stand united, setting aside differences in ideology, beliefs and political leanings. Political blame games will get us nowhere. These can commence once we have won the battle. Currently, the nation needs unity as it unites when threatened by war. This is a war. The aim must be to save our people rather than shifting blame. The government must take the first step and reach out to all political parties. This is no time for political bickering and one upmanship.

The media plays a major role in clearing perceptions, displaying positivity and projecting reality, rather than despair and hopelessness. Media personnel dishonouring the deceased by displaying photographs of burning pyres in crematoriums project failure when they should be building hope. Claiming these are being done to create awareness is

irrational as the government and public, nationally and globally, are aware of the gravity of the situation.

National morale must be built rather than crushed. A nation only wins a war when its soldier's morale is high, and they trust those at the helm. The soldier fights when he knows that those responsible are ensuring he has the resources to continue the battle and would not let him down. Obtaining resources is the job of the government while the soldier is the medical fraternity fighting the virus daily.

Individually, each of us has a role to play. Adhering to norms, following government guidelines and acting responsibly is essential. The common Indian is going out of the way to help and support strangers in need. Requests on social media are being acted upon with unprecedented speed. Those who can help are moving heaven and earth to provide succour, medical supplies and oxygen to those in need.

Many are contributing in different ways including by establishing facilities to meet critical shortfalls. There are millions of unsung heroes and heroines in this war. Corporates, which were criticized by few political parties are establishing temporary hospitals to boost scarce resources. This national unity, only witnessed in times of war and calamity, will be the story behind our success. Yet, there remain few unscrupulous amongst us, exploiting this pandemic to fleece the suffering. These are our traitors and must be punished.

The Spanish Flu claimed around 12 million lives in India between 1918-20. Despite rudimentary health care, the battle was won using masks and social distancing. We are far better prepared today and hence will defeat the Chinese virus. However, we need to do our share and have hope.

We also need to salute, apart from the medical fraternity of doctors, nurses and laboratory technicians, ward boys, ambulance drivers, cremation ground workers, security personnel and millions of common Indians, who risk their lives daily to ensure our loved ones are cared for and respected. By standing together and supporting one another, we will win. My request to all political parties, let us unite in this fight and not divide ourselves on beliefs, ideologies and political leanings. ●



Lest We Forget

‘These are the formative years of your life. Your sole aim should be to imbibe knowledge, let not your mind wander. The time for life, laughter and love will come later. For those who fritter away their precious years the good things of life arrive very slowly. This is the inexorable law of Karma’.

The dark night of December 9, 1971, is imprinted on my mind forever. Fifty years ago, during India's war with Pakistan, three vintage anti-submarine frigates that my father, the late Captain Mahender Nath Mulla, commanded, were ordered to hunt and destroy a Pakistani submarine lurking off the coast of Diu.

The operation was doomed from the beginning. The words in Tennyson's poem "The Charge of the Light Brigade", reflect the emotions, "Their's was not to reason why, Their's was but to do and die". The brave men went into the night as commanded. INS Khukri was torpedoed by the modern Pakistani submarine, the PNS Hangor.

The ship sank, taking with it 178 Indian naval ratings and 18 officers including my father to their watery graves. It was reported that the captain of the ship showed extraordinary courage during those last minutes of his life, helping save as many of his men as he could. He gave his life jacket to his second in command to save him. He did not abandon his men and ship, even though he could have.

He went down with his ship, along with the other brave sailors. A Mahavir Chakra was awarded to him posthumously.

I have often wondered what made my father decide to go down with his ship. Was it a quest for immortality beyond death? Or did he



make the choice because he felt it was the right thing to do?

How do I remember a parent, who died fifty years ago but who continues to deeply influence my every living moment? I was six years old when I became conscious that the tall handsome man with light brown eyes as my father.

Father was a Kashmiri Pandit and belonged to one of the most illustrious families of the state of Uttar Pradesh. He could count among his kith and kin Chief Justices, Poets, constitution framers all brilliant people, uniformly addicted to the romance of living. Veeru (as he was affectionately called) was man of deep faith. He accepted religion as a part of his being but he never let it prejudice him. He believed that an understanding of different faiths was important because essentially all of them believed the innate goodness of mankind.

I remember once being influenced by a religious pamphlet titled 'Soldiers of God' in which there was a line that read make a sacrifice and save a sinner. I righteously went about putting this into practice.

One day my father noticed me refusing something he knew I was particularly fond of, with an expression of pained tragedy. He asked me why and I replied sacrificing. He smiled and said never call your best action a sacrifice, if one fights for a cause it is because one is not prepared to live without certain things. I never understood him then but I do now, the cause has to be such that one should not count the cost.

My father was a voracious reader and encouraged me to read. When he returned from a trip, I never expected a doll. It always had to be a book.

The Rubaiyat of Omar Khayyam was the first book that I received from him at the age of eight inscribed with the words 'to my dear daughter, to thine own self be true and the rest follows as the night the day, then thou can't be false to any man'. Six months before his death, on my fourteenth birthday, he wrote to me at school, 'these are the formative years of your life. Your sole aim should be to imbibe knowledge, let not your mind wander. The time for life, laughter and love will come later. For those who fritter away their precious years the good things of life arrive very slowly. This is the inexorable law of Karma'. I wonder whether he

had a premonition of his end when he made those remarks to me.

Papa was not always serious, he loved a good laugh. My mother used to say that you can always vouch for the sincerity of a man who laughs openly and without inhibition. However, with me, his humour was inevitably tempered with an injunction. Complaining about my severity of life at the Convent of Jesus and Mary, I wrote to him that the food was not even fit for the worms.

'My dear worm', he wrote I am glad to learn that the food is fit for you. I am also happy to be informed that there are not frequent outings on the mall, where misguided young ladies promenade in unbecoming apparel. I am delighted that you kept 'far from the madding crowd's ignoble strife'. I think it is

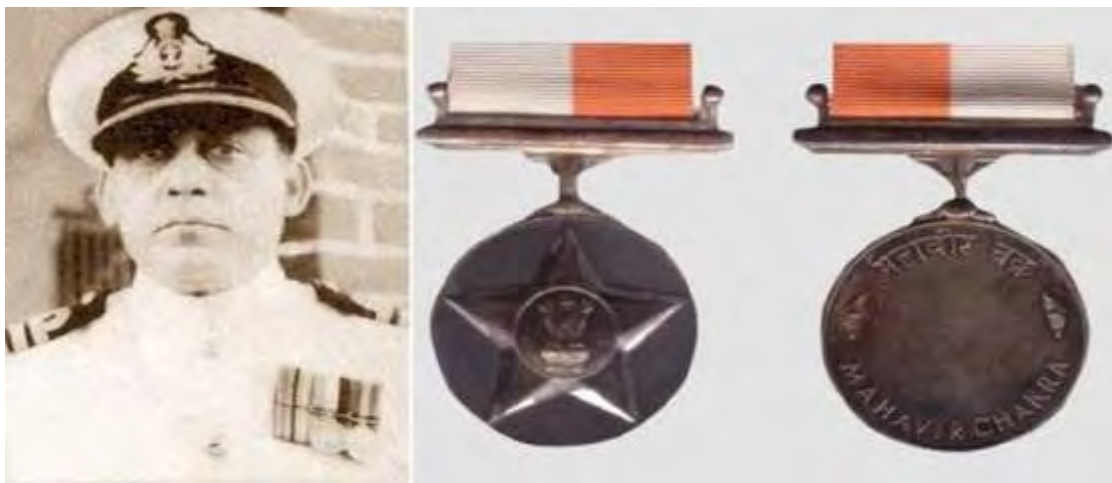
excellent training. Whenever I was home in Navy Nagar, I never saw the boys. They were terrified of him and vanished wherever his silver blue Renault appeared. I guess I could not have been very popular among the young crowd but I did not mind. I wanted to spend every waking hour of my holidays with my father, talking to him, going for long walks through the country side, or trying to beat him at scrabble.

Whenever I challenged him on a particular word not only would he show it to me in the dictionary but he would also give me its etymology. He once explained that the reason why English was a living and progressive language was because it borrowed freely from all languages, without fear of losing its own identity, a principle which should be applied to life.

My father had a histrionic talent. He delighted in playing the villain at any theatrical performance. At the Defence Services Staff College in wellington, he played the role of Henry Touchard in the play We Are No Angels. He was very successful in his portrayal and was recognised by the educated gentry of the Nilgiris. He said that to act well it was important to get inside the character's mind rather than to be concerned about style and nuance.



**Never call your best
action a sacrifice, if one fights
for a cause it is because one
is not prepared to live without
certain things.**



Most children have a lifetime with their parents. I had only 14 years. Yet papa taught me all the games that I enjoy, all the songs that I still love to sing and all the stories that I relate to my son. I think he was born two hundred years too late. His thoughts were modern. Though well-read, well-travelled and well-informed, he still fervently believed in the religious tenants of faith, duty and accountability, which have largely taken a backseat in the present day world.

He began treating me as an adult very early in life when other children read comics and Enid Blyton, I was introduced to Chaucer and Wordsworth. He also made it a point to never neglect our spiritual upbringing. He believed that 'Hinduism' was the way of life rather than a religion, and it was the repository of the wisdom and culture of Vasudev Kutumbakam.

Our childhood was torn apart on 9th December at 9:00 pm, when the torpedo struck INS Khukri. The news of the sinking of the Khukri was brought home to my mother along with weak assurances that the captain of the ship had been rescued.

As the list of survivors started arriving, news was also received that the captain was last seen helping men out of the sinking ship with a silent and calm determination, which in turn transferred to his men. When the last lifeboat pulled away from the doomed ship that was rapidly sinking to its watery grave, they saw their captain on the bridge a sentinel to his battleship for eternity.

I recall that my mother felt a hopeless sense of despair because she knew that her husband

would not return because he would not put his own safety before the safety of his men.

Our house seemed to be a multitude of humanity and the days rolled by and mingled one into another. My mother became deeply involved with the widows of the sailors. She put away her own tragedy and worked with grim determination to bring solace and comfort to the families of those who had lost their men.

More than five decades have rolled by and we have all been involved in the journey of growing up. Our household is now of women my mother, my sister and I.

The sinking of INS Khukri was my leitmotif and I never transcended the ideals that my father lived and died for. On that fateful night, he helped as many sailors he could to the safety of lifeboats. When he had done his duty he took his decision to go down with his ship. I suppose he saw himself as the ship's master, nurtured by his ideals. He made the choice not because it was the right thing to do, nor because it was expected of him, but because knowing him as I did, it was the only thing he would do.

I imagine him now striding purposefully through the vast void of space and his words reach out to me. 'Let not your dreams be transformed into nightmares, remember the honour of the Mullas.'

He was the first captain of independent India's navy to go down with his ship and hopefully the last. One such man is enough to bring honour to an entire nation for a lifetime. ●

(The writer is daughter of Late Capt. M.N. Mulla, M.V.C.)



- Dr. Tej N Dhar



On Epidemics and Pandemics



Two days back, while I was having a walk in the park in front of my home, I heard four elderly people involved in a discussion about epidemics and pandemics. Out of curiosity, I stood slightly away from them to hear what they knew about them. One of them was on target, because he knew the major difference between the two. Epidemics, he said, are diseases that spread quickly and affect a huge number of people, but are confined to an enclosed area, like a city, or an entire country. Pandemics too are diseases that spread quickly and affect a huge number of people, but have a larger geographical spread, for they cross the national borders and even spill into continents. The loss of life is obviously higher in pandemics than in epidemics. The Corona pandemic that we are facing right now is the biggest and the severest of all the known pandemics, for it has

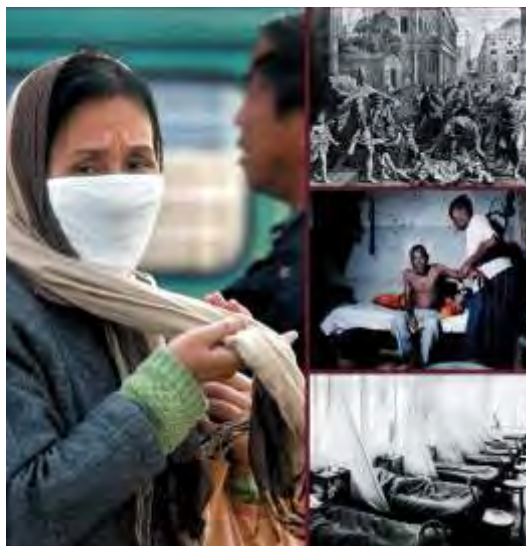
affected the people of all continents of the world. It has already killed millions of people and caused suffering to many more in all parts of the world.

I became curious to know how the three listeners would respond to what they had heard from their friend. I was not surprised that they put many questions to him: how many epidemics and pandemics have been witnessed in the world till now? How long did they last? How many people had been killed? Before they could continue with their questions, he lifted his hands as if in surrender and told them that he could not answer their questions, though they were relevant and legitimate. I could see that they looked sad. Right then, they noticed that I had been watching them. I thought this was the right moment to tell them that I had answers to their questions. They looked quite happy to

know that, and requested me to join them and tell them whatever I knew about the epidemics and pandemics.

I told them that epidemics and pandemics have been recorded right from the time of the Greeks to our own times. According to cultural and medical historians, there have been more than fifty such dreadful happenings, in virtually all parts of the world: Greece, Rome, Europe, Russia, Asia, China, Japan, Africa, Middle East, North America, South America.

The early diseases that caused such epidemics and pandemics could surprise people of our generation, because they are smallpox, flu, tuberculosis, malaria, plague, measles, cholera, typhus, which are no longer considered calamitous. It is also interesting to know that most of these diseases were the result of human contact with animals. But that too has changed, for now they have no connection with animals.



chose to fight them with prayers and fasting. Interestingly, the ones who felt that they would

The early diseases that caused such epidemics and pandemics could surprise people of our generation, because they are smallpox, flu, tuberculosis, malaria, plague, measles, cholera, typhus, which are no longer considered calamitous.

Every time I gave them these details they looked at each other with great surprise, which clearly suggested that they had never thought about diseases in that way. In fact, one of them asked me to tell them more about the human-animal connection. I told them that when early humans ceased to be hunters, who had moved from place to place in search of prey, and settled into agricultural communities, their contact with animals grew steadily, and that is how the diseases were born. But with time that has changed. Most of the diseases that cause pandemics now are neither from the soil nor from the animals. They are purely of human origin, the result of heavy urbanization, which has led to the growth of cities, and industries, and their adverse effect on human health.

Since people in old days did not have knowledge about diseases and their cures, many of them were puzzled by what they had to face, and associated them with the anger of gods against them, as a punishment for leading lives of sin and wickedness. That is why many of them

eventually have to die, indulged in all kinds of excess, of pleasures like having parties, full of music and drinking and dancing.

One amongst the four raised his hand to say that I had not mentioned anything about the duration of epidemics and pandemics. I told them that some lasted for a year or two, but some stayed on for centuries. On an average, 30% of people belonging to cities or countries died in such pandemics. In some, though, as, for example, in the one in China, more than 80% of the population was wiped away.

I also told them that over the years, humans had learnt how to control diseases that caused such pandemics in the past, but it seems that the microbes and viruses that cause them now are outwitting the poor humans. That is why the Covid is raging strong day after day. We hope that we will be able to overpower it soon. Till then, we have to learn to face its anger with caution and care, and follow all the necessary protocols for avoiding contact with the tiny monster. ●



-Preeti Nehru Vakil



Divine Recollections



Life is culmination of memories. One has uncountable memories from childhood to old. Some are good, some are bad. Good ones are cherished eternally and bad ones are despised. I too have child-hood memories when I recollect those some bring smile, some laughter and some tears. I am highly thankful to the Naad team who give me opportunity to share my recollections herewith.

I was very much attached to my parents especially to my mother like tail is attached to a body as every little child do. My mother Late

Shri Raj Dulari Kaul Vakil was early riser. Her dincharya (day) would start by arranging all domestic chores, gardening, planting of seasonal vegetables and flowers. She was fond of variety of floras and food. She would be highly obliged to share happiness with others especially with needy. After refreshing at 7:30 AM in the morning she would leave for Mandir and it was all mandatory for me to follow as I had to be always with her. We would leave from Sehyar which was situated between two bridges Nawakadal and Alikadal. We had to reach



(L) The Shrine of Rishi Peer at Alikadal (R) The Batyar Ghat at Alikadal.

Batyar Mandir to participate and recite Panchastatvi with other co devotees. While en-route to Batyaar Mandir there were two mosques Rehbab Sahib (wherein lies the relic of peer Dastgeer Sayed Abdul Qadir Geelani) and Woosi Sahib (which has remained a focal point of religious activities for Muslims in valley). We would stop at both in reverence then proceed further. After the walk of 5-10 minutes the next stop was milk dairy where milk container (lota) was deposited in advance and was carried back on the way back to home. Other small container (Gadha) was brought filled with milk, water, flowers and rice to offer to Surya dev (Sun God) at the middle of the Alikadal bridge. The milky water, flowers and rice was first offered to Surya Dev ji (Sun God) and then to the Goddess Vitasta (Jhelum) and left out rice was poured in the river for aqua beings. After moving few yards was the mosque of Woosi Sahib which was few meters away from Batyar Mandir. Sometimes we would also enter in the main premises. Nobody stopped us as ladies are prohibited in the main are of the mosque but my grandmother Late. Shri Leelawati Kaul (w/o Late. Shri Shamboo Nath Kaul Vakil, founder of Newspaper – Daily Vakil) and mother Late Shri. Raj Dulari Kaul Vakil (w/o Late Shri Poshker Nath Kaul Vakil) had robust personality and belonged to the family of Kaul brothers also known as “Lions of Kashmir”. This mosque was situated on the bank of river Jhelum.

Then we would further proceed to next destination which was shrine of Peer Pandit Pathshah known as “Reshipeer”. The Kashmiri Pandits call holy man as “Reshi” and Muslims as “Peers”. That's how this “Reshipeer” tradition came into existence. Reshipeer became popular in 17th century as large number of Hindus and Muslims became his disciple and they used to pay their obeisance to him with same respect and devotion. Reshipeer was son of Pandit Govind Joo Khushu and Siddhlaxmi. Pandit Govind Joo Khushu was married at the age of 40 on the insistence of his blood relatives. It was almost impossible to bear child at such advanced age of the couple as there were no modern fertility techniques available then. The couple took recourse to the meditation to invoke divine power to get their wish fulfilled. They worshipped Goddess Badrakali with full



devotion and dedication which bore the reward and the couple was blessed with the son in 1637 who was named as Keshav after the name of Lord Krishna. As the Keshav grew up his inclination was towards search of God through spirituality. He became staunch follower of Goddess Sharika. It is said he performed the circumambulation of Hari Parbat on naked knees for full 40 days with great dedication and succeeded in witnessing Goddess Sharika in flesh and blood. She blessed him and asked for a boon. Keshav humbly said “I simply want a guru who can lead me to the ultimate truth.” Goddess Sharika replied “The first person who will come your way will be your guru”. The first person who came in front of Keshav was Kishen Joo Kar, a shabbily dressed mendicant. Keshav paid no attention to this mendicant as he was looking for someone in the attire of Brahmin to be his guru. Krishan Joo Kar then went to Keshav's residence and took some puffs from the bong (jajjir) kept there and told Keshav's mother that hence no one should use this bong other than Keshav. When Keshav came back home his mother told him about the visit of mendicant (Kishen Joo Kar). Keshav then realized that the mendicant who came to his house on the command of Goddess Sharika was none other than Kishen Joo Kar who later became his guru. Keshav then took few puffs from the same bong and soon went into astral world and felt the realization of ultimate truth. Keshav did meditation for fourteen and a half years during this period he only took milk, fruits and honey as his diet. After his long meditation he became great saint attaining high spirituality and with



super natural powers to perform miracles. The large group of people started dropping into his house to pay obeisance irrespective of Hindus and Muslims of the valley. It was then decided that his fourteen and a half years in the form of money i.e. one rupee and four annas would be offered to him as Niyaz. A person who would offer Niyaz was given kulcha (Kashmiri bakery), issbhand (brown fragrant seeds) and laaye (rice puffs) after touching holy relic (the single khraiv- wooden footwear) as prasad. Fist of rice puffs was given as Naveed to all. Reshippeer has performed number of miracles during his life time. It is said once massive fire broke out and engulfed entire area of Alikadal when the high flames of fire could not be controlled by all possible means then the only way left out was divinely approach. The people of the area went to Reshippeer in utter pain for help. Reshippeer threw one wooden Khrav (sandalwood foot ware) towards fire and the fire extinguished within seconds. There are so many miracles which cannot be described in this small piece of write up.

Once Reshippeer's mother Siddhlaxmi expressed her desire to take her to Shadipur for the holy dip. The Shadipur was the Kumbh of Kashmir where the conflux of Jhelum and Sindh rivers happen. But due to her illness and poor health it was not possible for her to take strenuous journey. It is said that Reshippeer asked his mother for her bangle and sent his disciple to throw it into the conflux point and come back. To fulfil her mother's wish Reshippeer brought the Harmukh Ganga on her door step that was Batyaar ghat where the Ganga water was

carrying bangle from the conflux point and stopped near the Batyaar ghat. Her mother witnessed Ganga water with her bangle as a proof. This became famous as shrine between Alikadal and Batyaar. When Reshippeer left his mortal frame at the age of 60 years his Hindu disciples took his mortal frame for consigning it in fire but his Muslim disciples insisted that his last rites should be performed according to Muslim rituals. When the tussle was going between the two groups over the performing of the last rites a person uncovered the bier and found only few flowers in place of the dead body. The Muslims went away and the Hindus consigned those flowers on the bank of river Jhelum in Batyaar mohalla. A temple was built at that site in the memory of Reshippeer which still stands even today as Batyaar Mandir.

And our final destination left out was Batyaar Mandir. On reaching there we would go inside the mandir and perform Jal Abhishekam to the Shiva Lingam (Lord Shiva and his family). After that we would join other devotees reciting Panchastatvi- "Aaye Sharan Che Paadan Venhi Kin Che Namithi Ya Kul Taye Manz Majaei Rachtam Chye, Bajye Aapdaye Manz Mata Rachtam Chhye" – "O mother of mothers I bow before you save me from all harms, evils and negativities" followed by divinely blessed aarti.

Now we would move back to home getting kulcha, lawasa, girda, etc from Kandur (Kashmiri baker) as there were only two kandurs catering all area of Alikadal and Nawkadal one shop was near Batyaar Mandir and the second was near Reshippeer. ●



- Ashok Razdan

S Cosmic Dance & ShivLingam



When we sow seed into soil, it may develop into a plant, it may also develop into a huge tree. This tree may have huge trunk and multiple branches. This tree may bear fruits, leaves, flowers. It can be said that unmanifest of all parts of tree including roots is that seed which was planted in soil and different parts of tree are manifested form of seed. A leaf of tree can claim I am manifested form of seed and my unmanifest is seed. Same claim can be made by flower of the tree. The manifested forms of a single tiny seed has such a huge diversity from root to fruit. Same way in

Hinduism creation in this universe has a single unmanifested seed and infinitely diverse manifested forms. In Indic philosophy there is no separation between creator and creation in the same way as between seed and different parts of the tree. In non-dualistic view, infinitely diverse creation has one common formless substratum (unmanifest) and is called by different names like Parmatma, Brahman, Shiva, Self etc, this is where the concept Aham Brahmasi (I am God) becomes important. There is one consciousness and infinitely diverse manifestations. Not only humans but objects

with lesser degree of consciousness like animals, trees, and stones can as well claim to be Aham Brahmasi and their claim will be valid. All manifested forms with any degree of consciousness can claim to be manifested form of unmanifested Substratum but none of them can claim to represent each other. Says Lord in Kaivalya Upanishad "Everything is born in me, all things have existence in me and everything merges back into me. I am the limitless, blissful awareness, one without second." In Bhagwad Gita verse 5, chapter 9 (henceforth will be written as BG 5, 9), Lord says "By me in my unmanifested form this entire universe is pervaded. All beings are in me, but I am not in them", again Lord says (BG 3, 14) "The total material substance called Brahman is the source of birth and it is that Brahman I am impregnate making possible the birth of all beings." Lord says in Bhagwad Gita (BG 14, 4) "It should be understood that all species of life are made possible by birth in the material nature and that I

alone with its own glory One - beyond that nothing did exist.

Creation begins when substratum starts vibrating. This unmanifested formless substratum vibrates in 108 modes, permutation and combination of these 108 modes creates all manifested forms. Each mode of vibration of substratum is represented by dance of Shiva in Nataraja style. There are 108 Nataraja dance modes depicted beautifully in Chidambaram temple in Tamil Nadu. Two forms of Shiva cosmic dance are 1) Laya, gentle form of dance associated with creation and 2) Tandava, the vigorous form of dance associated with destruction. In essence Shiv's cosmic dance represents continuous cycle of creation and destruction. In Tamil Nadu there is ancient festival called Tiruvadarai or Arudra darshan about dance of Nataraja. Bharta Muni says that Natya Shatra was created by Brahma from the essence of four Vedas. It was meant to convey the secrets of Vedas to those people who do not

Says Lord in Kaivalya Upanishad "Everything is born in me, all things have existence in me and everything merges back into me. I am the limitless, blissful awareness, one without second."

am seed giving father. Lord further states (BG 14, 27) "And I am the basis of impersonal Brahman, which is immortal, imperishable and eternal". Rig Veda mentions Hiranyagarbha (Hiranya = golden or radiant and garbha = womb) as the source of the creation.

Lal ded said "Kehneh manzey kahtain drav" which translates into Thingness came out of Nothingness. Nothingness should not be confused with emptiness. Formlessness is not same as emptiness. Formless substratum / unmanifest is always there but there are cycles of creation and annihilation. According to Sadhuru we are in 83rd cycle of creation. Nasadiya Sukta, Rig Veda (X.129) describes the pre state of creation like this "Existence was not there, nor non existence, the world was not, the sky beyond was neither, what covered the mist? Of whom was that ? What was in the depths of darkness thick? Death was not there, nor immortality, the night was neither separate from the day, but motionless did that VIBRATE,

have means to read Vedas. Hindu scriptures are esoteric in nature, have multiple layers of interpretation interwoven together in poetic form.

When creation began to happen, the first form that came out of vibrating substratum was a perfect ellipsoid, in what is called as Lingam. One of the meaning of word Shiva is formless (vibrating formless substratum) and according to Sadguru the word Linga means "Form". Sanskrit meaning of Linga is Symbol or Sign. So ShivLinga is symbol or Sign of Shiva and also symbol of whole formless substratum, hence Form of Formless.

This unmanifest substratum continuously vibrates producing sacred primordial sound OM. In deep state of meditation one can listen sacred sound OM from within and without. Finally, the permutations and combinations passing through various multiple states result in the formation of five panchbhoot tatvas like earth, water, air, fire and space. The journey

from formless seed / substratum is nothing but passage of Shiv tattva from formless to Form. The Shiv tattva has three stages 1) Arupa (formless), 2) Rupa-arupa, form emerging from the formless, 3) Sarupa (with form). Says Sri Sri Ravi Shanker "Shiva is principle (tattva) from where everything has come, everything is sustained in it, and everything dissolves in it. Shiva is the space, it is consciousness. There is no way that you can even step out of Shiva at any time because Shiva is the summum bonum of the whole creation. That is why Shiv's body is depicted in blue signifies the sky; the all-pervading infinity which has no limits and no shape". That is why Lalded said "All things living or lifeless and universe itself are pervaded by Himself." In another of her verse she further said "For ever e came, for ever we go, forever in round of birth and death from nothingness (formless Shiva) to nothingness (formless Shiva). Says Lord in Bhagwad Gita (BG 10, 23) "I am Lord Shiva". Again quoting Lord from Bhagwad Gita (10, 32) "Of all creations, I am the beginning and the end and also the middle". Five individual Shiv Lingams in south India have been used to represent five basic elements of

physical form.

The only core difference Hinduism and Buddhism is nature of Substratum. For Hindus substratum is formless and for Buddhists substratum is empty, Shunya. Buddhist have eight fold path consisting of eight practices, Hindus have asthang Yoga, eight stages of Yoga given by Patanjali, many of practices almost similar, Buddhist have Nirvana and Hindus have Moksha. According to Ayurveda Sacred number 108 which comes from 108 modes of vibrations of the substratum is scared across Indic culture. There are 108 beads in Jap Mala of Hindus, Buddhists, and Jains. In Shivaite Hindu traditions the mukhya Shivanad (attendants of Shiva) are 108 in number. In Vrindavan there were 108 Gopis part of Krishna Raas. According to Ayurveda there are 108 pranic pressure points in the body. River Ganges spans and longitude of 12 degrees (79 to 91) and latitude of 9 degrees (22 to 31.), giving the product $12 \times 9 = 108$. In Vedic astrology there are 12 constellations, hence 12 houses and 9 planets giving the product $12 \times 9 = 108$. The diameter of Sun is 108 times the diameter of earth. The average distance from the Sun to earth is 108 times the

Each mode of vibration of substratum is represented by dance of Shiva in Nataraja style. There are 108 Nataraja dance modes.

nature referred as Pancha Bhootha Sthals. Four of these Shivalingam representing earth, water, air and space are in Tamil Nadu and fifth element air is represented by temple in Andhara Pradesh. ShivLingam at Ekambareswarar temple in Thiruvavur Kanchipuram represents earth element, Shivalingam at Jambukeshwararv in Thiruvanaikaval near Trichy represents water element, Shivalingam at Arunaachaleshwaran temple is in Thiruvannamalai represents fire element and Shivalingam known as Aagaya Lingam also known as Akasha Lingam represents space element at Thillai Nataraja temple in Chidambaram, all of them in Tamil Nadu state. ShivaLingam at Kalhasti temple at Kalahasti in Andhara Pradesh represents air element of the panchh bhoot. Unlike other four temple, Sanctum-sanctorum of Chidambaram temple does not contain ShivaLingam in

diameter of Sun (with minimum from 106 to maximum of 109 times). The average distance from moon to the earth is 108 times the diameter of moon. There are said to be 108 lies that humans tell and there are 108 delusions humans experience and there are said to be 108 earthly desires. In Japan, at the end of year, a bell is chimed 108 times in Buddhist temples to finish the old year and welcome the new one. Each bell represents one of 108 earthly temptations (Bonno) a person must overcome to achieve Nirvana. 108 is the atomic number of element called Hassium. At 108, degrees Fahrenheit temperature, vital organs of the human body fail due to overheating. Like the sacred sound OM, 108 seems to have an essence that connects us to the whole. Galileo Galilei, famous astronomer, mathematician said mysteries of creation could be unraveled through numbers and equations

and for Yogis and mystics 108 is the key that connects them to unmanifest. Be it salutations to deity, number of Chants to the divine or number of kriya yogas, 108 serves as a code of interconnectedness of the Universe. Archimedes said that "Mathematics will reveal its secrets, only to those who approach it with pure love".

Legend is that ages ago, Lord Vishnu and Lord Brahma went in war with Lord Shiva over a bid to establish supremacy. Lord Shiva appeared in front of them in the form of huge pillar of light. Neither Lord Vishnu nor Lord Brahma could find the end of the pillar. Lord Shiva emerged out of the pillar. This pillar of radiance is called Jyotirlinga. Adi Shankracharya has mentioned 12 most important jyotirlings in his Dwadasha jyotirling stotram situated in different locations of India. These 12 temples are Somnath Temple (Gujarat), Malikarjuna temple (Andhara Pradesh), MahaKaleshwar Ujhain (MP), Omkeshwar (MP), Baijnath (HP),

Bhimeshwar (Maharashtra), Rameshwaram(TN), Nageshwar (Gujarat), Kashi Vishwanath temple (UP), Trimbakeshwar (Maharashtra), Kedarnath (Uttarakhand) and Grishneshwar (Maharashtra). According to Sadhguru, Jyotirlings have tremendous power because they were consecrated and made in a certain way. They are located at certain geographically and astronomically significant points. He further adds if you transform mud into food we call it agriculture, if you make food into flesh or bone, we call it digestion and if you



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make flesh into mud we call it cremation. If you can make this flesh or a stone or even an empty space into divine possibility, that is called as consecration. According to Sadhguru Jyotirlinga in Ujjain will blow hell out of you, it is reverberating like it was made yesterday. He further adds that Jyotirlingas are very powerful tools and you can rewire your system completely. For every kind of Linga that was created, there is a specific sadhana attached to it. Most of ShivLingas represent one or two chakras at the most. But Sadhguru created The Dhyanalinga, at Isha Yog which is empowered with all the seven chakras, was consecrated by Prana Prathistha. Dhyanalinga is taken care by women for 14 days towards the full moon and by men on other 14 days. Amarnath ShivLinga is naturally made powerful Linga. Nivedita describes Swami Vivekanda exaltation when he entered Amarnath cave on 2nd August, 1898 "He knelt and prostrated two or three times, he rose

and silently withdrew. In these brief moments he had received from Lord Shiva the gift of Amar (not to die) until he himself willed it."Speaking to Sharat Chander Chatterjee in November 1898, swami Vivekanand said "Since visiting Amarnath, I feel as if Shiva is sitting on my head for 24 hours and would not come down"

Kapil Muni sage of 6th century BC is famous for giving Sankhya Philosophy.

In Sankhya Philosophy there is a concept of Purusha (consciousness) and Prakriti (matter). These two realities exist parallel to

each other. Sankhy is dualistic philosophy. Ardhanarishvara is a composite form of Shiva (Consciousness) and Parvati (Prakriti). Some lingams have cylindrical base called Yoni, both of them together depicting union of Purusha (Shiva) and Prakrati (Parvati). There are other traditions where base of ShivLingams is called as Brahma Peetha, symbolic of creation, middle component Vishnu Peetham representing preservation and uppermost part as Shiv Peetha representing destruction.

Creation and annihilation of particles is very important part of Physics. Electromagnetic field (is a wave, hence vibration) and materialization of electromagnetic field (vibration) at any point in space and time is called as photon (particle or matter). Similarly lattice vibrations of any crystal or material create particles called as phonons. Similarly a magnon is a quasi-particle created due to excitation of spin which is vibration. Creation started with a Big bang some 14 billion years ago and remnants of big bang have been experimentally observed. As of today universe is expanding and at some point in time it may continue to expand or stop expanding or actually start shrinking back. The last possibility of contracting universe is called as cyclic universe and is very close to Hindu concept of Universe. There is another concept called as superstring theory. In this theory whole creation is made of very tiny strings. Superstring theory attempts to explain all particles and

fundamental forces by modelling them as vibrations of tiny supers-symmetric strings. There are five different models of superstring theories which have been combined to form M Theory, where M stands for membrane. All the fundamental particles (matter) are represented by vibrating strings. This is the only way to explain gravitons, which are particles associated with gravitational field. I have brought this discussion to show how in modern physics relationship between unmanifest (field) and manifested forms (matter, fundamental particles) already exists. It must be emphasised that for big bang there is experimental proof of measurement of cosmic microwave background as its remnant. However, no experimental proof exists for super string theory till now.

We end this column by quoting some from Bharaiv stotram by Abhinavgupt “Oh Mahesh, With the grace of thy blessing this whole universe is nothing more than your manifestations. Wherever I see you, my soul is completely full of yourself. Shankara, this world is really your own being. Oh Shankara, it is because of your true radiance that all the objects of nature and all the elements are set in motion. Oh Lord, when I undergo suffering in my mind and inflaming pain in my body, I immediately feel the cooling effects of the showers of immortality, which is the non duality between you and me.” ●

Events of the Month	Akshay Tritya	15 th May 2021
	Ashtami (Shukla Paksha)	20 th May 2021
	Ekadashi (Shukla Paksha)	23 rd May 2021
	Poornima	26 th May 2021
	Ekadashi (Krishna Paksha)	05 th June 2021
	Amavasya	10 th June 2021
	Note Panchak Starts on 31 st May Ends on 05th June 2021 ----- Vaishaka (Shukla Paksha) from 12 th May to 26 th May 2021 Zyeth (Krishna Paksha) from 27 th May to 10 th June 2021	



-Bhupali Tamboli



Nataraja

The Cosmic Dancer



Nataraja is none other than the dancing Lord Shiva (One of the Trinity Gods as per Hinduism). The name is derived from the Sanskrit words Natya meaning dance and Raja meaning king and hence the name describes Himself as the king or lord of dance. Natya itself is derived from the Dravidian word Nadei which means to walk. It is a depiction of Lord Shiva as a cosmic dancer who performs his

divine dance to destroy the weary universe and make preparation to restart the process of creation.

Image of the idol of Nataraja which shows one of the dance postures is a visual image of dancing Shiva created by Indian artists and sculptures hundreds of years ago in a beautiful series of bronze. You can view a beautiful and stunning idol of Nataraja while you visit the



Thousand Pillar Hall in the Meenakshi Amman Temple in Tamil Nadu. If you look at the image you can find the following:

- ❖ There are four hands for the dancing Shiva. The upper right hand holds a Damaru (drum) which symbolizes the sound, originating creation, a new awakening. The upper left hand holds Agni (fire), representing the destruction. Thus the hand holding the drum and the one holding the fire balance the force of creation and destruction. His other right hand shows Abhaya mudra bestowing protection from both evil and ignorance to those who follow the path of dharma (justice). The other left hand is pointed towards the raised left foot which has crushed a demon.

- ❖ The dwarf over which Lord Shiva dances is the demon Apasmara, also known as Muyalaka, which symbolizes the victory over ignorance.

- ❖ The snake that is swirling around his waist is the Kundalini, the divine force thought to be residing in every being in the Universe.

- ❖ The half-moon shown on the head is the symbolization of protection of the moon by Lord Shiva because the fall of the moon causes cosmic destruction and that means the destruction of entire life.

- ❖ Surrounding the Shiva is shown many aureole flames emanating from him depicting the value of wisdom and truth.

- ❖ As the Lord of dance, Nataraja performs the dance when the Universe is created, maintained and destroyed. Shiva's long knotted hair is usually piled up in a knot, loosen during the dance and crash into heavenly bodies knocking them off and at times destroying them. The divine dance performed by Lord Shiva is called the Tandava which is considered as the source of cycle of creation, preservation and destruction. He does it with bliss as well as violence, the former being Ananda (blissful) Tandavam and the latter is called Rudra (Violent) Tandavam. When Sati (Lord Shiva's first wife) jumped into the Agni Kunda (sacrificial fire) during her father Daksha's Yagna, Lord Shiva is said to have performed the Rudra Tandava expressing his deep grief and anger.

Tandava takes its name from the name of Lord Shiva's attendant, Tanduo who instructed



sage Bharata (author of Natya Shastra) about the use of Angaharas and Karanas. There are 32 Angaharas and 108 Karanas described in the fourth chapter of Natyasastra. Karana is a combination of hand gestures with feet movement and ending up in a posture. Seven or more Karanas make one Angahara.

Bharatanatyam has established seven types of Tandava :

- ❖ Ananda Tandava
- ❖ Tripura Tandava
- ❖ Sandhya Tandava
- ❖ Samhara Tandava
- ❖ Kaali Tandava
- ❖ Uma Tandava
- ❖ Gauri Tandava ●

*(Classical Dance Exponent, Actress,
HOD of Cultural Cell, Maharashtra)*



- Ramesh Manvati



ACT, And, ACT In TIME!

Very painful and unfortunate as the situation emerges, more and more people are getting caught in the fangs of deadly virus of COVID-19.

The key reason, likely it seems, for alarming increase of the deadly monster is people in general not following STRICTLY the defined Covid related SoPs, especially wearing a face mask (preferably N95 or a triple layered mask) and not maintaining required physical distance where necessary.

- ❖ Even if one is wearing a face mask; the same is NOT worn PROPERLY.
- ❖ Mouth is covered leaving the nose EXPOSED.
- ❖ Some are seen dangling their face masks from their ears while talking; the ignorant behaviour is visible across the country.
- ❖ People are seen crowding, almost jostling against each other while buying essentials or doing unavoidable chores.

And, as recent experience has shown, perhaps one fails to - act in time - ignoring the "small" symptoms like mild cough, cold, fever, diarrhoea, backache etc., etc., as the symptoms associated with the invisible virus are ambiguous.

Sadly, Kashmiri Pandits are no exception.

Governments' (particularly Health Ministries at the centre and across the states /UTs), abject failure in averting the crisis is another matter. The same is not the focus of this write-up.

- ❖ As of now, given the scale and size of the grim situation, one has to assume that today every other person in the country, including in our own family, is Covid+.
- ❖ A majority of people are or remain asymptomatic.



- ❖ Therefore, the threat is real! And, one needs to treat even smaller symptoms from day one in consultation with one's doctor.

Keeping a pulse Oximeter in every home has become a necessary tool to monitor one's oxygen saturation in the prevailing pandemic.

As they say, precaution is the best medicine. There is no way other than to follow, strictly, the SoPs associated with the deadly virus including:

- ❖ Wearing PROPERLY a triple layered face mask (preferably N95 / a double mask as the experts suggest) when venturing out of your cosy room or when attending to a Covid+ patient in the family or nearby.
- ❖ Maintaining "do gazz kee doori" - jo hai zaroori
- ❖ Frequent hand sanitisation / washing.
- ❖ Vaccinate, at the earliest, if not done.
- ❖ Leave fear; but, do take adequate Care.
- ❖ Last but not the least: Act, and Act in Time!

Luck and ignorance seem to have no boundaries, no caste and no religion!

Meanwhile, kudos to the professionals and volunteers who are risking their lives in trying to reach out to those in desperate need in present unpredictable times. ●

PRAYERSSaarinee Orzuv !

----- @ paannyaar -----



- Vijay Kashkari



“May all be happy” **KMECT MISSION**

Kashmiri Pandits, displaced from the valley due to violence and conflict had to face a lot of health issues at Jammu and other places where they had taken shelter. This was due to change in the geographical environment and poor sanitation facilities in the camps. The inhabitable conditions in camps and non-camps gave rise to many of the ailments. The emotional stress took a toll on the physical and cognitive temperament. By one survey, depression, post-traumatic stress disorders and generalized anxiety disorders are prevalent in the community. As per the study of J & K Centre for Minority Studies; due to the displacement of the community the mortality rate of the community increased manifold. The study further indicates that the major cause of death in the displaced community were liver diseases, kidney diseases, paralytic strokes and heart diseases. Several illnesses, previously unknown to the community, have emerged after the displacement of the society. The sicknesses are hypertension, mental depression, psychiatric disorders, diabetes etc. Many disorders like stress diabetes, hypertension and Infections is resulting in heart ailments, renal failure, cancer, digestive system diseases and liver problems. One of the investigations by Dr. K L Chaudhry inferred that between 1991-93, out of 11150 patients, 96 per cent suffered from skin diseases, 91 per cent from psychiatric disorders, 61 per cent from nutrition syndromes, 38 per cent from allergic syndromes, 21 per cent from ulcer dyspepsia, 11 per cent from hypertension and 12

per cent from stress diabetes. In his other study, between 2001 and 2003, out of 5004 patients, 18 per cent suffered from skin disorders, 44 per cent from psychiatric disorders, 62 per cent from malnutrition syndromes, 15 per cent from allergic syndromes, 31 per cent from ulcer dyspepsia, 18 per cent from hypertension and 15 per cent from stress diabetes. (Reference: Report on the Impact of Migration on the Socio-Economic conditions of Kashmiri Displaced People)

The root cause of health trauma was inadequate medical care available to the neglected displaced persons. The displaced persons had no access to government health programs. The community of about 60000 displaced families were ignored and pushed permanently to peripherals. They had no option but to look for an expensive alternative for their health care, resulting in the economic hardship of the society. A large population had to confront disaster. The community was subjected to morbid sensitiveness. Many of the persons lost their life savings.

The community was not a mute spectator to this tragedy. A few of the community well-wishers, with a conviction to enable support to the needy families, came forward and took an initiative to raise the funds, to meet the medical emergencies of the poor section of the society. The group of people worked the modalities, penned down objectives and named it 'Kashmir Medical Emergency & Charitable Trust' (KMECT).

Many of the community philanthropists supported the Trust physically and mentally. Many donated for the objectives of the Trust. The team KMECT volunteers, with no remuneration, undertook the charity work with the motto, “Om Sarve Bhavantu Sukhnah (May all be happy)”.

This is the only charitable trust of the community which serve medical emergencies. The Trust was registered in Delhi on 24 December 2009. The founder Chairman of the Trust was Late Sq. leader Pt. B. L. Sadhu.

As part of the guidelines of the trust, the patients needing assistance have to submit a one-page case summary, from the Patient's doctor along with the investigations, treatment and prognosis. The case is reviewed by a team of specialized specialists for their expert opinion. The funds are approved as per their guidance. The patient is asked to disclose his/her assets. The trust tries to find that the primary finances to the patients are met by the insurance company (if insured for health), employer (if employed). The trust avoids direct payment to the patient. The payment is made to the hospital in which the patient is treated. Maintaining transparency, the appeal for aid is scrutinized for its authenticity by the team assigned for the purpose. The name of the patient is published after the approval of the team of trustee and doctors appointed by the trust. The trust is not associated with any political organization. The trust is for selfless service to the needy. The trust is a single layer institution and not a dual.

KMECT is raising funds from community members and the community personals have supported the trust generously. The trust is not only accumulating money from the donors but building a relationship with them. Whenever the trust appeals for donation there are many to support the trust.

KMECT, for all these years, has been guiding underprivileged patients for proper medical treatment. KMECT has an understanding with Gujrat Cancer Institute Ahmedabad, through Paramhans Yogananda Charitable Trust. Kashmir Overseas Association USA has signed an MOU with KMECT. There is an arrangement with Satya Sai Institute of Higher Medical Sciences Puttaparthi to help with Heart Surgery, Orthopaedic,

Ophthalmology and Urology etc. The Trust is constantly trying to find companions for the treatment of other ailments.

2020 was the nastiest year, 2021 is, probably, the worst time for the community. The community is hit hard by a severe second wave of the coronavirus. KMECT has spearheaded the initiative to save the lives of the dwindling community.

KMECT is actively coordinating with its alliance partners to help a large number of the needy. The partners in this endeavour to KMECT are SG Covid Googlers Singapore, KPA NSW Australia, KOA USA, GKPD, Kashur Raag USA, Volunteers For Better India USA and a few more. KMECT is provided equipment by the alliance partners, under a signed memorandum of understanding. The association partners to KMECT for distributing the equipment are Covid Response Team Delhi NCR, Satisar Volunteers Dwarka Delhi, Zara Volunteers Vaishali, We care Faridabad, Covid Response Team Jammu, Shalimar Volunteers Jammu and KP's Helping Hand Kashmir.

Up to 9th May 2021, KMECT had provided 15 numbers of 1400 L capacity Oxygen cylinders in Jammu, 8 Oxygen Cylinders in Kashmir, 7 oxygen Concentrators in Jammu, 4 oxygen Concentrators in Dwarka, 7 oxygen Concentrators to the Noida Covid Response team, 2 oxygen Concentrators at Gurgaon and 5 oxygen Concentrators at Faridabad

KMECT is not stopping in its obligation, the team was in the process of providing 5 Large Oxygen Cylinders at Jammu, 4 oxygen Concentrators in Kashmir, 5 oxygen Concentrators in Jammu and 2 oxygen Concentrators in Noida. (Reference: KMECT social groups.)

This uphill task is not possible without the support of donors. The frontline volunteers of KMECT necessities to be supported by the community well-wishers and philanthropists by their liberal philanthropy.

“Charity begins at home but should not end there.” “Don't just think, do.”

“The best philanthropy is constantly in search of the finalities—a search for a cause, an attempt to cure evils at their source.”

“The only ones among you who will be happy are those who will have sought and found how to serve.”

Lockchaar - Kids Special

SAPTARISHI ERA CALENDAR

KASHMIRS' FOLLOW THE SAPTARISHI ERA CALENDAR WHICH IS THE OLDEST CALENDAR IN THE WORLD STILL BEING USED.

LEGEND HAS IT THAT IT WAS STARTED WHEN 7 RISHIS MET AT HARI PARBAT IN KASHMIR ABOUT 5 THOUSAND YEARS AGO.

THIS YEAR WE WILL ENTER SAMVAT 5097 (2021 AS PER GREGORIAN CALENDAR)



SAPTARISHI ERA CALENDAR LIKE MANY OTHER INDIAN CALENDARS IS BASED ON LUNAR MONTHS. THE YEAR STARTS IN SPRING WITH FIRST MONTH AS "Tsitter" (CHAITRA IN HINDI)

THIS CALENDAR HAS 12 MONTHS (AS SHOWN ABOVE).

WITH NEW MOON APPEARING EVERY 29.5 DAYS, THE LUNAR MONTHS ONLY TAKE 354 DAYS TO COMPLETE A YEAR. THE DIFFERENCE OF 11 DAYS FROM THE 365 DAY SOLAR YEAR IS ADJUSTED APPROXIMATELY EVERY THREE YEARS WITH AN ADDITIONAL MONTH CALLED "ADHIK-MAAS".

THESE ADJUSTMENTS EVENTUALLY MATCH THE SAPTARISHI CALENDAR TO SOLAR CALENDAR IN ABOUT A 19 YEAR CYCLE.

HAVE YOU EVER NOTICED THAT KASHMIRI & ENGLISH BIRTHDAYS COINCIDE EVERY 19 YRS ?

Designed by: Surabhi Bhan Kotru for Lockchaar

Follow us on Lockchaar Facebook page : <https://m.facebook.com/lockchaar/>

>>COUNSELLING**National Level MBA Entrance Exams in India**

To seek admission to a prime B-Schools in India for an MBA degree, there are several national level MBA examinations. The colleges also offer discipline in different professions of business management. A few are referred to in this article.

CAT

The Common Admission Test is conducted by IIMs as a qualification for admission to various management programmes of IIMs, IITs and IISc for their MBA programs. CAT 2021 will be held on the 4th Week of November 2021 and the online registration begins from the 1st week of August 2021. MBA aspirants, who have done Graduation and fulfill the eligibility criteria, can apply. CAT is conducted by IIMs, but the score of the exam is also accepted by more than 200 B-Schools across the country for MBA/PGDM admission 2021-22

MAT

Management Aptitude Test (MAT) is a standardised test being administered since 1988 to facilitate Business Schools (B-Schools) to screen candidates for admission to MBA and allied program.

Govt. of India, Ministry of HRD approved MAT as a national level test in 2003. Any B-School - national or international - can consider MAT Score as an admission input based on the Score Cards issued to the candidates. The largest test of its kind in the nation, MAT Exam 2021 will continue to be your passport to over 600 B-Schools across India.

MAT exam dates for May-June 2021 have been announced. AIMA has announced the MAT 2021 exam dates of the next phase. Registration process for the same has begun and the candidates can fill the MAT

application form for May-June exams now.

MAT 2021 exam in PBT mode will be conducted on May 30, while CBT mode exam will be conducted on June 13. The MAT IBT mode exams will be conducted on June 6, 8 and 10. This time, the IBT exams are being conducted on fewer days as compared to February-March phase exams.

XAT

Xavier Aptitude Test (XAT) is conducted by XLRI on behalf of the Xavier Association of Management Institutes (XAMI). XAT scores issued by XLRI Jamshedpur and other Xavier Associate Management Institutes and over 120 B-schools across the country for admission. For more than 70 years XLRI is conducting XAT at all India level to select the most appropriate students for management education. The XAT score is being used by more than 160 institutes for admission.

GMAT

The GMAT exam is a computer-adaptive test that assesses the candidates' analytical writing, quantitative, verbal, and reading skills in standard written English. The cost of giving the GMAT Exam is US \$250. This test is taken to get admission into a graduate management program, such as MBA and Masters in Finance related courses in top business schools across the world. The candidates have the liberty of giving the exam anytime in the year as per their convenience. The important thing to note is that the candidates can reschedule their next attempt only after 16 days of taking the first attempt. A candidate is only allowed five attempts in one year.

IGNOU

The IGNOU OPENMAT is conducted by the Indira Gandhi National Open University (IGNOU) for admission to their management programs. Starting its operation in 1987, the

School of Management Studies today offers a wide range of Programs. The School follows a system of course-wise registration in its Management Program.

ATMA

AIMS, Hyderabad, conducts the **AIMS ATMA Entrance Test** for Management courses for admissions in its participating institutes across India for MBA admissions. This is a Government of India and AICTE recognized test.

SNAP

Symbiosis National Aptitude Test (SNAP) is a common written test for admission to all the 16 PG Institutes of Symbiosis International (Deemed) University which runs management programmes. A candidate needs to register for SNAP Test & also register for the institutes offering his/her choice of programs by paying separate programs registration fees.

IBSAT

The ICFAI Business School Aptitude Test is an online aptitude test conducted by ICFAI for admission to the MBA / PhD programs of IBS Hyderabad. The application form is common for admission to MBA/PGPM program at IBS Ahmedabad, IBS Bengaluru, IBS Gurgaon, IBS Dehradun, IBS Jaipur, IBS Kolkata, IBS Mumbai and IBS Pune campuses.

CMAT

The Common Management Admission Test (CMAT) is a National Level Entrance Examination for admission to Management Programme(s) in the country. This Test facilitates AICTE affiliated participating Institutions to select suitable graduate candidates for admission to the Management Courses in such Institutions.

Till 2018, the Test was conducted by All India Council for Technical Education (AICTE). NTA is conducting this Test since 2019.

The CMAT-2021 will be conducted by the NTA. The CMAT is a three hours Computer Based Online Test that is conducted to evaluate the candidate's ability across various segments like Quantitative

Techniques, Logical Reasoning, Language Comprehension and General Awareness.

NMIMS

NMIMS Management Aptitude Test is organized by the Narsee Monjee Institute of Management Studies (NMIMS) Mumbai to award admission in programs like Full Time MBA, MBA (Pharmaceutical Management), MBA (HR), MBA (Capital Market), MBA (Banking), at Mumbai campus and a 2-year full-time Post-Graduate Diploma in Management PGDM at Hyderabad and Bengaluru campuses.

This is amongst the top-10 B-schools in India. Its 6 Campuses are at Mumbai, Shirpur, Bengaluru, Hyderabad, Indore and Navi Mumbai.

CUSAT

The Common Admission Test of Cochin University of Science and Technology (CUSAT) is scheduled to be conducted on 12th, 13th and 14th of June 2021 in various centres of the country. All admissions are on the basis of online Common Admission Test (CAT)

IIFT

The Indian Institute of Foreign Trade (IIFT) invites applications for Master of Business Administration (MBA - International Business) Degree Program at IIT Delhi & IIFT Kolkata Campus. National Testing Agency (NTA) conducted the IIFT 2020 MBA entrance examination. Students will be offered seats in campuses located in Delhi and Kolkata.

IPU

Guru Gobind Singh Indraprastha University, formerly Indraprastha University, is a state university located in Delhi. The University conducts admissions in regular MBA programmes in the University School of Management Studies and affiliated institutes. For the Academic Session 2021- 2022, the commencement of submission of the online application form has started from 6th April 2021. The last date of submission of the application form is 30th May 2021 and based on merit in CAT 2020.

CUCET

CUCET is a combined entrance test of Chandigarh University. Chandigarh University is an Indian private university located in Mohali, Punjab near Chandigarh. The university was established in 2012 by the Punjab State Legislature and is recognised by University Grants Commission under Section 2 with the right to confer degrees as per Section 22 of the UGC Act, 1956. CUCET phase I will be from December to May and phase II from June to October.

BVP CET 2021

Bharati Vidyapeeth (Deemed to be University) is recognised by Government of India. All the programmes at university are approved by UGC and respective statutory councils. It is a Member of the Association of Indian Universities (AIU) and the Association of Commonwealth Universities (ACU).

Popularly known as BVP CET, the Bharati Vidyapeeth Common Entrance Test is a university level exam conducted for admission to various undergraduate and postgraduate programmes. Bharati Vidyapeeth Deemed University, Pune is the exam-conducting body. Candidates who clear the BVP CET exam are placed at the different campuses located in New Delhi, Kolhapur, Solapur, Pune, Navi Mumbai, Panchgani, Satara, Karad and Sangli. Students willing to pursue Engineering and Technology, Nursing, Ayurved, Law, Management Studies, etc. at the above-mentioned campuses must clear the BVP CET 2021.

SAAT 2021

Siksha 'O' Anusandhan Admission Test (SAAT) is a national level entrance test, conducted by Siksha 'O' Anusandhan Deemed to be University. The test will be held online format at centres across various cities of India.

The test is primarily a multiple choice type written test and the standard of the test is comparable with another national level entrance test. Short listed candidates will be called to attend counselling for admission into various programmes of Siksha 'O' Anusandhan.

LPUNEST 2021

The Lovely Professional University conducts the entrance test for MBA. The last date of submission of the Application for LPUNEST 2021 is 30th April 2021.

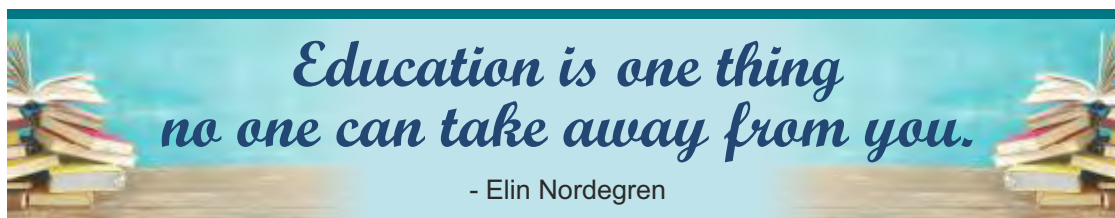
MET-2021

I. K. Gujral Punjab Technical University (IKGPTU), formerly Punjab Technical University (PTU), is a state university located at Kapurthala highway, Jalandhar, Punjab Technical University, Jalandhar, admit students for Management courses. The merit of MBA course is prepared on the basis of CMAT and inter-se-merit of qualifying exam with preference to candidates having CMAT scores.

MAH-MBA-CET 2021

State Common Entrance Test Cell, Maharashtra State is the authority for admission to MBA/MMS in the affiliated colleges of Maharashtra State. CET Cell usually declares the Tentative Schedule of CET in the Month of December of the Previous Academic Year. Due to Pandemic Covid-19 CETs in Academic Year 2020-2021 were delayed and so was the Centralized Admission Process of the following professional Courses of Higher Education. As a result, the CET Process of Academic Year 2021-22 is also delayed. CET CELL will publish the Notice once the dates of CET Process is finalized.

Feedback : vijaykashkari@gmail.com



Naad Pays Homage to the Community Members Who Left Us since Outbreak of Covid Pandemic

(The list covers the deaths which are both natural or due to Covid.
If any person is missing then please send the details at hqaiks@gmail.com)

- Data Compiled by Anil Reshi

S.No.	Name of the person	Date of Death	Original Resident of	Present Address	Mb No.
1	Rita Ji Munish	22-04-2021	Aali Kadal, Srinagar	Vikaspuri, Delhi	
2	Anisha Raina	22-04-2021	Sheetalnath, Srinagar	Vikaspuri, New Delhi	
3	Reeta Munshi	22-04-2021	Sheetalnath, Srinagar	Vikaspuri, New Delhi	
4	Soom Nath Koul	23-04-2021	Salia, Anantnag	Jammu	7006949895
5	Shamboo Nath Pandita	24-04-2021	Bulbul Langer, Srinagar	Vasundra, Delhi	7051199604
6	Maharaj Krishan Pandita	24-04-2021	Kralgund, Kupwara	Jagti Township, Jammu	6005445885
7	Kanaya Lal Bakshi	24-04-2021	Kanihama (Magam), Baramulla	Bohri, Jammu	
8	Mohini Dhar	25-04-2021		Govt. Qts. Janipura, Jammu	
9	Koshalya Bhat	25-04-2021	Kalusa, Bandipore	Faridabad, Haryana	
10	Sheela Raina	25-04-2021	Habbakadal, Srinagar	Gurgaon, Haryana	
11	Dulari Kakroo	26-04-2021		Lower Muthi, Jammu	
12	Krishan Lal Munshi	26-04-2021	Aali Kadal, Srinagar	Vikaspuri, Delhi	9810677922
13	Som Nath Raina	26-04-2021	Ali Kadal, Srinagar	Pune, Maharashtra	
14	Vinod Raina	26-04-2021		Gurgaon, Haryana	
15	Janak Rani Koul	26-04-2021	Nazuk Mohalla , Anantnag	Barnaie, Jammu	9018819889
16	V.K.Raina	26-04-2021	Habbakadal, Srinagar	Gurgaon, Haryana	
17	Bansi Lal Bakaya	27-04-2021	Mallapora Habbakadal, Srinagar	Uttam Nagar, Delhi	9419113284
18	Ashok Kumar Lala	27-04-2021	Barzulla, Srinagar	Gugaon, Haryana	
19	Nancy Dhar Hashia	27-04-2021	Langate, Handwara	Sahibabad, Up	
20	Mohini Jotshi	27-04-2021	Exchange Road, Srinagar	Ghaziabad, Up	9899814398
21	Veena Tickoo	27-04-2021	Akura Mattan, Anantnag		
22	Reeta Raina	27-04-2021	Silligam, Anantnag	Jagti Township, Jammu	9469003347
23	Sita Bhat	27-04-2021	Devsar, Kulgam	Bohri, Jammu	9419644237
24	Romesh Razdan	27-04-2021	Nai-Sarak, Srinagar	Palam Vihar, Haryana	9419185201
25	Indira Ji Raina	27-04-2021	Nowgam, Anantnag	Jammu	
26	Puja Peer Kaul	27-04-2021		Noida, Up	
27	Durga Prashad Dhar	27-04-2021	Devsar, Kulgam	Noida, Up	9999700328
28	Raj Dulari Koul	28-04-2021	Karan Nagar, Srinagar	Karan Nagar , Srinagar	
29	Ashok Dhar	28-04-2021	Jawahar Nagar, Srinagar	Trikuta Nagar, Jammu	8851275398
30	Ratni Koul	28-04-2021	Soibug, Budgam	Gugaon, Haryana	9419183955
31	Pran Nath Raina	28-04-2021	Purshyar, Srinagar	Chinore, Jammu	
32	Jai Krishan Koul	28-04-2021	Lar, Ganderbal	Bohri , Jammu	
33	Shyama Khashu	28-04-2021	Subash Nagar, Jammu	Indrapuram, Up	
34	Girja Koul	28-04-2021	Ali Kadal, Srinagar	Rudurpur, Utrakhand	8755599955
35	Kheema Wangnoo	28-04-2021	Bhana Mohalla, Srinagar	Bahadurgarh, Haryana	8744835831
36	T.N Tikoo	28-04-2021	Kanihama (Magam), Baramulla	Durga Nagar, Jamu	
37	Pushkar Nath Kaul	28-04-2021	Noorpora, Tral, Pulwama	Vasundra, Up	
38	Brij Nath Raina	29-04-2021	Vessu, Anantnag, Anantnag	Jagti Township, Jammu	8825032666
39	Pushkar Nath Koul	29-04-2021	Fatehkadal, Srinagar		

40	Gouri Shori	29-04-2021		Noida, Up	
41	Jeevan Krishan Raina	29-04-2021	Razdan Mohalla, Anantnag	Noida, Up	9871427591
42	Bansi Lal Raina	29-04-2021	Nai Basti, Anantnag	Roop Nagar, Jammu	9822072614
43	Asha Koul Nazir	29-04-2021	Zaina Kadal, Srinagar	Noida, Up	9810515664
44	Meenawati Pandita	29-04-2021	Irkumu, Kokernag, Anantnag	Channi Himat, Jammu	9469234553
45	Moti Lal Munshi	29-04-2021	Ali Kadal, Srinagar	Muyur Vihar, Delhi	
46	Kanya Lal Lidhu	29-04-2021	Sangrama, Sopore, Baramulla	Greater Noida, Up	9810484384
47	Ratni Lidhu	29-04-2021	Sangrama, Sopore, Baramulla	Greater Noida, Up	9810484384
48	Vinod Wali	29-04-2021	Mohinder Nagar, Jammu	Indrapuram, Up	9419141680
49	Rattan Lal Bhat	29-04-2021	Pulora, Jammu	Noida, Up	8595656053
50	Girdhari Lal Raina	29-04-2021	Chattabal, Srinagar	Noida, Up	
51	Raj Laxmi Wattal	30-04-2021	Fatehkadal, Srinagar	Laxmi Nagar, Muthi, Jammu	9682608841
52	Arjan Nath Bhat	30-04-2021	Ander Hama, Drugmulla, Kupwara	Patoli Brahmana, Jammu	9419222539
53	Maharaj Krishan	30-04-2021		Indrapuram, Up	
54	Nand Lal Koul	30-04-2021	Lalgam, Budgam	Shiekhpora, Budgam	6005520870
55	Durga Ji Dass	30-04-2021	Kralkhud, Srinagar	Shiv Nagar, Jammu	9419018850
56	Rekha Razdan Kak	30-04-2021	Karan Nagar, Srinagar	Mohali, Punjab	9818647772
57	Champa Devi Pandita	30-04-2021	Shogpora, Handwara, Kupwara	Jagti Township, Jammu	9596618269
58	Satish Kumar Bha	30-04-2021	Banamohalla, Srinagar	Indrapuram, Up	
59	Nirmala Ji (Dura Ji)	30-04-2021		Gurgaon, Haryana	
60	Chaman Lal Tikoo	30-04-2021	Wadwan , Budgam	Bhori, Jammu	9419128029
61	Bimal Tiku	30-04-2021	New Plot, Jammu	Ghaziabad, Up	9469747060
62	Moti Lal Bhat	30-04-2021		Laxmipuram, Jammu	9419212267
63	Bansi Lal Raina	30-04-2021	Bund, Srinagar	Dwarika, Delhi	9315535428
64	Shammi Ji Dhar	30-04-2021	Frisal, Kulgam	Bhori, Jammu	9469703966
65	Dr. P. L. Kaddalbaju	30-04-2021	Ali Kadal, Srinagar	Janakpuri, Delhi	8448711734
66	Chaman Lal Bakshi	30-04-2021	Sheiliteng, Srinagar	Faridabad, Haryana	8283808119
67	Kuldeep Bhan	30-04-2021	Sathu Barbar Shah, Srinagar	Patna, Bihar	
68	Santosh Pandita	30-04-2021	Kanlibagh, Baramulla	Ganesh Vihar, Jammu	
69	Chooni Lal Pandita	30-04-2021	Kachwa Muqam, Baramulla	Lower Roop Nagar, Jammu	8082837302
70	Tej Krishen Jalali	30-04-2021	Sanathnagar, Srinagar	Bohri, Jammu	7889941942
71	Phoola Ganjoo	30-04-2021	Sirnoo, Pulwama	Digiana, Jammu	9469662585
72	Kishni Pandita	30-04-2021			
73	Jeeta Kher	01-05-2021	Nadimarg, Kulgam	Ghaziabad, Up	9469150740
74	Geeta Ji Pandita	01-05-2021	Khanmoh, Srinagar	Vipin Garden, Delhi	9858282828
75	Nirmala Munishi	01-05-2021	Rainawari, Srinagar	Kosumbu,	
76	Bushan Lal Bhat	01-05-2021	Noorpora, Tral, Pulwama	Rampura, Gandhi Nagar, Jammu	9419189807
77	Reeta Ji Dhar	01-05-2021	Channapora, Srinagar	Muyur Vihar, Delhi	9910084954
78	Nancy Dhar	01-05-2021		Pitampura, Delhi	9999701180
79	Neelam Kumari	01-05-2021	Gairoo, Pulwama	Tokyo, Japan	9796871013
80	Sheela Ji Mukoo Dhar	01-05-2021		Chinore, Jammu	
81	Bitu Kumari	01-05-2021	Salia, Anantnag	Bohri, Jammu	7889611312
82	Jawahar Lal Mujoo	01-05-2021			9149622522
83	Jawahar Lal Mujoo	01-05-2021	Jogilanger , Srinagar	Shalimar Gardem, Up	8493988401
84	Sheela Sadhu	01-05-2021		Najabgarh, Delhi	9311088150
85	Bushan Lal Koul	01-05-2021	Verinag, Anantnag	Gurgaon, Haryana	

86	Dulari Ji Zalpuri	02-05-2021	Rainawari, Srinagar	Jagti Township, Jammu	7006859979
87	Raj Laxmi Nehru	02-05-2021	Karan Nagar, Srinagar	Govind Nagar, Jammu	9419130313
88	Badri Narayan Raina	02-05-2021	Channapora, Srinagar		
89	Sant Ji Sultan	02-05-2021	Fatehkadal, Srinagar	Lucknow, Up	
90	Kamla Wati	02-05-2021	Malmoh, Magam, Baramulla	Trt Nagrota, Jammu	9149565045
91	Sabita Razdan	02-05-2021		Butanagar, Jammu	
92	Ratni Ganjo	02-05-2021	Shalla Kada, Srinagar	Mayur Vihar-3, Delhi	9540087240
93	Prof. M.L.Bhan	02-05-2021	Sheetal Nath, Srinagar	Indrapuram, Up	
94	Phoola Raina	02-05-2021	Habbakadal, Srinagar	Noida, Up	997149412
95	Lalita Bhan	02-05-2021		Faridabad, Haryana	
96	Dr S K Qanoongo	02-05-2021	Fateh Kadal, Srinagar	Janipur, Jammu	9596885502
97	Makhan Lal Shair	03-05-2021	Dadi Kadal, Tonkipora, Srinagar	Indrapuram, Up	9796224349
98	Durga Nath Fotedar	03-05-2021	Talab Tiloo, Jammu		9419191842
99	Makhan Lal Tiku	03-05-2021	Shalla Kadal, Srinagar	Livingstone, Zambia	9419189428
100	Chaman Lal Saproo	03-05-2021		Rohini, Delhi	7303505279
101	Phoola Ambardar	03-05-2021	Banamohalla, Srinagar	Sahibabad, Up	
102	Ashok Kumar Dhar	03-05-2021	Frisal, Kulgam	Durga Nagar, Jammu	9987160493
103	Vinod Koul	03-05-2021	Indra Nagar, Srinagar	Dilshad Garden, Delhi	
104	Radhey Nath Pandita	03-05-2021	Lalad Sopore, Baramulla	Dharamshalla, Himachal	9418331007
105	Mohini Gadoo	03-05-2021	Drabyar, Habbakadal, Srinagar	Lucknow, Up	9936826167
106	Mohini Fotedar	03-05-2021	Fatehkadal, Srinagar	Greater Noida, Up	9871071197
107	Arjan Nath Koul	03-05-2021	Krendgam, Anantnag	Kabir Colony, Jammu	9796033415
108	Bimla Raina (Pyari)	03-05-2021	Chadoora, Budgam	Talab Tiloo, Jammu	
109	Girdhari Lal Kak	03-05-2021	Karan Nagar, Srinagar	Bhopal, Madhya Pradesh	
110	Sarla Kashkari	04-05-2021			9419184036
111	Mamta Raina	04-05-2021	Habba Kada, Srinagar	Kc Doors, Jammu	
112	Shanta Wangnoo	04-05-2021			9810515495
113	Dulari Jee Hangloo	04-05-2021	Hangalgund, Anantnag	Bohri, Jammu	6005479980
114	Chuni Lal Koul	04-05-2021	Sonwar , Srinagar	Dilshad Garden, Delhi	
115	Sheela Pandit	04-05-2021	Shiekhpura , Anantnag	Jagti Township, Jammu	
116	Santosh Koul	04-05-2021	Rainawari, Srinagar	Changi Beach , Singapore	
117	Nancy Dhar W/O Dr. Surinder Dhar	04-05-2021	Sheshyar, Srinagar	Chinore, Jammu	9419136251
118	Mohini Sadhu	04-05-2021	Chattabal, Srinagar	Karnal, Haryana	9896406071
119	Lalita Shori	04-05-2021	Batapora , Shopian	Akalpora, Jammu	9797338880
120	Tosha Bhan	04-05-2021			
121	D.N.Pandita	04-05-2021	Dooru, Anantnag	Udeywalla, Jammu	8716804382
122	Mohini Zaroo	04-05-2021		Delhi	9911031423
123	Santosh Raina Dhar	04-05-2021	Devsar, Kulgam	Noida, Up	9999700328
124	Ashwani Dhar	04-05-2021	Devsar, Kulgam	Noida, Up	9999700328
125	Shuban Krishen Raina (Shah)	05-05-2021	Hermohalla, Anantnag	Udeywalla, Jammu	
126	Shama Ji Bhat	05-05-2021		Gurgaon, Haryana	
127	Manorama Koul	05-05-2021			
128	Khema Shori Raina	05-05-2021	Aragam, Bandipore	Kujwani, Jammu	9873718649
129	Asha Koul	05-05-2021	Natipora, Srinagar	Railway Colony, Jammu	
130	Predaman Krishan Raina Zarabi	05-05-2021	Badyar, Srinagar	Chandigarh, Chandigarh	9988340173
131	Sham Rani Raina	05-05-2021	Martand, Anantnag	Udheywalla, Jammu	
132	Omkar Nath Pandita	05-05-2021	Nahama, Kupwara	Noida, Up	

133	Mohan Krishen Wattal	05-05-2021			
134	Bushan Lal Raina	05-05-2021	Brah , Anantnag	Barnaie, Jammu	9990211508
135	Roshan Lal Qanoongoo	05-05-2021	Fateh Kadal, Srinagar	Indrapuram, Up	9810939017
136	Sheela Ganjoo	05-05-2021	Sheetal Nath, Srinagar	Subhash Naga, Jammu	9988007970
137	Oma Kaul	05-05-2021	Malyar, Srinagar	Noida, Up	9999190681
138	Roshan Lal Koul	05-05-2021	Fateh Kadal, Srinagar	Dwarika, Delhi	9086233040
139	T.K. Nagri	05-05-2021	Jawahar Nagar, Srinagar	Faridabad, Haryana	9871953337
140	Omkar Nath Pandita	05-05-2021	Rajghat , Baramulla	Noida, Up	
141	Shri Raj Nath Koul	05-05-2021			9419203825
142	Vijay Chowdhary	05-05-2021		Noida, Up	
143	Somawati Nazar	05-05-2021	Sallar, Anantnag	Udywalla, Jammu	
144	Gowri Shouri Kakroo	05-05-2021	Malikangan, Srinagar	Indrapuram, Up	8527533454
145	Prof. Roshan Lal Aima	05-05-2021	Fatehkadal, Srinagar	Dwarika, Delhi	9810660346
146	Kamla Shouri Mahaldar	05-05-2021	Habbakadal, Srinagar	Haldwani, Utrakhand	
147	Mohini Mujoo	05-05-2021	Shivpora, Srinagar	Noida, Up	9810553780
148	Khema Wangnoo (Bimla Ji)	05-05-2021	Ganpatyar , Srinagar	Ghaziabad, Up	966548699
149	Oma Shour	05-05-2021	Bongund, Anantnag	Pulora, Jammu	
150	Kamla Sopori	05-05-2021	Rajbagh, Srinagar	Faridabad, Haryana	81465-87165
151	Usha Rani Kaul	06-05-2021	Zaindar Mohalla, Srinagar	Talab Tiloo, Jammu	9419184506
152	Makhan Lal Koul	06-05-2021	Tengpuna, Pulwama	Butanagar, Jammu	9419205959
153	Chuni Ji	06-05-2021	Lal Mandi, Srinagar		
154	Raj Laxmi Tiku	06-05-2021	Wanpoh, Anantnag	Noida, Up	
155	Brij Mohan Wangnoo	06-05-2021	Ganpatyar , Srinagar	Ghaziabad, Up	966548699
156	Omkar Nath Bhat	06-05-2021	Arreh , Kulgam	Dwarika, Delhi	9821378500
157	Usha Kau	06-05-2021	Raiawari, Srinagar	Vasant Kunj, Delhi	9797350530
158	Kamlesh Bakaya	06-05-2021	Talab Tiloo, Jammu	Talab Tiloo, Jammu	9682152389
159	Soom Nath Bhat	06-05-2021	Kaloosa , Bandipore	Kabir Nagar, T Tiloo, Jammu	7006353303
160	Dr. Sunil Tikoo	06-05-2021		Butanagar, Jammu	8899452420
161	Pushkar Nath Ganjoo	06-05-2021		Muyur Vihar, Delhi	
162	Chaman Lal Koul	06-05-2021	Badyar Bala, Srinagar	Vasundra, Up	
163	Hira Lal Kotru	06-05-2021	Habbakadal, Srinagar	Indrapuram, Up	9839225418
164	Girdhari Lal Pajnu	06-05-2021	Nawakadal, Srinagar	Gaur City 2 Noida, Jammu	9818652492
165	Makhan Lal Saraf	06-05-2021		Noida, Up	
166	Vikas Kaul	06-05-2021	Natipora, Srinagar	Diashad Garden, Delhi	9582808528
167	Arti Raina	06-05-2021	Jagti, Jammu	Vipin Garden, Delhi	9958822461
168	Shama Gurtoo	07-05-2021			
169	Omkar Nath Koul	07-05-2021	Hermohalla, Anantnag	Hazuribagh, Jammu	7006077110
170	Bharat Bushan Koul	07-05-2021	Rainawari, Srinagar	Sarita Vihar, Delhi	9899337041
171	Ratni Devi	07-05-2021	Hawal, Pulwama	Durga Nagar, Jammu	9622739433
172	Makhan Lal Tickoo	07-05-2021	Tahab, Pulwama	Tahab, Pulwama	7006871781
173	Shyama Gurtoo	07-05-2021	Habbakadal, Srinagar	Shakti Nagar, Jammu	9469001934
174	Manmohini Dhar (Jiya)	07-05-2021	Jawahar Nagar, Srinagar	Sheikh Sarai, Delhi	9654592912
175	Ratni Razdan	07-05-2021	Habba Kada, Srinagar	Sidhra, Jammu	9070279899
176	K N Dhar (Sumnath)	07-05-2021	Delhi, Delhi	Pune, Maharashtra	
177	Soom Nath Bhat	07-05-2021	Zaindar Mohalla, Srinagar	Pamposh Colony, Jammu	9419181656
178	Kaushalya Kaul Misri	07-05-2021		Delhi	8447347313
179	Girja Tickoo	08-05-2021	Buta Nagar, Jammu	Jagti Township, Jammu	8825032750

180	Yograj Bradoo	08-05-2021	Bradyar, Srinagar	Ghaziabad, Ghaziabad	9873588326
181	Ashok Kumar Dhar	08-05-2021	Malyar, Srinagar	Dwarika, Delhi	9811453476
182	Prana Raina	08-05-2021	Habbakadal, Srinagar	Jaipur, Rajasthan	6005046279
183	Shanti Saroop Zutshi	08-05-2021	Roop Nagar, Jammu		9796807788
184	Ashok Kumar Mattoo	08-05-2021		Upper Roop Nagar, Jammu	9149417759
185	Madan Lal Mantoo	08-05-2021		Chandigarh, Chandigarh	9779135836
186	Vikram Kaul	08-05-2021	Bumzoa, Anantnag	Mayur Vihar, Delhi	9419147294
187	Triloki Nath Raina	08-05-2021	Devi Angan, Srinagar	Palam Debi Road, Delhi	7838725960
188	Tosha Trakru	08-05-2021		Buta Nagar, Jammu	9953009018
189	Krishna Dhar	08-05-2021	Roop Nagar, Jammu	Zirakpur, Punjab	9419185634
190	Sharika Raina	08-05-2021	Kabir Colony, Jammu	Gurgaon, Haryana	9810821258
191	Raj Dullari Razdan	08-05-2021	Chowgam, Anantnag	Surya Vanshi Nagar, Muthi, Jammu	9697164789
192	Kanta Peer	08-05-2021		Vikaspuri, Delhi	9419125912
193	Shiban Jee Kaul	08-05-2021	Vessu, Anantnag, Anantnag	Sarita Vihar, Delhi	7006411408
194	Dwarika Nath Langoo	08-05-2021	Rainawari, Srinagar	Bhopal, Mp	9977099058
195	Nirmala Kachroo	08-05-2021	Channapora, Srinagar	Bantalab, Jammu	6006181802
196	Pran Nath Koul	08-05-2021	Woyan, Pulwama	Shalimar Gardem, Up	
197	Mohini Wanchoo	08-05-2021	Bulbul Langer, Srinagar	Chinore, Jammu	9419136251,
198	Nirmala Dhar	08-05-2021	Devsar, Kulgam	Noida, Up	9999700328
199	Uma Dev	08-05-2021	Akoora, Anantnag	Jammu, Jammu	7889584180
200	Ramesh Koul	08-05-2021	Murran, Pulwama	Sarwal, Jammu	9667696430
201	Chuni Jee Saraf	08-05-2021		Noida, Up	
202	Kanaya Lal Vuthoo	09-05-2021	Bhana Mohalla, Srinagar	Noida, Up	81303 15998
203	Koushalya Ji/ Mayawati Raina	09-05-2021	Qazigund, Anantnag	Jagti Township, Jammu	9419175431
204	B L Peshin	09-05-2021	Balgarden, Srinagar	Shalimar Gardem, Up	9810477258
205	Usha Jattu	09-05-2021	Ali Kadal, Srinagar	Ramparastha Colony, Ghaziabad, Up	8130601743
206	Renu Uppal Amla	09-05-2021	Shastri Nagar, Jammu	Delhi, Delhi	9419140184
207	S. K. Tikoo	09-05-2021	Ganpatyar , Srinagar	Talab Tiloo, Jammu	7006513809
208	Ramesh Kumar Koul	09-05-2021	Kharyar, Srinagar	Patoli, Jammu	
209	Usha Braroo	09-05-2021	Ganpatyar , Srinagar	Ramprastha, Ghaziabad, Up	
210	Behari Lal Bakshi	09-05-2021	Wachi, Pulwama	Vinayak Nagar Muthi, Jammu	9070806362
211	Nana Kumari	09-05-2021	Chadoora, Budgam	Mohali, Chandigarh	988881773
212	Santosh Raina	09-05-2021	Anantnag, Anantnag	Durga Nagar, Jammu	9018362274
213	H N Raina	09-05-2021	Habba Kadal, Srinagar	Tophsherkhania, Jammu	7006602919
214	Shailinder Bhat	09-05-2021		Indrapuram, Up	
215	Krishan Koul (Daftari)	09-05-2021	Kani Kadal, Srinagar	Indrapuram, Up	
216	Hriday Nath Kaul Dembi	09-05-2021	Kralyar, Rainawari, Srinagar	Pamposh Enclave, Delhi	011-26430882
217	Hirdey Nath Raina	09-05-2021	Chinkral Mohalla, Srinagar	Tophsherkhania, Jammu	9711418404
218	Shanta Koul	09-05-2021	Habba Kadal, Srinagar	Janipur, Jammu	9810044032
219	Jawahar Lal Pandita	09-05-2021	Chogula, Kupwara	Bohri, Jammu	9797407392
220	Bansi Lal Thassu	09-05-2021	Tonkipora, Srinagar	Gurgaon, Haryana	9650210089
221	Ajay Kumar Raina	10-05-2021	Balhama, Srinagar	Roop Nagar, Jammu	9149882267
222	Ajay Lidhoo	10-05-2021	Sopore, Baramulla	Noida, Up	
223	Tej Lal Zalpuri / Koul	10-05-2021	Bemina, Srinagar	Greater Noida, Up	9310704551
224	Sunil Safaya	10-05-2021		Madu Vihar, Delhi	9871197800
225	Santosh Malla / Ashaji	10-05-2021	Babapora, Haba Kadal, Srinagar	Faridabad, Haryana	9891083957
226	Bansi Lal Raina	10-05-2021	Kaloosa , Bandipore		9149823039

227	Baskar Nath Koul	10-05-2021	Rawalpura, Srinagar	Faridabad, Haryana	9797149798
228	Asha Ji (Shama Ji)	10-05-2021	Murran, Pulwama	Jagti Township, Jammu	8082450582
229	Soom Nath Bhat	10-05-2021			
230	Girdhari Lal Kath	10-05-2021	Nazuk Mohalla , Anantnag	Roop Nagar, Jammu	9149474782
231	Ram Chand Bha	10-05-2021	Rajpora, Pulwama	Jagti Township, Jammu	9469377849
232	Shanta Pandita	10-05-2021	Silligam, Anantnag		
233	Naveen Ji Dhar	10-05-2021	Safa Kadal, Srinagar	Faridabad, Haryana	7006093479
234	Rattan Lal Dhar	10-05-2021	Hugam, Anantnag	Indrapuram, Up	9419213865
235	Jawahar Lal Pandita	10-05-2021	Chogula, Baramulla	Bohri, Jammu	7006910375
236	Maharaj Krishan Dhar	10-05-2021	Kani Kadal, Srinagar		
237	Brij Nath Kaul	10-05-2021	Pushyar, Srinagar	Krishna Nagar, Jammu	
238	Roshan Lal Mattoo	10-05-2021			
239	Uma Raina	10-05-2021	Zaindar Mohalla, Srinagar	Noida, Up	9810905996
240	Brij Nath Kaul	10-05-2021	Habba Kadal, Srinagar	Krishna Nagar, Jammu	9810547221
241	Chitesh Bhat	10-05-2021	Sirhama, Anantnag	Bohri, Jammu	8837842792
242	Anjali Ganjoo	11-05-2021	Gk2, Delhi	Gk2, Delhi	9999069564
243	Suman Je Makroo	11-05-2021	Zaina Kadal, Srinagar	Colonel Colony, Jammu	9419195090
244	Bhuvanesh Raina	11-05-2021	Jawahar Nagar, Srinagar	Indrapuram, Up	9018390189
245	Lakshmi Bhan (Piary)	11-05-2021	Khoja Bhag, Baramulla	Anand Nagar, Jammu	8899718859
246	Vijender Krishan Koul	11-05-2021		Lale Da Bagh, Jammu	9419120811
247	Roshan Lal Raina	11-05-2021	Habba Kadal, Srinagar	Chinore, Jammu	7827890480
248	Inder Krishan Kaul (Waffa)	11-05-2021	Jogilanger , Srinagar	Hari Nagar West, Delhi	9968434469
249	Tej Krishen Bhat	11-05-2021	Magam, Baramulla	Bohri, Jammu	9419103144,
250	Hira Lal Moza	11-05-2021	Drabyar, Habbakadal, Srinagar	Anand Nagar, Jammu	9419168615
251	Soom Nath Bhat Mahanoori	11-05-2021	Chadoora, Budgam	Lower Roop Nagar, Jammu	
252	Vinod Kumar Tikoo	11-05-2021			9811506286
253	Omkar Nath Khazanchi	12-05-2021	Habba Kaddal, Srinagar	Gobind Nagar, Jammu	9419213487
254	Shyama Warikoo Koul	12-05-2021	Badyar Bala, Srinagar	Shalimar Gardem, Up	
255	Sham Rani Raina	12-05-2021	Anantnag, Anantnag	Durga Nagar, Jammu	9419142808
256	Rattan Lal Mirakhour	12-05-2021	Chattabal, Srinagar	Bohri, Jammu	7006602665
257	Nancy Qazi Taing	12-05-2021	Wazir Bagh, Srinagar	Durga Nagar, Jammu	9419187059
258	Suriender Bhat Kaul	12-05-2021	Rawalpura, Srinagar	Greater Noida, Up	9419124193
259	Sham Rani Raina	12-05-2021	Lal Chowk, Anantnag	Durga Nagar, Jammu	9419142808
260	Shuban Krishan Miyan	12-05-2021	Rainawari, Srinagar	Gurgaon, Haryana	9560062193
261	Raj Dulari Bhat	12-05-2021	Kulgam, Kulgam	Ashok Nagar, Jammu	7051893607
262	Asha Bradoo	12-05-2021	Badyar Bala, Srinagar	Vaishali, Up	9873588326
263	Santosh Koul	12-05-2021	Budgam		
264	Bansi Lal Raina	12-05-2021	Wathoor, Budgam	Shalimar Gardem, Up	
265	Roshan Lal Mam	12-05-2021		Ghaziabad, Up	9845192074
266	Janki Nath Nehru Venkara	12-05-2021	Baramulla, Baramulla	Shiv Nagar, Udhampur	8825017417
267	Vijay Bhat	13-05-2021	Ashmuji, Kulgam	Laxmipuram, Jammu	7006847643
268	Pushpa Pandita	13-05-2021	Pattan, Baramulla	Muthi, Jammu	6006024099
269	Bimla Dhar (Moza)	13-05-2021	Bohri Kadal, Srinagar	Dwarika, Delhi	9796812031
270	Sunita Kaul (Pitchi)	13-05-2021	Srinagar, Srinagar	Paschim Vihar, Delhi	
271	Prithvi Nath Bhat (Jeeja Ji)	13-05-2021	Kilam, Kulgam	Jaipur, Rajisthan	9646264040
272	Vijay Bhat	13-05-2021	Wanpoh, Anantnag	Rohini, Delhi	9821987568
273	Ratni Zaroo (Bhat)	13-05-2021	Chandpora, Harwan, Srinagar	Indrapuram, Up	9873297666

274	Mridhul Fotedar Kotru	13-05-2021		Baroda, Gujarat	9717840606
275	Badri Nath Kaul	13-05-2021			7042492594
276	Vijay Lakshmi Kaul (Durga Ji)	13-05-2021	Safa Kadal, Srinagar	Indrapuram, Up	
277	Dwarika Nath Khera	13-05-2021	Tangmarg, Baramulla	Durga Nagar, Jammu	9419104591
278	Raj Dulari Koul (Doora Ji)	14-05-2021	Anantnag	Bari Brahman, Jammu	9796223133
279	Arjan Nath Pandita	14-05-2021	Shergund, Anantnag	Janipur, Jammu	9419125641
280	Rajender Tickoo	14-05-2021	Kani Kadal, Srinagar	Greater Noida, Up	9999712550
281	Kamlashouri Wangnoo	14-05-2021			9910658784
282	Girja Koul (Munshi)	14-05-2021	Prem Nagar, Newplot, Jammu	Faridabad, Haryana	9560060704
283	Diksha Raina (Shallu)	14-05-2021	Pethbug, Dialgam, Anantnag	Buta Nagar, Jammu	7889874857
284	Janki Nath Koul	14-05-2021		New York, Usa	
285	Uma Shori Raina	14-05-2021			9419148265
286	Avtar Krishan Koul	14-05-2021			7893137272
287	Shuban Kishen Mujoo	14-05-2021	Ragunath Mandir, Srinagar	Indrapuram, Up	9779005155
288	Subhadra Koul Karihaloo (Budhmati)	14-05-2021	Karan Nagar, Srinagar	Gugaon, Haryana	9419148700
289	Pita Kaul	14-05-2021	Naqashpora, Srinagar		
290	Rattan Lal Khashoo	15-05-2021	Habba Kadal, Srinagar	Dehradun, Uttarakhand	8439577058
291	Shashi Kala Bhat	16-05-2021	Ladhoo, Pampore, Pulwama	Noida, Up	7006658556
292	Makhan Lal Bhat	16-05-2021	Lolab, Srinagar	Anand Nagar, Jammu	7006182584
293	Radhika Rani Nehru (Maa)	16-05-2021	Kanya Kadal, Srinagar	Gangyal, Jammu	9419133369
294	Ram Chand Bhat (Bobjee)	05-10-2021		Jagti Township, Jammu	78389 70820
295	Mansa Bazaz	05-10-2021	Pulora, Jammu	Pulora, Jammu	9419221167
296	Tosha Bhat	05-11-2021	Newa, Pulwama	Bhagwati Nagar, Jammu	
297	Dr B L Handoo	05-11-2021	Subash Nagar, Jammu		9796652282
298	Rani Dhar	13/05/2021	Habba Kadal, Srinagar	Vijaypur, Samba	9906259931
299	Sohan Lal Bindroo	14/05/2021	Ramghat, Baramulla	Kalikaji, Delhi	9810120204
300	Surinder Mirza	14/05/2021	Narsing Garh, Srinagar	Jammu, Jammu	9419136396
301	Lalita Mattoo	14/05/2021	Jammu, Jammu	Jammu, Jammu	9419104131
302	Durga Prasad Bhat	15/05/2021	Fateh Kadal, Srinagar	Dharamshalla, Himachal	
303	Omkar Nath Shah	15/05/2021	Safa Kadal, Srinagar	Dharamshalla, Himachal	
304	Rajni Razdan	15/05/2021	Shiv Nagar, Jammu	Delhi, Delhi	7600915004
305	Poshkar Nath Dhar	15/05/2021	Chandigam, Lolab, Kupwara	Sari, Jammu	9419228172
306	Pankaj Zadoo	15/05/2021	Ganpatyar, Srinagar	Indrapuram, Up	9622210532
307	Madusudan Raina	15/05/2021	Trisal, Pulwama		9682316577
308	Pushkar Nath Dhar	15/05/2021	Chandigam, Lolab, Kupwara	Sari, Jammu	9796455367
309	Makhni Handoo	15/05/2021	Subash Nagar, Jammu		9796652282
310	Chaman Lal Bhat	15/05/2021	Sumbal, Bandipore	Gurgaon, Haryana	8851403716
311	Parmeshori Devi Garyali	15/05/2021	Ali Kadal, Srinagar	Greater Noida, Up	9818661212
312	Radhey Nath Masarat	15/05/2021	Zainapora, Shopian	Dwarika, Delhi	9717822182
313	Vijay Bhat	15/05/2021	Hawal, Pulwama	New Delhi, Delhi	
314	Nihar Ranjan Razdan	16/05/2021	Pushyar, Srinagar	Ghaziabad, Up	9412009397
315	Laxmi Shree Tickoo	16/05/2021	Martand, Anantnag	Amar Colony, Jammu	7006548692
316	Mohini Raina Wangneo	16/05/2021	Malikangan, Srinagar		9167769628
317	Joshila Pandita (Bharti)	16/05/2021	Hangalgund, Anantnag	Udeywalla, Jammu	9625596966
318	Vijay Balji Handoo	16/05/2021	Rainawari, Srinagar	Ankleshwar, Gujarat	9419110030
319	Roopawati	16/05/2021		Jagti Township, Jammu	78389 70820
320	Praveen Dhar	16/05/2021	Ali Kadal, Srinagar	Vipin Garden, Delhi	7006390374

321	Kanaya Lal Razdan	16/05/2021	Palhalan, Baramulla	Pune, Maharashtra	9881135623
322	Laxmi Shree Tickoo	16/05/2021	Martand, Anantnag	Amar Colony, Jammu	7006548692
323	Mohini Raina Wangneo	16/05/2021	Malikangan, Srinagar		9167769628
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326	Sheela Koul	16-05-2021	Natipora, Srinagar	Shalimar Gardem, Up	6005513887
327	Anil Katyal	17/05/2021		Lower Roop Nagar, Jammu	9419194793
328	Jawaharlal Dhar	17/05/2021	Habbakadal, Jammu	Talab Tiloo, Jammu	9419100800
329	Jawahar Lal Raina	17/05/2021	Kathsu, Anantnag	Jagti Township, Jammu	8856924321
330	Bal Krishan Moza	17/05/2021	Ragunath Mandir, Srinagar	Greater Noida, Up	8860986774
331	Prithvi Nath Tickoo	17/05/2021	Karfoli Mohalla, Srinagar	Muthi, Jammu	9419115245
332	Kashi Nath Kaul	17/05/2021	Rainawari/Rajbagh, Srinagar	Trikuta Nagar, Jammu	9815539797
333	Avtar Krishan Dha	17/05/2021	Pulora, Jammu		9419104859
334	Dr. Raj K Dhar	17/05/2021	Safa Kadal, Srinagar	Dehradun, Utrakhand	
335	Ram Chand Bhat Raina	17/05/2021	Taragam, Qazigund, Anantnag	Jagti Township, Jammu	9419241453
336	Girja Koul Pandita	17/05/2021	Levdora, Anantnag	Kalikaji, Delhi	9891394939
337	Dhanvati Raina	17/05/2021	Abhalvana, Shopian	Muthi, Jammu	7889314716
338	Jawahar Lal Dhar	17/05/2021	Habba Kadal, Srinagar	Kabir Colony, Jammu	9419100800
339	Soomawati Mattoo	17/05/2021	Shivpora, Srinagar	Durga Nagar, Jammu	9810289069
340	Sarla Razdan	17/05/2021		Pulora, Jammu	9906137986
341	Triloki Nath Raina	17/05/2021	Dialgam, Anantnag	Dwarika, Delhi	9833152962
342	Padam Kalla	17/05/2021		Dilshad Garden, Delhi	
343	Jagar Nath Kaul	17/05/2021	Fateh Kadal, Srinagar	Subhash Nagar, Jammu	9999225239
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348	Susheela Koul	18/05/2021	Mahind, Anantnag	Santra Morh, Jammu	9086421584
349	Soom Nath Bhat	18/05/2021	Wandhama, Ganderbal	Jagti Township, Jammu	7006392215
350	Ramesh Kumar Tikoo	18/05/2021	Nai Basti, Anantnag		
351	Bushan Lal Raina	18/05/2021	Urpash, Ganderbal	Jagti Township, Jammu	9797581333
352	Ratna Pattu	18/05/2021	Rainawari, Srinagar	Durga Nagar, Jammu	7889824159
353	Nana Ji Zutshi	18/05/2021	Rainawari, Srinagar	Najabgarh, Delhi	8130280582
354	Upinder Dulloo (Pappu Ji)	18/05/2021	Rainawari, Srinagar	Vasundra Enclave, Delhi	9419181593
355	Brij Krishen Koul	18/05/2021		Roop Nagar, Jammu	
356	Ramesh Dhar	18/05/2021	Bomhama, Kupwara	Tomal, Jammu	9906080410
357	Virendar Koul	19/05/2021		Chinore, Jammu	9797019148
358	Upender Razdan	19/05/2021	Chattabal, Srinagar	Roop Nagar, Jammu	9419646462
359	Sheila Sapru	19/05/2021	Gulab Bagh Zakura, Srinagar	Bhagwati Nagar, Jammu	9419685421
360	Kuldeep Vikas Koul	19/05/2021	Jogilanger, Srinagar	Moscow, Russia	
361	Dr. Bhushan Lal Jala	19/05/2021	Rainawari, Srinagar	Gurgaon, Haryana	
362	Lt Col Dr. Bushan Lal Jala	19/05/2021	Rainawari, Srinagar	Gurgaon, Haryana	
363	V K Koul	19/05/2021		Gole Gujral, Jammu	
364	Kanya Lal Dhar	19/05/2021	Chakura, Pulwama	Barnaie, Jammu	8713069778
365	Moti Lal Bhat	19/05/2021	Sangrampora, Budgam	Santra Morh, Jammu	8492923887
366	Rajinder Handoo	19/05/2021	Rainawari, Srinagar	Muthi, Jammu	9796494574
367	Omkar Nath Koul (Boba Ji)	19/05/2021	Zainapora, Shopian	Chinore, Jammu	

368	Shama Rani	19/05/2021	Chattabal, Srinagar	Shamli, Up	
369	Makhan Lal Ganjoo	19/05/2021	Hermohalla, Anantnag	Lale Da Bagh, Jammu	7780926919
370	Rekha Chowdhri (Guddi)	19/05/2021		Rohini, Delhi	8130082051
371	Girija Kaul	20/05/2021	Ganpatyar , Srinagar	Gurgaon, Haryana	99114 23410
372	Mohan Kishen Tikoo	20/05/2021	Ganpatyar , Srinagar	Udeywalla, Jammu	9821575922
373	Kamla Wati Bhat	20/05/2021	Kharwara , Shopian	Roop Nagar, Jammu	9469170582
374	Raj Nath Bhat	20/05/2021	Kharpora, Bandipora	Udeywalla, Jammu	9906471574
375	Phoola Wali	20/05/2021	Habba Kaddal, Srinagar	Janipur, Jammu	8082367762
376	Raj Nath Dhar	20/05/2021	Malyar, Srinagar	Dwarika, Delhi	9899240131
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378	Kishni Raina	21/05/2021	Chowgam, Kulgam	Subhash Nagar, Jammu	9419127479
379	Rattan Rani Langer	21/05/2021	Jawahar Nagar, Srinagar	Mumbai, Maharashtra	7875523703
380	Urmila Raina	22/05/2021	Chanapora, Srinagar	Bangluru, Karnatka	9880188279
381	Chaman Lal Bhat	22/05/2021	Tral, Pulwama		
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383	Lalitha Ji				
384	Veena Kundu			Shalimar Gardem, Delhi	9560602203
385	Rattan Lal Bhat & His Wife				
386	Parveen Saproo		Habbakadal, Srinagar	Tophsherkhania, Jammu	7889872125
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391	Dr. Kuldeep Nath Mukku				
392	Ravinder Mohan Tiku				
393	Sanjay Kundu				
394	Vb Koul			Pune, Maharashtra	7357319979
395	Sarla Koul			Mehruli, Delhi	
396	Pran Ji Ganjoo				
397	Umashori Karihalu				9419005729
398	Mohini Raina			Loni, Delhi	8800840399
399	M.L. Safaya		Chandpora, Harwan, Srinagar	Sanpada, Mumbai	9820306123
400	Dinanath Kaul (Pamposh)		Jogilanger , Srinagar	Housing Colony, Udhampur	9419214044
401	Vinod Jotshi (Bablu)		Anantnag, Anantnag	Anand Nagar, Jammu	8493927105
402	Jai Kishori Pandita (Rani)				
403	Rajander Nath Tickoo		Zaindar Mohalla, Srinagar	Greater Noida, Up	9999712550
404	Ravinder Ji Raina				9797407392
405	Prof. M.K.Raina		Jammu, Jammu	Trikuta Nagar, Jammu	
406	Vinny Trisal			Bhagwati Nagar, Jammu	
407	Shashi Bhat (Nancy)				
408	Durga Raina (Bainthaiti)		Kanya Kadal,	Subhash Naga, Jammu	
409	Rajender Nath Tiku		Zaindar Mohalla, Srinagar	Greater Noida, Up	
410	Mohan Rani Wangnoo		Pushyar, Srinagar	Poonch House, Jammu	9419146795
411	Soom Nath Bhat				
412	Rajdulari Koul				7780991497



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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.

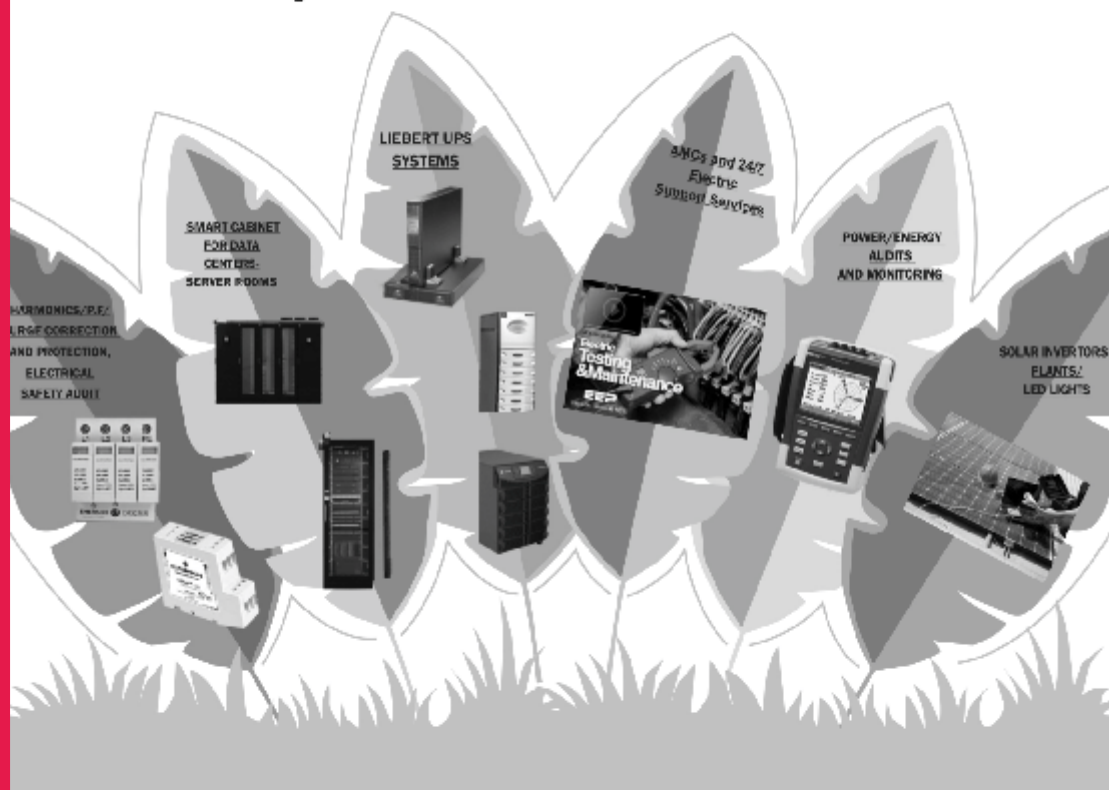


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Telephone : 011-26107431, Mobile : 9958154848
Web : www.aiks.org E-mail : hqaiks@gmail.com

Application No. :

Date :

The President

All India Kashmir Samaj

244, Sector-3, R.K. Puram
New Delhi - 110022

Dear Sir,

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

Name (In full) :

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

Address :

.....

.....

..... **Pin :**

Tel : (Res.) : **Office :**

Mobile : **Email :**

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

With best wishes
Yours Sincerely

Signature

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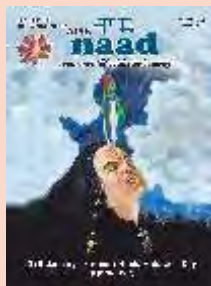
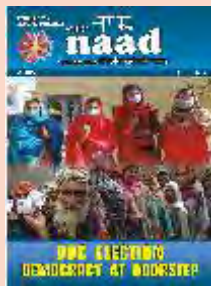
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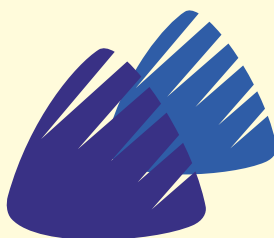
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REMEMBRANCE



Smt. Gowri Shouri Kakroo

(May 5, 1930 to May 5, 2021)

"Domb gacchi zyon ta domb gacchi pyon. Zyana mubarak chu na, pyana mubarak chu" [the womb must be born, the womb must rise. The felicitation is not in birth, but in rising up to its merits]

times, he reciprocated with declarations like I'll be with you for all my seven births. In October of 1990, after forty-eight years of being married to her, Tathya died from a heart attack. His heart never recovered from being forced to leave his land, his rose garden and home in Peerbagh. As her final expression of tangible love for him, Mummy threw away her tekni into the river in defiance while finalizing his last rites.

In the thirty one years that followed, Mummy continued to work thoughtfully with foresight, keeping her family closely bound together. She lost her brothers, friends, and her family shrunk, but she carried on with dignity, never being invisible as an older woman. She loved spending time with her family. She extended her companionship to her six grandkids as an elder, but also as a friend. Her grandkids loved listening to her stories full of wisdom and directness. Her small hands created the roundest, best tomul-tchott enjoyed by everyone.

Mummy enjoyed music, and in healthier times sang her favorite Kashmiri songs during family weddings. She was born in conservative social times in pre-independent India and was not formally schooled. However, she was remarkably intelligent, and enjoyed reading, often quoting Lal Ded and other Kashmiri poets in her daily conversations. Despite a small under 5-foot frame, she was confident, and spoke with agency while sharing her ideas. She always kept herself aware using a mobile phone, enjoying television dramas, and even explaining Facebook to someone younger than her. She was intelligent, curious, and did not shy down from voicing her opinions. She was also a big proponent of self-love before it became fashionable. She ensured her feet retained their softness, diligently applied Betnovate N to her skin, and made sure her hair was tied up carefully after using her wooden kangany.

A series of unfortunate medical conditions led her to a very vulnerable condition during the pandemic. For someone who had not seen any major medical conditions for most of her life, she missed her independence and often did not enjoy reliance on anyone. She fought bravely, but eventually lost her battle and breath on May 5, 2021 at 9:20 pm in a hospital in Ghaziabad. While flanked by her sons, the pandemic still posed significant challenges to her family being able to celebrate her life, and grieve her loss. Her grandchildren spread all across the world in the middle of a pandemic FaceTimed their grief and cries. Maybe there's gratefulness in the fact that her body went quickly, and perhaps saved itself from too much pain. But the loss of a life, a mother, a grandmother, a great-grandmother, and an overall boss lady feels unbearable.

While her husband died from the want of his land, she struggled with the want of air. Perhaps as we let her go, she'll meet him again in heaven where land and air find a place together. In our memories, she's forever alive.

By Upasna Kakroo (Granddaughter)

Smt. Gowri Shouri "Mummy" Kakroo was a caring mother, grandmother, great-grandmother, and friend. But more than that, she was a woman who did not let herself be defined by the status of her relationships, but by the strength of her character. This Shrandhanjali is a testament to her life as a woman who created and led as family head, simply refusing to be made invisible, no matter her age. It's this that we celebrate as we quote what she herself often said. Birth and life are not always special, but those who rise up to take it by its horns and live fully are. Like she will always be.

Born to Tarawati and Dayaram Bakshi on May 5, 1930 in Mallik Angan, Fateh Kadal, Srinagar, she grew up in a family of means, among three brothers. In December 1942, she was married to her husband, (late) Shri Kashinath Kakroo (Tathya) of Zaindar Mohalla (later Peerbagh), Srinagar. Together, she birthed and they raised four children: Jaya (Daftari), Surinder (Kaka ji), Uday Kumar (Buti ji), and Ravinder (Pappu ji).

After spending several years in Jammu, Batote, Banihal and several parts of downtown Srinagar, the family finally settled in Peerbagh where they built their home. In her own admission, she loved her husband while holding her own. Her love found its expression in hand-knitted Pashmina sweaters, her children, and the way she managed the household. As was the case with many women of her times, she cared for everyone in the large family. She didn't invest her time in catering to any of her own specific food tastes, but cared more about "yi gassi sarni poshun" (everyone should be fed). In times of nostalgia, she often thought back on old times sharing, "zyaday os na, magar maza os" (we didn't have much, but it was a lot of fun). If she ever had disagreements with Tathya, she would stay quiet, and he would finally break those by offering, "payi tse machi (may the house flies attack you)." Mummy held these moments in pride, and always maintained that "bagwan rachin, asi kari na zanh ladayi (may God save us, we never had fights)." In happy



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