

ISSN : 2582-1857
Text - 70 Pages, Price : ₹50

VOL XXXI No. 06
June 2021

AIKS **नाद**
naad

A Monthly Publication of **श्री इंद्रिया कश्मिरी सम्राज**



Zyeth Athem Poshte



Covid-11 Wave
Deaths & Destruction

Naad Greets It's Readers on 400th Prakash Utsav of
Mata Shree Roopa Bhawani

-Art by Dr. Ratan Parimoo



Mata Roop Bhawani

Ratan Parimoo 2021

EDITOR-IN-CHIEF
Sunil Raina Rajanaka

EDITORIAL BOARD

Tej N Dhar
Bansi Pandit
C. L. Kaul
Prof. R.L. Shant
Uma Kant Kachru

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

Circulation Manager
Hony Capt. Virender Rawat
9639740129 / 9958154848
011-26107431

**Circulation Feedback
&
Data Processing**
Bharti Raina Kaul
8130538867

Layout & Design
Pranav Koul
Suman Kumar
M/s Print Orbit

DISCLAIMER

Articles and readers' letters do not necessarily reflect the views of the Editors or AIKS, Editors do not take responsibility for any errors of facts that may have been expressed by the writers.

THIS MONTH'S COVER

This Month's cover is depicting the Impact of Pandemic.

INSIDE

- 04-05** Editorial -Sunil Raina Rajanaka
- 06-07** From the President's Desk - Col. Tej K. Tikoo
- 08-09** General Secretary's Column - M. K. Pajan
- 10-11** News Folio
- 14-15** Battered but not Vanquished -Dr. Rahul Magazine
- 16-19** Covid 19 and the Chinese Checkers -Col. Tej K Tikoo
- 20-23** Covid 19 – Acted as Tsunami for Kashmiri Pandits - Ashok Raina
- 24-28** Is the Union Government Evasive about the Return of Pandits? - Dr. K N Pandita
- 29-30** An Ode to Earth Day - Shailaja Wanchoo
- 30-32** A Word for Our Youngsters -Dr. Upinder K Zutshi
- 33-38** Working for KP Organizations – An Experience -Dr. Inder Krishen Kilam
- 39-41** Cervical Spondylosis -Dr. M K Mam
- 42-43** Tsunami Has Stuck. What next? How to Respond? -Ashok Manvati
- 44-47** What is Kashmir Shaivism (Trika Philosophy)? -Satyarth Pandita
- 48-50** China in Our Neighbourhood -Maj. Gen. Harsha Kakar
- 51-52** Digvijay Singh and Club House Chat -Vijay Kashkari
- 53-55** Naran Nag -Chander M. Bhat
- 56-57** Jagmohan Era in Kashmir - Late. Prem Nath Bhat
- 62-63** Book Review -Ashok Ogra
- 64-65** Education Folio -Vijay Kashkari
- 66-67** AIKS Matrimonial Service

From the *Editor-in-Chief*



Dear Readers,

Last two months have been one of the most challenging times for our miniscule community, post-exodus of 1990. The magnitude of pandemic was such that it left several families devastated; the exact figure of loss would take some time to be ascertained and people would take time to come to terms with loss of their loved ones.

The positive side of the pandemic was that Kashmiri Pandit's across the globe came forward to help the patients and impacted families who lost their dear ones. One such example was the formation of voluntary groups like Covid Response Team by group of volunteers who were at the forefront of helping the needy at Delhi-NCR, Jammu, Srinagar, and other places. These voluntary groups also conducted regular doctor's session with patients which was unique of its kind as it saw participation of doctors across the globe. Food, medicine, oxygen concentrators and doctor's advice were provided by such groups. The community organisations, volunteers and philanthropic individuals made all out efforts to come forward and help the families in distress. As an individual I could see the unique camaraderie among the community members. The life gives very less opportunities when we see everyone coming together in whatever way to ensure that someone else's live are saved. This phenomenal unity of purpose was seen first time in last three decades. There are many examples to share which touch our heart and make me believe that no matter how much we must have been impacted by the pandemic,

community shall rise like a phoenix and show the way to other communities in near future. We in Naad salute all those doctor's, paramedics, volunteers, organisations, philanthropists, and various volunteers who not only saved lives of many people but also raised the hope and installed confidence which was much needed. I am hopeful together we shall make a new beginning. In the words of Ghalib,

***Guzar jayega yeh daur bhi Ghalib,
Zara itminan toh rakh,
Khushi hi na thehri toh
Gham ki kya aukat hei.***

Acharya Abhinavagupta Jayanti Celebrations

The weeklong Acharya Abhinavagupta lecture series are being organised to commemorate his teachings and works from 15th June and shall culminate on Acharya's Jayanti on 21st June (Nirjala Ekadashi). Various universities, colleges, academies, and spiritual organisations have joined hand to make the Jayanti celebration's a huge success. Acharya Abhinavagupta is the fountainhead of all the spiritual wealth which evolved in India. Abhinavagupta's stature is next only to Adi Shankaracharya. What Shankaracharya is to Vedanta, Abhinavagupta is to Agma texts. Many scholars, especially in west, are studying Abhinavagupta, who immensely strengthened intellectual firmament of India and more so of Kashmir which now has forgotten his contribution. Therefore, every community member should participate in celebrations and get acquainted with these spiritually illuminating sessions.

Quadricentenary of Mata Roopa Bhawani

Saint Poetess Mata Roopa Bhawani was born in Kashmir in the year 1621 CE. Her year-long quadricentenary is being celebrated by Kashmiri Pandits across the globe, culminating on 24th June (Jyestha Purnima). The life and teachings of Mata Roopa Bhawani are very important and reflect her quintessential struggle to overcome the contemporary mindset and her constant effort on the path of self-realisation. Roopa Bhawani shall be remembered as one who asserted her will on her destiny to seek spiritual path, like what her predecessor

Lalleshwari chose for herself. Therefore, while reassessing her life and times, it is important to follow her teachings. Mata Roopa Bhawani took upon herself to usher in social reforms. Mata Roopa Bhawani gives us an idea of her world view which were rooted in precepts of Kashmir Shaivism. In her own words,

*"Kari Surya Udaya Chali Ghatkariya,
Sahaj vechariye Taye Sarbood"*

***The simple truth is to illuminate
Thyself which would lead to the removal of
fetters of darkness.***

मनील रूपा गणक



Let's Celebrate Together

Abhinavagupta Jayanti

Lecture series from 15th June to 21st June.

काश्मीरो जयति जगद्धितावतारः सःश्रीमानभिनवगुप्तदेशिकेन्द्रः।

**Glory to the supreme spiritual master Abhinavagupta,
born in Kashmir, whose incarnation was for universal good!**



Facebook.com/iatdelhi | Facebook.com/himalayanheritagefoundation
Swami Lakshmanjoo - www.facebook.com/groups/27102671069

From the *President's* Desk



As Covid-19 Wave II Recedes, Community Gets Into Salvaging Mode

By 15 April 2021, there were clear hints available in the environment that the continued recession in the COVID infections witnessed for over a month was no longer showing the same promise. In fact, many were getting cynical about being too hasty in throwing caution to winds and behaving as if COVID 19 was no longer a threat anymore. Within the next two weeks it became abundantly clear that the COVID was back; this time with more ferocity and with deadlier effect that the world had seen during its first wave. Be it the mainstream media, social media platforms or anecdotal evidence, it was becoming clearer by the hour that the world, particularly India was faced with an unprecedented disaster.

During the first wave of COVID, all

of us had heard of deaths taking place across the country, but these had only news value of something happening to persons living in far off places, not well known to you. Therefore, death due to COVID remained a distant occurrence that did not concern you intimately. But COVID II was different. This time it hit too close; friends, close relatives, neighbors, well known artists, co-workers, etc. As if this was not enough, the electronic media was quick to depict the broken-down health care system of our country. Patients unable to get a bed in the hospital, ICUs of the hospitals completely choked with patients, long queues of breathless patients struggling to get a gasp of oxygen outside hospitals and oxygen *langars* being set up by Sikh community in their Gurudwaras to provide whatever relief they could. There were instances of hospitals running out of oxygen and because there was no oxygen available to replenish the stock, patients just died because the oxygen supply snapped. The life of an ordinary person or of those on high pedestals or rich, poor, high low, men women, urban rural, southerner or northerner, all paid a price. India suffered an enormous damage.

Our fault lines cracked wide open, with media reporting that in some areas, people just threw the bodies into River Ganga because at the designated crematoriums on its banks there was

no more wood available to light the pyres. Western media, always looking for such 'exotic' pictures from India went to town proclaiming that India was dying. It was only after about 45-55 days that the situation was finally brought under control through launching vaccination drive, ramping up oxygen supply, opening many COVID care big hospitals, launching a massive campaign to spread awareness about taking COVID precautions, viz., wearing mask, maintaining physical distance, using sanitizers, and washing hands regularly. But in my opinion what contributed most to lessening the effect of the COVID wave II was the imposition of lock down and its various variants.

Our community, already suffering due to thirty years of exile, was hit very severely by the pandemic. For a small community to have lost so many people in so short a time was a big blow. Many families lost their only bread winners, many children became orphans, losing both parents, some families lost people belonging to four generations; leaving young widows, orphans, old parents/grand parents behind to fend for themselves. It is, however, a matter of great satisfaction and pride that our community in exile rose to the occasion, both at organizational level as also at the individual level. Many volunteer groups were formed to render succor to the needy. This included delivering medicines, organizing oxygen cylinders, carrying out hospitalization, delivering food, providing doctors' consultation and in many cases even carrying out cremations. At the global/national level, several KP organizations rendered assistance by shipping oxygen concentrators and cylinders, by

organizing financial assistance for the needy, providing medical advice, etc.

However, the long haul starts now; the community needs to carry out an assessment at the level of regional level which has heavy concentration of KPs, to determine the long /short term needs of the community. These will be in the field of education, sustenance, medical assistance, providing jobs, etc. Many organizations have already stated work on these lines and hopefully, our community members in distress, no matter where they are residing, will receive the benefits of the care that such organizations are going to put in place shortly.

All India Kashmiri Samaj had, through its community journal, NAAD, carried the available details of all our community members who had passed away between April 22 and May 15, 2021, either because of Covid infection or due to other causes. This period, as is well known, coincided with the onset of COVID Pandemic -II. The objective to record fatalities occurring during the pandemic as accurately as possible for posterity. Few individuals had objected to our publishing such names. However, many more had also conveyed their appreciation for having put in great efforts in collecting, collating, and publishing these details; not just to enable people to pay their homage, but also help in keeping a record of the severe impact that the pandemic has had on us. We shall be continuing with our effort. AIKS, through its communique dated June 4, 2021, has already issued in appeal in this regard.

- Col. Tej K. Tikoo

Email : tk.tikoo@gmail.com

Mob : 9899656400



General Secretary's Column

AIKS Continue to Reach Needy Ones

AIKS has been helping the community members affected by COVID-19. In continuation to the AIKS efforts to help the community members impacted by COVID-19 since 2020, it is to inform the community AIKS is presently providing financial assistance to twenty-two needy individuals.

President AIKS once again appeals to the community philanthropists for donations to the AIKS Emergency Relief Fund.

AIKS-KOA Alliance for Helping the Needy Families

The presidents of AIKS (All India Kashmiri Samaj) and KOA (Kashmir Overseas Association), along with their teams, had a meeting to address the Post-COVID rehabilitation of Kashmiri Pandits. The primary purpose of the meeting was to provide support for Kashmiri Pandit families who have lost their source of income, need assistance in finding jobs, applying for government benefits, help in education and mental health counselling. In the long term, both the organisations agreed to make a mutual procedure for taking care of the ageing population in Jammu, investing in health care structure and support and guidance to the community's youth through career development and skills training.

AIKS Condemns Killing of Rakesh Pandita

In an obituary note, AIKS condemns the brutal killing of Rakesh Pandita, president of the Municipal Committee Tral, on June 2, 2021, by the Jihadis.

President AIKS asserted question to the well-planned murder. This killing is sending multiple messages to the community and the government. The killing and last year's killing of Ajay Bharti is a clear cut message to the community. If they return to the valley, the same fate awaits them. Members of AIKS condole the death of Rakesh Pandita.

Obituary

AIKS mourns the passing away of Smt. Sheela Zaroo Malla, wife of Sh. ML Malla, Sr Vice President of AIKS, on 4 June 2021 at Shalimar Ghaziabad.

AIKS profoundly mourns the demise of Smt. Sheela Malla. AIKS joins the bereaved family in their grief.

AIKS Trust Donation

AIKS Trust, shaped by AIKS as settlers to help the displaced community in the nineties, has issued a cheque for ₹5 Lakh to KMECT (Kashmiri Medical Emergency & Charitable Trust) to help the patients due to COVID-19. The Trust is holding the

meeting of the founder members and life members very soon to discuss the future line of action, to reach a more significant number of persons in distress.

Homage to Those who Passed Away in COVID-19 (II)

Core Members of AIKS met through a virtual (internet) to pay homage to the community members who became the victim of the pandemic and passed away since the outbreak of the COVID Pandemic.

The May edition of 'Naad' has published a list of the persons who left us from mid-April to mid-May. The list includes the fatalities either due to the virus or other causes in this Pandemic era.

The community has faced massive damage the pandemic inflicted on the community.

AIKS prays for peace to the departed souls and courage to the bereaved families to bear the irreparable loss.

Sunil Raina Rajanaka and Bharti Kaul Appreciated

Since the outbreak of the COVID-19 Phase II, the young members of the community have been doing a commendable job to reach the patients and their families to meet their emergencies.

Amongst the volunteers were two young members of AIKS, Sh. Sunil Raina Rajanaka and Ms. Bharti Kaul.

AIKS acknowledge their voluntary work. AIKS keeps on record their excellent job in time of crisis.

Maharaj K Pajan

Email : raj_692@hotmail.com

Mob. : 9910166993

Artwork by Shivani Koul Bhat





Second Virtual Essay Writing Competition for Youth of Valley

Second virtual Essay writing competition for valley based, students and youth, non-displaced as well as displaced but with roots still in Kashmir, stands announced

Topic: "Didda – the Lioness Queen of Kashmir".

Age Groups

1. 8th to 12th standard students presently admitted in valley based schools or whose either of the parents are directly or indirectly settled in Kashmir.
2. 12th+ to 30 years of age without any qualification bar but with roots still live in Kashmir.
3. SUPER SENIOR Category from 30+ up to 65 years of age has been especially announced which is open to any person, male or female, having any genuine connection with J&K UT, throughout the World. Number of words recommended shall be 600 - 800 for Jr.; 1000 -1200 for Sr. and upto 2000 for Super Sr. category.

To encourage more & more students, number of prizes have been increased colony as well as area wise. Central, North & South zones covering all the 10 districts, have been created especially only for Non displaced students and Youth; while six (06) colonies viz Nutnusa & Veerwan; Haal; Sheikpora; Tulmul; Mattan & Vessu stand earmarked separately for wards of colony employees & Youth up to 30 yrs of age in these; in first two i.e. Jr. & Sr. categories only. Consolation prize shall be given to all the contestants who actually email their essays.

Registration Dates : The last date of online registration is **07.07.2021** on the Link <https://forms.gle/3JVq8Gyw8Vb6JJPRA>.

Essays have to be emailed on fighterbitiya2021@gmail.com in contestants **own handwriting** w.e.f. **15 July 2021 to 17 July 2021**. To promote the Mother tongue Kashmir, an

award of 02 (Two) marks grace shall be given to essays written in Kashmir bhasha in all the three categories.

Objective: The objective of this years' contest is to explore the fact about Rani Didda as an able, tough Administrator who pushed enemies of Kashmir back up to Afghanistan & defeated Mahmud of Ghaznavi twice.

The essays shall be judged by a Team of well-known expert Historians, eminent Writers and results with Prize Distribution functions are expected to be organised by 2nd week of Sept. 2021.

Sponsors: This year's contest is cosponsored by Zeishtha Devi Prabandhak Committee ; Pt. Nityanand Jotshi Foundation, Pt. R.K. Ganjoo Memorial Foundation Trust, All State Kashmir Pandit Conference & Millennium India Education Foundation with support of Vivekanand Kendra, Nagdandi.

Online Guest lectures: Online guest lectures on various aspects of life and achievements of DIDDA RANI shall be started 25th June onwards which shall be addressed by eminent authors, historians, writers of National & International repute. Relevant literature, material, write ups also shall be made available on official WhatsApp. Groups viz. Participants' and OUR PROGENY OUR JOY. Interested contestants can contact on 9419212336, 9149969059, 9541290264 & 9697001955 and Facebook page DIDDA ESSAY2021 for further queries.

Hari Kirtan Adyatmik Jagrati Mission Distributed Covid Kits to Needy

In view of pandemic, Humanity first, Shree Hari Kirtan Adyatmik Jagrati Mission (Regd.) a Kashmiri Social cultural platform has organised a noble initiative of distribution of food packets, medicine kits, cash assistance to needy &



sanitizers in and around Jammu since last 20 days through its Seva Group. Nishkam seva is our motive to help people in pain is the only thing we concentrate at the present as 2021 is getting worse after each passing day. The seva will continue trying to reach every Covid-19 affected persons.

- Nana Ji Sathu
General Secretary

Letter to the editor

Message from Jagmohan Ji's Family Members

It's touching to see the edition of this magazine being dedicated to Jagmohan Ji. Many thanks for the Naad copy that had tributes dedicated to Jagmohan Ji. I have shared the same with rest of the family members - specially Mrs. Uma Jagmohan. We are really touched by warmth and affection of the beloved community - which is actually our larger family.

Dear Editor-in-Chief
Sunil Raina Rajanaka

Thanks sir. A praiseworthy effort. Our community is beholden to late Shri Jagmohan ji. Two great persons have rendered greatest help to our community, Bala Sahib Thakre and Jagmohan

Yours Sincerely
Dr. K N Pandita

Dear Editor-in-Chief
Sunil Raina Rajanaka

Extraordinary effort with this very fine magazine NAAD for years. It has become a part of our household. Thank you Sunil ji and AIKS for this commendable effort.

Yours Sincerely
Jeevan Zutsh

Dear Editor-in-Chief
Sunil Raina Rajanaka

The compilation of data published in NAAD of Community members who left us since the outbreak of this 2nd wave of Covid outbreak is eye opener and very tragic for a small community. The compiler of this data Mr. Anil Reshi of Jammu has done a commendable job. He has equally contributed like a Volunteer. We are grateful to Mr. Anil Reshi and the NAAD team who brought these figures in front of the community.

Thanks for your contribution. Lassive

Yours Sincerely
Ramesh

Office of the Returning Officer
AIKS Presidential Elections 2021-24
Sector 3/244, RK Puram, New Delhi 110022

Dated - 19th June, 2021

Subject: Rescheduling of the Election for the Post of President AIKS 2021-24

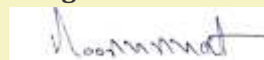
Dear Members/Voters Namaskar

Last two months have been very difficult for whole of our country and especially so for our very small and hapless Kashmiri community. We have unfortunately lost several hundred community members to the pandemic. I convey my deepest condolences to the bereaved families and pray for peace to the departed souls.

You may recall we had to postpone our voting date which was scheduled for 15th of May 2021 due to the sudden rise of the second wave of pandemic. Now that the situation is easing out day by day it is desirable that the elections are held as soon as possible. More ever, we cannot keep the elections pending for very long which may affect the functioning of AIKS. We have therefore decided to reschedule the election process as follows.

1. Issue of ballot paper upto 30th June 2021
2. Receipt of duly filled up ballot paper along with a copy of ID proof by post or in person at AIKS office in Delhi on or before 17th July 2021 by 4 PM. This is for your kind information that we have received only six ballot papers by post/courier in view of disruption of services. The number is almost negligible. We will soon issue the list for information of all. On a query with postal authorities it was conveyed that registered letters are not kept undelivered for more than a week and are returned to the sender. Hence sending fresh ballot papers would be desirable.
3. **Voting /counting/ declaration of result on 18th July, 2021 from 10.AM to 1.PM**
4. The guidelines for issue /submission of ballot paper shall remain the same as issued on 16th April.
5. **Venue : Lal Ded Centre, Pamposh Enclave, New Delhi 110048**

Regards and Orzuv



Dr. Roop Krishen Bhat
Returning Officer

PS: Clarification

It seems there is some confusion about the ballot papers. For information of voters while the ballot paper has already been sent to all voters by email and post, however in case anyone is unable to download or does not receive the same He/She may approach the RO for a copy upto 30th June 2021.

1. There is no need to apply.
2. All voters have to submit the ballot paper along-with a copy of ID proof by 17th July till 4 pm or come personally to vote on 18th July 2021. The six voters whose ballot papers have been received need not resend. They will be informed telephonically or by mail accordingly.
3. For any further clarification please contact the RO through email or phone.

Returning Officer, Presidential election

Ballot Paper for use by Member / Affiliate for Voting in AIKS Presidential Election : 2021-2024

Individual Member

Name

Father's / Husband's Name

Address

.....

Mobile Nomail ID

AIKS Membership No

Affiliate

Name of the Affiliate

Name of the person voting on behalf of the affiliate

Father's name / Husband's name

Mob NoE-mail ID

Note : Copy of the letter with signature and seal of president/general secretary authorizing the individual to vote on behalf of the affiliate to be attached.

Names of Candidates

S. No	Name of the Candidate	Membership No	Voted for (Tick Mark) \checkmark
1.	Dr. Romesh Raina	AIKS-72/LM/2194	
2.	Sh. R. K. Mattoo	AIKS-91/PM/177	

Signature of the Voter

Directions for Voting

- Put a tick mark (\checkmark) in front of the candidates name in the space provided for the purpose.
- Following mistakes will render the ballot paper invalid:
 - Over writing.
 - Writing across the boundary line of the box provided for voting.
 - Using different colors of pens.
 - Not appending signature.
 - The ballot paper not reaching the Returning Officer by the due date i.e. on 17th July,2021.

Ballot Paper duly filled in, in a sealed cover must reach the Returning Officer at the following address by 04.00PM (1600 hrs) on 17th July 2021.

*Returning officer
244(AIKS Office), Sector-3,R K Puram New Delhi-110022*



- Dr. Rahul Magazine



Battered but not Vanquished



“Turn him to his left side, keep a picture of Shiva in front of him and now let him be with his Lord,” was my advice to the son of a COVID-stricken octogenarian gasping for breath. It was the peak of the second wave of COVID in Delhi, and the previous night I had helped them stabilize his oxygen level, over a video call. Unable to refill cylinders due to severe scarcity at that time, the unfortunate family ran out of oxygen by morning. In desperation they tried contacting me again. But by the time I was online, it was too late. The patient's body was craving for oxygen but his lungs were failing him. The health system having collapsed, left in its wake suffering patients, desperate relatives

and helpless doctors. It was under such disheartening circumstances, I gave them the above advice, which they exactly followed but with a heavy heart. Finally the gentle soul merged with the Supreme.

The above heart-rending episode is a grim illustration of the despair and anguish we all went through during the second wave. Like every trying situation it brought out the worst and as well as the best in us. There were people who saw this suffering and pain as an opportunity to make obscene profits by selling drugs and oxygen delivery devices at hugely inflated rates. On the other hand, we also witnessed innumerable good Samaritans—at

times even at risk to their own lives—working selflessly to save lives or at least to lessen the suffering of the victims.

The pandemic has thrown spot light on many health-related and social issues confronting our community. The lifestyle diseases like diabetes, hypertension, etc. are quite prevalent among us and we have a good proportion of elderly population as well. All these being high risk factors for COVID-related mortality, it was inevitable that the community would fall prey to this deadly contagion. Some social issues also adversely impacted our community during the contagion. The fertility rate should be 2.1 for a population to remain stable, but due to varied reasons we see a trend towards one child norm these days. This has two-fold impact on the community, our numbers dwindle and we are inevitably pushed towards being an aging community. In short, those capable of delivering care are less in number while those requiring care increase over time—a recipe for disaster!

After our exodus it was absolutely necessary for the community to strive for economic well-being, and, in last three decades, much has been achieved in this regard by the sheer hard work we have put in. Pursuit of this economic independence sent the younger generation away from the elders, many a time they even emigrated out of the country. When the pandemic struck, these young men and women could not come back to take care of the elderly who were left behind. Those who volunteered to serve the community during this second wave, found themselves inundated by frantic calls for help from these youngsters, who were extremely worried about the welfare of their sick elderly parents but felt helpless to provide necessary care to their loved ones.

In the quest for acquiring wealth we shouldn't lose our health, and ignore our elderly. Maintaining a healthy lifestyle can help reduce the incidence of lifestyle diseases like diabetes, hypertension, etc. Attaining this goal is a slow process but one that can greatly benefit the community. The community also needs to invest in developing self-sustaining health care facilities, perhaps attached to the religious centers we have created in last three decades—healing of the body and soul at the same pace.

The youngsters must understand that the logic of having only one child because it makes economic sense—considering the cost of education, etc.—has many serious drawbacks. First of all when in distant future the parents are no more, this single child will have no one from his or her immediate family to fall back upon in times of distress. What a sad situation that would be? Many cases were noted during the second wave where the single child was away working in a foreign land while the parents here in India didn't have anyone to fall back upon. The job profiles in today's globalized world are such that they take the younger generation away from home. It's prudent for the parents, at some stage, to move in with their children or stay somewhere nearby. If that is not possible then gated-communities are an option, though less desirable. We must understand that in the end it is ones immediate family members only who take the risk of caring for a loved one during a contagion like COVID. Economic prudence is a great trait but humans are the greatest asset of a family, and a society. An immediate course correction is the need of the hour, and keeping health and family as our top priorities will serve us better.

It makes me feel privileged to be a member of this hardworking and peace loving community. It's a matter of pride to witness our community's response to the immense challenge thrown at us by this scourge that has gripped the whole world. Many volunteer groups sprung up and did outstanding work, round the clock providing relief to the beleaguered souls. The existing charitable organizations of the community too stepped in to provide financial assistance. We as a community have the will, the expertise and the economic strength to face this plague, and the way we marshalled our resources during the second wave is admirable. However, there is no room for complacency, and we must get ready for future challenges— by learning from our mistakes and following the philosophy of *kaizen*. We rose like a phoenix from the ashes of Exodus, and we shall rise yet again—this time healthier and with stronger family bonds.

*MD, DTCD,
Consultant Pulmonologist, Professor of Pulmonary
Medicine and Head of Department*



- Col. Tej K Tikoo



Covid 19 and the Chinese Checkers

The COVID 19 Pandemic that has destroyed lives, ruined economies, disrupted social order and created mind boggling misery to the whole world has been with us for the better part of the past two years. The pandemic has not left even the remotest corner of the globe untouched by its virulence and disastrous effect, extracting humongous cost from the humanity. It will not be an exaggeration to say that it has turned the world topsy turvy.

India suffered enormous damage in the month of May 2021, which has been the most grievous period during the entire pandemic till now, both in terms of absolute numbers, as also the number of fatalities. It recorded 9.03 million cases: by far the highest monthly count anywhere in the world. Even though cases

declined in the second half of the month, it was still 30% higher than previous record of 7 million cases recorded earlier. Similarly, the fatalities recorded during the same period was over 1,19,000, which was 2.5 times the toll reported in April 2020 (48,768). However, many experts have pointed out that the death toll could be much higher due to various factors.

The devastation was so enormous that dead bodies started floating in Ganga as cremation grounds had to impose token system to long-winding lines of dead needing cremation. Even as dead bodies piled up outside the crematoriums, people needing oxygen could be seen struggling to breathe, as oxygen supply did not keep pace with the demand, or when the supply snapped suddenly, as oxygen tankers got



emptied without being replenished. Despite such grim situation tearing apart societies around the world, China refused to share the scientific data that could unlock the mysteries of such calamity that shook the world in an unprecedented manner.

With the scientific advancement and technological innovation having reached unheard of proportions, it is imperative for the entire world to come together, using every available resource at its disposal to find out conclusively what caused this pandemic. The facile argument put forth by China that the virus came from the wet market of Wuhan, was unfortunately lapped up by the rest of the world as a gospel truth. However, many months down the line, both the public, as also a large segment of scientific community has become skeptical of the Chinese theory. They have started asking questions; rather uncomfortable ones, which need answers. Therefore, either China should provide convincing answers or the world, particularly the developed world, must pool all its resources to dig out the truth.

China is unwilling to 'lose its face', if the world were to know for sure that it was China's Wuhan Lab that tweaked this virus to put the whole humanity into unprecedented trouble.

Of late, many theories have come to light, which indicate that China hid many details, either deliberately or otherwise, which would enable the world to know the truth behind the unleashing of this deadly virus. Firstly, why is China unwilling to share the relevant data of the Labs of the Wuhan Institute of Virology (WIV), the source of the virus? China is so sensitive to such a demand that when Australia urged China to share this data, the Chinese government not only rejected the demand, but went a step further by imposing sanctions on Australia. By doing so, China sent out a clear message to the world that it will use its muscle (and it has hefty ones) to silence such voices. Shockingly, China does not want the world to know the truth about the origin of the virus, which has till now resulted in the death of nearly 3.6 million people worldwide: and still counting. However, of late, a feeling is gaining ground that China is not acting

alone in this orchestration. It is felt that due to the heft that China enjoys internationally, it has been able to incorporate some reputed international organizations as also some internationally renowned scientists and medical professionals into its cover-up plan. Take the statement of the Chief Medical Advisor of the United States, who, while speaking about the origin of COVID 19 virus, is on record to have said, "I still believe that most likely source is that this was a natural occurrence, but no one knows that for 100% for sure."

It is a well-known fact of Chinese' collective psyche that they attach a lot of importance to what they call, 'Saving Face'. What it means in the present context is that China is unwilling to 'lose its face', if the world were to know for sure that it was China's Wuhan lab that tweaked this virus to put the whole humanity into unprecedented trouble. However, China or those who are complicit in this cover-up, owe a responsibility to the human race to find out the truth about all aspects of this pandemic so that the world is better prepared for

any future challenges of the same or similar kind. On the other hand, if the world does not get to know the truth about this pandemic, it is unlikely that the world will be able to tackle future pandemics of the same magnitude. That is the point at issue.

The world cannot overlook certain facts which are now in the public domain. Experts have speculated that contrary to the Chinese claims (that the virus originated from the Wuhan wet Market), the virus might have originated from WIV, a Chinese Government enterprise, headed by two Major Generals of the PLA. If this is proved to be true, it will put the Chinese government in the dock for having deliberately misled the world by floating a lie that the outbreak was a zoonotic transmission from the live animals being sold in the wet market of Wuhan. A look at the Chinese actions will establish doubts being created about its

complicity. Former Obama Official, Jamie Metz is on record to have stated that 40 % of the earliest infections that China reported have had no connection with the wet market, and they, the Chinese, destroyed samples, hiding records, arresting journalists, putting gag orders on the scientific community preventing them from speaking on the issue or writing about it. China also did not cooperate with the World Health Organization (WHO) team when it landed in Wuhan to carry out its own investigation. In fact, China created too many obstacles in its path to permit them to carry out a smooth and unfettered investigation. The Chinese actually directed the inquiry towards concentrating all efforts on proving only one hypothesis: Transmission from the wet market. It blinded the inquiry commission to the exploration of an answer to the most important question: “How does the virus reach the humans and through what medium?”

Suspicious have further deepened as recent revelations point to an occurrence of huge relevance to public: in November 2019, a month before China officially acknowledged its first Covid 19 infection, three WIV researchers had been hospitalized with Covid-like symptoms. Question arises: why did China hide the fact? There is another aspect of Wuhan lab which is quite intriguing, creating suspicions of a different kind. The U.S government and its agencies have been funding the research projects, particularly on corona virus in WIV for quite some time. Some estimates put the figure of financial assistance at nearly 250 million USD. Therefore, a question arises as to how the U.S remained oblivious to the fact that something sinister was happening in the lab, being so generously funded by it? It is a well-known fact that two Major Generals of the PLA oversaw the functioning of the WIV Labs. Where PLA Generals overseeing the development of bioweapons secretly, while WIV continued to present a façade of carrying out harmless research on Coronavirus? Alternatively, there are other controversial experiments that make viruses more contagious to test them. According to this theory, it is possible that Lab error may have caused the COVID 19 outbreak.

It is quite likely that the Americans had had an inkling of this, when Dr Anthony Fauci, while



speaking in Georgetown University in 2017, said that within three years, President Trump will be faced with a huge challenge of tackling a severe Coronavirus pandemic. Furthermore, a well-known Chinese Virologist, Li meng Yan, was forced into hiding after she hinted at the pandemic being unleashed while the Chinese were developing a bioweapon. A U.S. State Department cable from 2018, leaked to the Washington Post, revealed that 'there were serious shortages of appropriately trained technicians and investigators needed to safely operate the high-profile laboratory.'

Shall we ever know the truth? Possibly, we will.

Today, the world is extensively connected-from the remotest settlement in Iceland to the least developed atoll in a distant Pacific Island. With a never-ending dialogue and interaction taking place across the world using various instruments/platforms of Information Technology, all of us leave a permanent trail behind. A diligent researcher will, somehow, trace these footsteps and reach the destination, i.e., the true source or origin of coronavirus. Take the case of Dr Monali C Rahalkar, a scientist at Agharkar Research Institute and Dr Rahul Bahulikar of BAIF Development and Research Foundation, Pune, who have joined a global alliance of volunteers to search for the origins of COVID 19. Providentially, by sheer coincidence, they bumped into another 'Truth Seeker' in northeast India, who too, driven by the burning desire to seek the truth about



Coronavirus, joined hands with each other. Going by the name of 'Seeker268' on twitter, he is part of a group called DRASTIC (Decentralized Radical Autonomous Search Team), a global alliance of internet strangers who came together to discover some compelling evidence that the virus originated, not in seafood market of Wuhan, as China would have us believe, but from WIV Lab.

All of them have burnt mid night oil to seek information unavailable on the routine internet, by scouring the dark alleys of the net, translating thousands of Chinese documents, using google Translate to decode these and digging through obscure Chinese documents beginning 2012. Through their extensive sleuthing they learnt that 6 miners had been sent down a shaft into a bat infested mine in Mojiang in Yunan Province to clean it up. They also learnt that three of them had later died of pneumonia-like symptoms. The story did not end there. A year later, in 2013, Dr Shi Zhengli, director of WIV and her team brought back samples from the mineshaft to their lab in WIV. Though Shi said that it was the fungus in the mine that killed the miners, but DRASTIC concluded that Shi found an unidentified Coronavirus strain which they called RaBtcCOV/4991. In WIV papers published between 2015 and 2017, 'Gain of Function' work is described. It was found that the miners were killed by SARS-like (Corona Virus) from the Chinese horse-shoe bat or other bats. Subsequently, when journalists from BBC, AP, NBC among others wanted to investigate

the matter further, they found the access to the mine blocked by trees, trucks, and even wild elephants (Newsweek Report). A WSJ journalist was even detained.

The mainstream press went along with the narrative provided by some scientists. Chief among these was Peter Daiszak, President of Eco Health Alliance, a non-profit research group that ran a large international programme to survey natural pathogens with potential to cause a pandemic. A close collaborator, Daiszak had spearheaded the letter dismissing the Lab leak theory in Lancet last year. He told Wire that the Lab had not been working on RaTG13 in the last seven years. However, a team member, Fransisco De Asis de Ribera, a Madrid-based data scientist, found the information to be false as he discovered that the scientist at WIV had been actively studying the Virus in 2017 and 2018. He theorized that there were actually nine relations of SARS-CoV2 found in the mine. In November 2020, Shi Zhengli confirmed this in an addendum in her paper.

It is because of these reasons that President Biden has addressed its Intelligence community to dig out the truth. This can only be unraveled when the world knows for sure, 'who was the COVID 19 infected patient Zero and how did he/she get infected?' President Biden also appealed to China to 'participate in full, transparent, evidence-based international investigation and to provide access to all relevant data and evidence.'

The Jury, I am afraid, is still out.



- Ashok Raina



Covid 19 – Acted as Tsunami for **Kashmiri Pandits**



Covid-19, an unknown virus one and half years back, has today shaken the world after one and half years leaving lakhs of people dead, thousands of families wiped out, lakhs of people lost parents, thousands lost their young ones before their eyes, the lives shattered and crippled together and everybody looking towards God for His help.

Covid Pandemic has left the world powers bowed down and the developing countries craving for help. With every passing hour, thousands were buried and thousands were consigned to flames.

Covid 19 claimed 37.64 lakh lives during last one and half years in the entire world which included 5.98 lakh from USA, 4.77 Lakh from Brazil, 2.27 Lakh from Mexico, 1.1 lakh from France and 3.54 lakh from India. Yemen had the highest case mortality of 19.6 % and the lowest case while Burundi and Singapore registered mortality of 0.1%.

India had 2.91 crore Covid patients registered till June 9, out of which 2.75 crores recovered and 3.54 lakh lost their lives in the struggle against the pandemic.

Covid 19 touched every state and section

of the society in the country. Maharashtra had 1.01 Lakh deaths, Karnataka had 32,099 deaths, Kerala witnessed 10,281 deaths, Tamil Nadu 27,765 deaths and Andhra Pradesh had 11,629 deaths whereas Delhi recorded 24,668 deaths and Jammu and Kashmir recorded 4,118 deaths which included 2,000 deaths from Jammu.

The Kashmiri Pandit community which had been suffering from centuries together for one reason or the other has suffered traumatically due to Covid 19 Pandemic tsunami too. Despite being a microscopic community spread all over the country after the 1990 terrorist holocaust, it has suffered a terrific and painful loss of life due to Corona pandemic in different states of the country.

In June 2020 during the first wave of the Covid 19 two nephews of a migrant Kashmiri Pandit Covid -19 victim first fainted and later died during the cremation of their uncle in the Sidhra area of Jammu city. The cremation of the body was done following the protocol and both the nephews were wearing the PPE kits during

were received from different parts of the country where the members of this community were residing after their migration. One such painful and shocking story was reported in the last week of April 2021 from Noida when the Covid was at peak. Two girls, aged six and eight, were orphaned after their parents and grandparents succumbed to Covid-19 in a span of 12 days. The family originally belonged to Devsar village located near the Triporsundri Shrine of Khanabarni in Anantnag district. The first case in the family was detected Durga Prasad Dhar a retired teacher, the grandfather of the minor girls who tested positive for Covid-19 in April. Durga Prasad, who lived with his wife, son, and daughter-in-law in Noida was an active social worker when tested positive, he isolated himself at his home and was taking medicine, as prescribed.

Meanwhile his wife Santosh Raina Dhar too tested Covid positive followed by their 42 year old son Ashwani Dhar and his wife Nirmala Dhar. The young couple was admitted in the

The pandemic created havoc for the Kashmiri Pandit community. It wiped out families, left children orphaned, young women became widows, people lost their deprived of the blessings of their old parents.

the cremation. Following the terrific heat of summer that too while wearing the PPE Kit they suddenly fainted, fell down and succumbed before any medical help could reach them.

Alarmed by the incident, Sushma Chauhan, District Magistrate, Jammu, ordered a magisterial probe into the deaths of these two young persons. A special board of doctors was constituted and conduct autopsies of the two bodies to ascertain the cause of death.

Last year during the first wave of the Covid pandemic the Kashmiri Pandits died but the number was little but the deaths were painful.

The second wave of the deadly coronavirus wreaked havoc in the country. The pandemic created havoc for the Kashmiri Pandit community, leaving 425 members of them dead. It wiped out families, left children orphaned, young women became widows, people lost their crutches of their old age and young people were deprived of the blessings of their old parents.

The heart-breaking stories of loss and grief

hospital where old aged couple remained in isolation at home to take care of the two grandchildren.

The tragedy struck when on April 27, when Durga Prasad lost the battle against the Covid 19. Santosh kept her cool but unfortunately her son Ashwani Dhar died in the hospital of Covid 19 on May 4. This shattered the mother who lost her husband and son in one week collapsed the same day on May 4. The family was wiped out and Nirmala was fighting for her life in the hospital which she lost on May 8 and the two minor girls were deprived of their parents and grandparents by the cruel Covid 19. The minor children whose craving eyes were looking for their parents and grandparents, were being looked after by one of their relatives in Bareilly now.

Kashmiri Pandits lost jewels of the community during the Pandemic and one such jewel was veteran actor Satish Kaul, who had 300 Punjabi and Hindi films to his credit and became a household name after playing the role

of Lord Indra in the TV show Mahabharat, died of Covid 19 in Ludhiana on April 10. He was 74. He worked with Bollywood actors such as Dev Anand, Dilip Kumar and Shahrukh Khan amongst others. His notable film roles included ones in Sassi Punnu, Ishq Nimana, Prem Parbat, Suhag Chooda and Patola. Kaul won the "lifetime achievement" award for his contribution to Punjabi Cinema at PTC Punjabi Film Award 2011. He was regarded as one of the most successful regional film actors of all time. He was referred to as the Amitabh Bachchan of Punjabi cinema. It was in 2011 that Kaul had shifted to Ludhiana to start an acting school but the project ran into losses. Kaul had last shot for two Punjab films — Billu Blackia and Jaggu Nikattu — that have not been released yet. Kaul had fever and tested positive for Covid was admitted at Sri Ram Charitable Hospital where he lost battle against Covid.

Another jewel was Mrs. Shipra Sumbly Kaul, heading a reputed Hotel chain in Bangalore who died due to Covid when her husband was struggling for life in ICU. Shipra has left behind a five year old daughter.

Ajay Kumar Lidhoo in his late twenties a resident of Noida lost his father and mother due to Covid and unfortunately Ajay also lost the battle with Covid few days later. Among others who left this world tragically due to Covid were Sunil Ji Safaya, Chitesh Ji and Shiban Ji Koul all residents of NCR,

Ajay Bamzai of Baramulla, residing in Noida Sector 74, lost his 76 year old father Moti Lal Bamzai due to Covid 19 on April 28. Ajay had been taking care of his father, as per our old traditions, also got infected with the dreaded disease and died on May 11 leaving behind his wife Sujata and his daughter. This tragedy shattered the family leaving behind a widow and another was deprived of affection and blessings from her father and grandfather.

A tragic death struck family of Late Shayam Lal Raina (Guzarwan) of Anantnag presently living in Durga Nagar Jammu when his

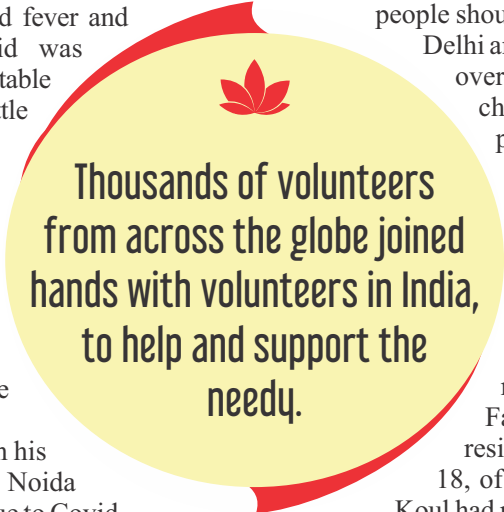
wife Shayam Rani tested positive and was admitted in GMC Jammu on May 6, where her oxygen level started deteriorating. Her daughter in law Santosh Raina next day started feeling oxygen deterioration and was put on oxygen at home supplied by Covid Response Team. Her condition deteriorated further and was admitted in GMC ICU where she died for want of oxygen on May 9 and Shayam Rani died on May 12 and the entire family was Covid positive.

Arvind Raina an officer in GOI said that his mother Santosh Raina died when she was craving for oxygen and I was standing by her side helpless when the oxygen supply to the ICU was disrupted.

Hues and cries and emotionally charged people shouting outside the hospitals in Delhi and Noida were the scenes all over as some with bodies of children in lap, old aged people carrying the bodies of young ones and young women with tears trickling down their cheeks consigning their partners in absence of all at the crematoriums.

Moti Lal Koul resident of Narparistan, Fateh Kadal was presently residing at Noida died on April 18, of Covid in a Noida Hospital.

Koul had passion for astrology and was living life based on Sanatan Dharma but alas! his religious rituals of 10th, 11th and 12th days too could be performed as his son and daughter in law were suffering with Covid. His son said that the family ordeal began on April 3, when he was at Chennai and old aged parents tested positive for Covid at Noida and unfortunately all hospitals in Noida and East Delhi had no beds available but his wife managed their admission from her office in a Private hospital at Noida and his son Yashas shifted old grandparents to hospital where they remained in ICU. After 15 days, Koul passed away on April 18, and his son who was ailing badly with high fever and chest congestion due to covid was alone to take his father's mortal remains for cremation. He was committed to arrange to complete the unfinished ritual of 10th, 11th & 12th day at an early opportunity at Haridwar.



Thousands of volunteers
from across the globe joined
hands with volunteers in India,
to help and support the
needy.

Bushan Lal Bhat a former National Conference MLC lost his young son Sunil Bhat due to Covid in a Mumbai hospital on May 22. He left behind, besides his parents, a young widow too. Virji Dulloo, a social activist, worked tirelessly for the community was also a victim of Covid 19.

Badri Naraian Raina, a retired senior officer from AG office, whose son is in USA was staying with his brother IK Raina in Delhi. His brother had to leave for Germany to see his son there and Badri Naraian died of Covid here. There was none to receive the condolence message even on phone as his daughter and her son where he was staying those days, were also Covid positive. None of his relatives could join him in the last rites.

India suffered a devastating second wave of the Covid pandemic. Lot many tragic deaths of Kashmiri Pandits by Covid 19 were reported from different parts of the country leaving dozens of families wiped out but despite threat to the life young generation of our community pushing things aside worked round the clock in the service of Covid patients in the cities and towns where Kashmiri Pandit concentration was more. Amid all the gloom and doom, civil society rose admirably to the occasion.

A quaint town of Nagrota with a population of 20,000 Kashmiri displaced people witnessed 25 deaths in just last 1 year due to Covid. The township had around 300 active corona cases that left the confidence of the locals shaken. Volunteers at service got to know about the acute medicines shortage there for Covid positive patients and rushed for the help. "We are grateful for this opportunity to serve the Kashmiri Pandit community. Let there be hope", said one of the volunteers.

Sunita, whose 87-year-old mother was saved by the intervention of one such volunteer group, said the administration should extend all help to NGOs working for providing oxygen cylinders and other medical necessities to Covid-19 patients in home quarantine.

Global Kashmiri Pandit Diaspora (GKPD) collected donations and stepped up the relief work for those in distress due to the Covid pandemic.

Thousands of volunteers from across the globe joined hands with volunteers in India, to help and support the needy.

Covid Response team, Jammu, Srinagar and NCR, Kashmiri Overseas Association (KOA), Kashmiri Pandits of Dubai, KMECT, KAKNI, KP Yuva Sangathan and many more organizations and individuals helped Kashmiri Pandits during the Covid and were busy in providing free oxygen cylinders, oximeters, oxygen concentrators, medicines and food and uncooked ration to the affected patients since the pandemic outbreak last year. "As the situation turned from bad to worse with every passing day, the volunteers received hundreds of calls for oxygen and other allied necessities and we served them in Jammu city and nearby towns", said Dr. Rakesh Raina an activist of Covid Response Team. They worked day and night, without care for their personal well-being for the sake of the suffering.

Panun Kashmir also helped people by conducting free testing, distributing free medicines and started a free langar at Jagti.

It is in this context, that the GKPD, the I Am Buddha Foundation and the Anupam Kher Foundation, in partnership with leading non-profits organisations such as Sewa International Foundation, Kashyap Seva Foundation, the US India Pragati Foundation and Federation of Indian Physician Associations organized a global, online Bollywood concert featuring India's leading musical artists.

The efforts have borne results and the peak seems to be waning. The need of the hour now is to massively step-up long-term aid for those in distress amongst the most affected orphans, widows, old aged people and people with disabilities.

Most of the Covid 19 victims have left this world even without last rituals so the community must come forward to arrange for joint Shraad, Pind Daan and other rituals at Haridwar after the situation improves so that all departed souls rest in peace. Let us all pay tributes to all KPs who left us for good due to Covid 19.

The different Kashmiri Pandit organizations must join hands together to see how the families of the Kashmiri Pandit Covid victims could be helped in right perspective because service of man is service of God and all of us must continue to serve the society like a spring silently. ●



- Dr. K.N. Pandit



Is the Union Government Evasive about the Return of Pandits?

Lt. Governor Sinha cannot be singled out for his token response to the question of restoring secular profile of Kashmir Valley. Answering a press reporter about the return and restitution of the displaced community of Kashmiri Hindus (Pandits), the Lt. Governor chose to be vague and perfunctory. He has thus maintained the government's decades-old policy of side-tracking the core of Kashmir issue. He said the process of return of the displaced Pandits will begin in a year. But lest caught on the wrong foot, he corrected himself and added that 6,000 government vacancies would be filled by recruiting the youth from the displaced population and an equal number of flats were

under construction in some parts of the valley where these employees would be housed.

Thus, we find that an issue meriting political treatment is relegated to administrative dispensation. One can understand the compulsions.

However, it has to be recollected that the Prime Minister's package was announced by Dr. Manmohan Singh, the then PM, in 2008 on the occasion of inaugurating the Akhnoor Bridge in Jammu. In 12 years barely 1400 youth of the displaced community have been inducted into government service. With this snail's pace, it will take another fifty years for the Lt. Governor to employ 4600 youth of the displaced community.

Kashmir valley has to be Bharat if the displaced community is to go back to the valley. The Pandits are not the goats to be sacrificed for the sake of the type of "secularism" which Bharat is harbouring in Kashmir.

The PM's Package was dragged on for 12 long years and the eligible youth of the displaced community became over-aged and ineligible for employment in Government service. The LG was loath either to reflect on this sordid situation or to pass even an off-the-cuff remark on the subject. He meticulously desisted from making any commitment about the migrant youth who have become over aged in course of time but for no fault of theirs.

We believe the Lt. Governor has to be a thinking machine in terms of the needs and importance of secular dispensation in Kashmir and the pre-requisites of its contours. The question is whether the panacea for the ethnic cleansing of Kashmir lies in providing 6000 Class IV or III jobs to the eligible youth of the displaced community and then leave it to its fate?

If in the eyes of responsible authorities, the Pandit issue means only providing employment to their eligible youth and brushing aside all other ramifications of mass displacement and ethnic cleansing, then why not find them work for wages outside Kashmir and formally announce Kashmiris of the valley having the freedom of declaring Kashmir *sharia* observing theocratic region (or sub-region) in a secular Union Territory of the Bharatiya Union.

We believe that the Lt. Governor is aware that Home Minister Rajnath Singh had proposed to earmark a sum of rupees 5000 crores for the rehabilitation of the displaced Pandits back in Kashmir. Omar Abdullah, the then CM never responded to that proposal.

What inference will the Lt. Governor draw from this? Why should he not open the matter and induce the Union government to consider the proposal?

In the Agreement of Alliance jointly signed by (late) Mufti Muhammad Saeed, the then chief minister and BJP leadership while cobbling a coalition government in 2014, it was stipulated that the displaced Hindus of the valley would be resettled in Kashmir.

Late Mufti and PM Modi met in Delhi and agreed to take an initiative to this purpose. They made a public joint statement in Delhi. Next day, there was a general strike against the announcement in the entire valley the like of which has never been seen. Not only that, in the

State Legislative Assembly, Kashmir Valley MLAs came to fists with the BJP members and declared that no power on earth could bring back the Pandits to the Valley. Mufti Saeed, the Chief Minister, intervening in the melee absolved himself saying he meant the Pandits would return to their homes in respective localities in towns and villages. But he did not say where their homes were and who had vandalized these and whether these existed at all.

The General Secretary of National Conference is on record to have said that the NC would not allow the return of the displaced Pandits because "we know each Pandit will bring three Israelis with him."

This should explain to the Lt. Governor what Sheikh Abdullah meant saying in his biography *Atash-e-Chinar* that the Pandits are the "spies of India in Kashmir." One may ask, is a Pandit eking out a miserable living in Kashmir, a spy of Bharat or is it those who have been ruling over Kashmir for three generations albeit with the patronage of New Delhi?

The Lt. Governor may assume the thorny issue of return and rehabilitation of displaced Pandits just simplistic and conducive to political expediency of the authorities in power. But this simplification has an unfavourable dimension. It could be interpreted that the Pandits should reconcile to returning to the Wahhabized Kashmir and live as third rate *zimmis* (outcasts) in the once glorious land of their ancestors.

Who does not know that propagators of Islamic Caliphate have dragged Kashmir to the centre of their philosophy? The insurgents in Kashmir are not fighting for democracy, human rights, development, equality and the rule of law. They are fighting to dismantle it lock, stock and barrel, and replace it with Islamic *Sharia*. (Law).

Not only the Indian State but even the Indian nation is pitted against the expansionist Islam of early times. Kashmir cause is as dear to the bigots as it has led to a split among the Muslims in which the non-Semitic Islamic world has developed political differences with the Semitic Arab world. The former attaches importance to nuclear Pakistan hoping that the day would not be far away when she will in actuality convert it into an Islamic bomb. The ground is already set for that.

What does President Erdogan's aspiration

for the revival of Ottoman grandeur mean? Of late, Turkey has been showing goodwill gesture towards Kashmiri Muslim students by making their admission easier in Turkish institutes and granting scholarships to some of them. The aim is to assure the Kashmiri Muslims and Pakistan that Turkey is with them in their Kashmir mission.

Farooq Abdullah's call for invoking China's support in the Islamic revivalist movement in Kashmir could not have come without the blessings from the Chinese mission in New Delhi, a source known for its largesse in winning over political dissidents of various hues in Bharat. China is using the Islamists all over the world for wrecking the existing world order and reshaping it after its planning. The world is getting gradually polarized.



Democracy, the universally accepted just form of government, is alien to the doctrinal Islamic practice and tradition. Bharat, with the second-largest Muslim population in the world is in the forefront of the ongoing clash of civilizations.

Farooq or Mufti's opposition to Bharat essentially stems from the concept that Muslims are not supposed to be subservient to a non-Muslim rule. This thinking was clearly stated by Sheikh Abdullah when he argued for special status for Kashmir at the time when Bharat's constitution was in making.

Farooq cannot be faulted for invoking the help of China in “liberating Kashmir from occupational forces of India” because way back

in 1950s his illustrious father had fixed a secret meeting with the then Chinese premier Chou En Lai in Algiers. This was the time when China had broken relations with India and the Sheikh was dreaming of Kashmir Sultanate.

When Bharat agreed to Kashmir's special status on the basis of religion and did not demand that J&K Constitution also make identical provision for the protection of the rights and identity of its religious minorities, it was obvious that Bharat was reconciled to Kashmir as a theocratic region within the secular Bharatiya Union.

It is the loss of that theocratic status which Farooq Abdullah, Mufti Mahbooba and others of their team are lamenting for and seeking restoration. The recent separatist oriented

statements of Mahbooba, the President of PDP should be a lesson for the BJP which made the Himalayan blunders in Kashmir especially that of forming a coalition with it not once but twice.

Farooq Abdullah says that he is not against the Bharat but against BJP for abrogation of Article 370 and 35-A. But it is the Bharat that had incorporated through its representatives in the parliament the said article in the constitution and it is the same Bharat which has through its representatives in the Parliament abrogated the said Article.

Obviously Dr. Farooq is opposing not only Bharat but also its most sanctimonious institution namely Bharat's Parliament.

With several terrorist organizations based

in Pakistan sending their suicide bombers to fight Bharat's defence forces in Kashmir and the state political leadership never condemning and always justifying the violence unleashed by them, the valley's political leadership indirectly sends a message to the displaced community of Pandits that the valley is not the place they should look for.

Bharat is knee-deep in this existential conflict with the radicals. The Islamists have succeeded in making the world believe that Bharat is lost to the secularists and, therefore, they have a historic duty to fight back for its "Islamization". Nobody can predict how long this conflict will continue and with consequences

The people in the valley are happy if Bharatiya government is investing massively in various developmental works in Kashmir. The developmental exercise has one meaning for the Government of Bharat and another for the valley leadership.

What we would like to bring home to Bharatiya government is that the need is to bring about fundamental changes in Kashmir. Democracy and civil rights have been abused beyond limits in Kashmir. The entire administrative structure is mentally diseased and morally run aground.

Religion is turned into lethal weapon that scares people and stifles their voice. Abrogation of Article 370 and 35-A has roused much rabble and yielded substantially little.

Stopping the abuse of democratic dispensation, neutralizing the tyranny of majoritarianism, drastically separating religion from politics, strictly enforcing rules and regulations governing cohesive social interaction, disarming the powerful elitist class, withdrawing all such privileges as generate support for the concept of exclusiveness etc., these are the fundamental tasks that must be taken in hand if Kashmir is to be retrieved.

Kashmir valley has to be Bharat if the displaced community is to go back to the valley. The Pandits are not the goats to be sacrificed for the sake of the type of "secularism" which Bharat is harbouring in Kashmir. The Pandits will not go to the Wahhabized and Pakistani-zed Kashmir but to Indian-ized Kashmir only.

Lt Gov. Manoj Sinha

When Sinha was appointed the new Lt Governor, national print media was abuzz with the accolades that the new Governor had a huge fund of experience at his back and he would surely find a political solution to Kashmir imbroglio.

We wondered how come this person had accumulated all the knowledge about Kashmir issue, Kashmirian society and its layers after layers that he earns the accolades. Now we understand that a good deal of spadework had been done by him to publicize his profile the way he liked it.

A close watch of the words, actions and policy of the Lt Governor clearly show that he just wants his tenure to be completed without any significant controversy and complication. This means his policy, simply put, is of least resistance. In doing so, he has been moving very close to the policy laid down by Congress during its long tenure of six decades.

Speaking from the platform of displaced Kashmiri Pandits, there are several questions that ask for a sensible answer. How has the abrogation of 370 and 35-A impacted the displaced population of Pandit minority? Not in any way.

The greatest beneficiary of this action of the Union government are the 1947 refugees/migrants from PoK/ West Punjab of a sizable number who though living in Jammu ever since were not given the citizenship of the State.

BJP pursued this agenda single minded from day one and saw to it that the promise was fulfilled. We are happy these unfortunate people have got the citizenship rights and their suffering is mitigated.

The BJP government and the Lt Governor never visited Jagti refugee camp and never enquired about the problems of nearly 50 thousand of its inhabitants. He never called the residual Pandit minority members in the valley to know from them their problems and solutions.

The Lt Governor never thought of politically empowering the displaced Pandits by impressing upon the Central government that it should create 4-5 electoral constituencies in exile for the displaced persons.

A valley-based Muslim youth clandestinely crosses the border and joins the

terrorist training camp in PoK, receives training in arms and subversion, clandestinely sneaks back into the valley, hurls bombs on the security forces, shoots at policemen and kidnaps civilians to hold them as hostage, then runs back to PoK, marries there, produces children and continues to receive financial support of ISI or the terrorist organizations of Pakistan, and one fine morning decides to return along with Pakistani wife and half a dozen children by her adopting Nepal route. Once back in Kashmir valley, the local government offers him asylum, withdraws all criminal charges against him, provides him with shelter and bank loan to build a house, provides him timber and tin and building material at throwaway price and then provides him with a job

direction of finding a legal way of taking over the control of the temples and shrines of Kashmir by constituting a temple and shrines board as is the case with the Awqaf or SAD? Why is he complacent about Hindu shrines and temples? Because the Pandits are numerically insignificant and not anybody's vote bank they receive a scurvy treatment.

Has the Lt Governor interacted with the Pandit intellectuals and seniors to start a discussion on the return and rehabilitation of the community? What sense does it carry to raise 6 thousand flats for the Pandit employees and allot them the accommodation? When the employee retires, what will be his fate and that of his family? Does Indian secularism in Kashmir



and looks to his needs and that of his family. In one case the Pakistani wife of a surrendered terrorist fills the form for membership of DDC and wins.

Against this, the Pandits are not allowed to return and resettle or to be entitled to constituency in exile. Where are the constitutional rights of the displaced community? There is hardly a day when Lt Governor Sinha does not visit one or the other Muslim organization/ institution/ establishment in the Valley, enquires about their activity and offers lakhs of rupees by way of support/ encouragement or goodwill.

Did he visit a single temple in the valley to ask the stones how they were destroyed and broken into pieces? No he has no urgency. Why does not the Lt Governor take any step in the

mean giving a couple of thousands of class III or class IV jobs to the displaced people and close the chapter?

We would like to put a question to the LG. Mr. LG, do you understand what it means for a non-Muslim religious miniscule minority to live with an overwhelming Muslim majority when the government is out to appease the majority by all means possible fair or foul? Mr LG, do you know the fundamentals of Islamic religion, culture and polity?

It is necessary to convey to the Honourable LG that the Kashmiri Pandit community is not one that will be fouled and abused a second time. We have broken the shackles after a long slavery of seven or eight hundred years, and we will not slip back into the old phenomenon.



- Shailaja Wanchoo



AN ODE TO EARTH DAY

Anthropogenic influences have caused grave harm to earth's environment. The gnawing harm has had such dire and far-reaching consequences that polar ice on either side of the globe has started melting at a stupendous rate. Entire glaciers are melting away making it impossible for the animal life and micro-organisms to survive in their natural habitat. This destruction of food chain further leads to the desertification of the polar regions. IncurSION of homo sapiens in the hitherto virgin land and the pollution that they cause by

spreading trash is just disgusting. And one cannot ignore the hunting spree which the poachers indulge in to poach the skin of rare animals like polar bears or selling the relishable meat of other animals for which there is a high price in the market. This just refers to the levels of callousness to which a human being can stoop down to satisfy his abysmal worldly greed.

The environmental degradation is not only limited to Polar regions. It has spread its tentacles everywhere. Stretches of trees in Amazon rain forests have been cleared to build

We need not wait for what steps leaders will take to bring down environmental degradation, in fact the change needs to start within us.

concrete jungles. While this was done at the cost of pushing the forest natives and animals out of their natural homes. Many of them perished naturally and others were killed by the two legged so called intelligent shaped monsters; I am talking about the humans of course who else! The very forests which provide 85% of the Oxygen to the world are getting depleted at a rapid rate.

Closer home in India, it is the same sad case, stretches of beaches across Indian ocean and Arabian Sea are covered with piles and piles of trashy cans, coconut shells, plastic bags, etc., It feels that there are some small hillocks. It would have been another thing had these been green natural hillocks except they are nothing, but hillocks of dirt and rubble caused by man.

Even for a visit to weekly market, one carries plastic bags instead of paper bags or bags made out of bio-degradable material. Despite a ban by the government people still use plastic drinking bottles, still continue to use plastic bags for purchasing grocery items. Unfortunately, many edible foods also come wrapped in plastic



the nation can do for you but say what you can do for the nation.” We need not wait for what

I think steps need to be taken on a war footing in order to reduce the environmental degradation by all the powerful nations of the world.

covers which is non-biodegradable. When people go for recreation purpose to either mountain or sea or river, they throw the plastic covers in these areas. As one would have it the unthinkable happens, the fish and turtles and other such marine life consume these wrappers which they cannot digest, and it turns poisonous, and they die or even if they live when caught by fishermen they are sold with tiny chunks of plastic stuck to their bodies; and when humans eat fish they are open to deadly diseases.

Another source of pollution is the mining of coal and usage of fossil fuel to run a factory and an automobile, respectively. The smoke and fumes that are let off as a result of burning them is the deadliest form of pollution. Every person living in towns and cities has a respiratory problem.

I think steps need to be taken on a war footing in order to reduce the environmental degradation by all the powerful nations of the world. And as JF Kennedy said “don't ask what

steps leaders will take to bring down environmental degradation, in fact the change needs to start within us. We should be the harbingers of change. It is we who should be a part of the solution and not a part of the problem.

NGO's and other stakeholders of civil society can get in touch with the industries and ask them to set up solar panels in villages, which should become the source of light and power in every house. Use of cars driven by fossil fuel should be abandoned for electric cars and bicycles, so that the air pollution is cut to the minimum. One can carry bags made of cloth or non-biodegradable material for grocery buying; and use glass bottle or steel thermos for carrying water. And adopt vegan diet instead of non-vegetarian diet. If one adopts even one of the mentioned steps to overcome pollution and carbon footprints, we will have made the first move to bequeathing a consciously cleaner and better world for our future generations to come.



- Upinder K Zutshi



A Word for Our Youngsters



Until now I have written in Naad only about political issues faced by us. Now I feel an intuitive call to speak to our youngsters who are faced with new realities outside the Valley of Kashmir. They are often being told by we elders about the necessity of being rooted in our Culture and not forget it which includes our language i.e. Kashmiri and religious practices. While doing so we tend to ignore the fact that our culture was the product of a given geography and historical times and circumstances in the Valley.

Though the Valley was not absolutely cut off from outside world and influences yet it was relatively so. Adventurers like Renchan Shah and Shah Mir still came from outside and established themselves as local rulers there. Similarly Buddhism spread in the Valley in the ancient times and then it was succeeded by Islam. We could not and did not remain immutable entities there. We showed resilience and took to Persian learning in the medieval times and with the coming of British and their De-facto reign from 1889 onwards we took to

learning Urdu and English. We were quick to respond to the new situation as it arose there and succeeded. I believe that we and our youngsters should accept the new realities and adjust accordingly. To my mind our return to the Valley and find the situation and circumstances there congenial to our existence and growth are ruled out. Much water has flown in the Vitasta (Jhelum) there. Nobody can have a dip in the same flowing river in a similar fashion twice. We must take cognizance of this phenomenon and change.

First thing that I would say for the benefit of the youngsters is that they should not remain outsiders in the regions and territories where they are placed post - exodus from our homes in the Valley. We should make an attempt to be assimilated in the new surroundings like what the ancestors of Jawaharlal Nehru and his father Moti Lal had done in the past.

Secondly we should realize that we are no more living in a kingdom or an empire under a kingship. We should consciously accept the reality of the fact that kingship has been replaced by what is broadly termed as Democracy. It is the politics of numbers that exists now and that is going to continue. This came to be introduced by the British colonialists in Indian sub-continent. They also introduced what is known as Middle class job politics. Those strata in the society that were outside the realm of government service aspire to be there and have a share in it. That is why there is ever increasing clamor for introduction of reservations in the government sector by different sections and strata in the society. This has placed our youngsters in a wrong place at wrong times. The choice before us is either to change or perish. Wisdom lies in changing. That places a demand in front of us to introduce changes in various aspects of our Culture. We should and should not continue to be what we were at the same time. We should continue to be literate like our ancestors but not to depend entirely on government service. We should try to delink seeking education and our profession and jobs we do. Similarly we should give up the abhorrence we had historically for manual labour and adopt Dignity of Labour as a value. By way of an example we should opt and adopt consciously to be a Mechanical Engineer rather than to continue to be wanting to be a Civil

Engineer and along with Civil contractors aspire to loot. That is what I have at least known to have been the case in the Valley. They had status in the community and were respected. Shouldn't it change?

We should diversify in terms of professions our youngsters choose. I would like some of our youngsters to try for services like I.A.S., I.F.S. and Army. The latter requires taking our physique and physical activity seriously as against what culture we had as armchair babus that most of us would aspire to be historically. Similarly we should opt for doing our own Businesses or start our own ventures. That needs to develop the grit to take initiative and risk and develop entrepreneurship rather than to aspire for some secure and safe clerical job in some department of the government.

I am proud of the fact that unlike certain other social groups we give equal treatment to our daughters in terms of seeking education and going for professions. But that demands a change in our attitude to our spouses and daughter-in-laws in our households. I feel happy when my son does it and enters kitchen also to share responsibility with his wife. Similarly we should not expect to receive "atagat" from our daughter-in-laws and expect dowry at the time of their marriage. We should realize that times have changed and that needs re-adjustment in different aspects of our Culture.

We should accept the reality of inter - caste marriages voluntarily. This is inevitable new phenomenon in our lives and society. This is not going to stop now. It is good if we accept it willingly and not grouse about it. I think that I have said enough for the present.

Last but not the least we should cease to call and identify ourselves as Karkun, Gour or Buheiri and adopt consciously the label of being a Hindu. We should accept the logic of democracy and cease to uphold feudal traits of our culture and values. To be so called "Khandaeni" should no longer be brandied about but self achievement should be praised, respected and valued. By way of an example we should respect Narendra Modi types and not Dynasts and incompetent individuals like Rahul Gandhi.



-Dr. Inder Krishen Kilam



Working for KP Organizations An Experience

Kashmiri Pandits in a way find their alternate homes in their new environment, without forgetting their original bonds with Kashmir. Through all these joint collaborative efforts they have successfully kept the Kashmiri Pandit culture alive.

While living/ working in Delhi from October 1982 onwards, I got a chance to work for some of the KP organizations. I was living in Lajpat Nagar (46, Vinobhapuri) in New Delhi for full eight years after my transfer from Srinagar. For first six months we stayed at my brother's official flat at Hamdard Nagar near Kalkaji in south Delhi and later took a rented house in Lajpat Nagar at Rs.1200/- per month where I and my family and also my elder brother's family stayed together for good eight years till my brother returned back after completing his PhD in Pharmaceutical Sciences from Sofia (Bulgaria) and he and his family shifted back to Hamdard University campus housing colony.

There was a place called Amar Colony (Lajpat Nagar IV) almost opposite to our rented flat in Vinobhapuri across the ring road. At this place there was a one-story building in Amar Colony called "Kashmir Bhawan". It was supposed to be headquartering an organization called "Kashmiri Samiti Delhi", a socio-cultural organization of Kashmiri Pandits in Delhi. This organization was started and built up over the years with small donations from individual KP members from Laxmibhai Nagar and other

adjoining areas. Somehow, during past few years, there was some serious dispute among various members/office bearers of the Samiti and the two warring groups were fighting a legal battle in a civil court in Delhi. While all this litigation was going on for a few years the Kashmir Bhawan building remained locked and there was no activity going on at the Bhawan. As one of the newly arrived Kashmiri Pandit family and living quite near to the Kashmir Bhawan in Amar Colony, we felt rather sad that there were no socio-cultural activities going on at the Bhawan although it was a good meeting place available for us.

Sometime around end of 1983, I came in contact with one Pt. Jawahar Lal Jee Bhat who was working in Agricultural Ministry of Govt. of India and was living in Pusa Road New Delhi for many years. He was well known among the local Kashmiri Pandits. I had also known him from my aunt (father's elder sister) side – the Bhat family of Kani Kadal Srinagar. He was the first cousin brother of Pt. Hari Kishen Bhat of LIC Srinagar and who in turn was the son of my father's sister, a first cousin of mine but literally my mentor in Kashmir. When I came in contact with Mr. J L Bhat, we discussed about the affairs

at Kashmir Bhawan and decided to meet on a particular Sunday outside the Bhawan premises and discuss modalities of getting the Bhawan opened. He had simultaneously spoken to a few more KPs like Pt. Autar Kishen Kaul, Pt. Rajinder Kachroo and a few others.

On one of the following Sunday mornings, we met on the roadside outside the Kashmir Bhawan and discussed the matters over a cup of tea from a nearby roadside vendor. We saw the heavy locks on the main gate as also on the Bhawan building inside. There were wild hedges grown up in the main compound and the Bhawan and entire area gave a desolate look. It was decided that we would visit the members of two warring KP group members, most of whom were living in Pamposh Colony in GK 1 area at that time, and convince them about the requirement of softening their attitudes and withdrawing the court cases. Accordingly, I along with Pt. J L Bhat and Pt. Rajinder Kachroo went to different houses in Pamposh colony and met the individual group members separately to talk to them, to assess the cause of such disputes and suggest ways to get over the problems. This exercise went on for a few weeks and by turns on different Sundays we met different people to get their side of the story and suggest a way out of the mess. It took me and Mr. Rajinder Kachroo at least six Sundays with back up support from Pt. J L Bhat, Pt. Autar Kaul, and others to get the warring group members soften their stands. In fact, these group members also wanted to withdraw the cases but either side was waiting for the other to wink. Some kind of ego was coming in their way and our honest intention and intervention helped in the way forward. Our meeting then gave them the opportunity to express themselves freely and also come forward with their suggestions towards a final amicable solution.

Once the two groups softened their stands, and we had also assessed the ground situation, we decided to perform a Hawan ceremony at Kashmir Bhawan on one of the sacred Sundays and call all the Kashmiri Pandits of Delhi and adjoining areas for Poorna Ahuti and Prasad Bhojan. We collected some cash donations among ourselves and fixed up a suitable date for the Hawan. Initially we had planned to perform the Hawan in the Bhawan compound area and not

open the building lock till the court case was officially withdrawn. But one of our younger volunteers, Shri Rajinder Mukoo jee, who lived very close to the Bhawan in Amar Colony, braved ahead and we all performed the Hawan inside the Bhawan building. Prior to that we got the Bhawan and the surrounding spaces cleaned up properly. This was quite a huge task but handled well by the KP volunteers. A large number of Kashmiri Pandits attended the Hawan and had Prasad bhojan with us. It was a great relief for all the local KPs to see the Bhawan opened with grace and fellow comradeship. People donated some cash which helped us to handle the overall Hawan expenses. Formalities of withdrawing the court case were also finalized and pursued till its logical formal withdrawal.

After the Hawan ceremony the community members met formally and it was decided to formalize an organization for Kashmiri Samiti Delhi to run the day-to-day affairs of the Samiti. It was proposed to have Pt. J L Bhat as the President and I as General Secretary of the Samiti. No time was given to us to think on this matter and we gave our consent. Later Mr. Autar Kaul was nominated as Vice President and Mr. Ramesh Wangnoo as Treasurer and Mr. SK Dhar and Mr. Rajinder Mukoo as other office bearers. Capt M K Kachroo from Kalkaji and Pt. C L Gadoo and few others also joined the team of office bearers. It was also decided to restart the monthly publication KOSHUR SAMACHAAR and its mailing address was given as my residential address as also that of Pt. J L Bhat, till official formalities of its re-registration were completed. There was lot of follow up work required to formally close the court case, get the bank accounts restored, attend to the pending electric and water bills and property tax related matters. A lot of repair and renovation work was also required and KP members came forward willingly to donate their money for getting these tasks carried out in a time bound manner. The neighborhood shopkeepers and residents in Amar Colony were very happy to see the Kashmir Bhawan reopened and wished it to restart all the religious and socio-cultural activities. They were happy to know that the KPs had sorted out their disputes amicably. The local Councilor and the MLA were also quite happy to see that Kashmiri Pandits had resolved their differences and

restarted the Kashmir Bhawan activities.

My office was at Parliament Street, New Delhi. While on my way back from my office, I would normally make a one or two hours stop over at Kashmir Bhawan office to handle the Kashmiri Samiti affairs. Convening monthly meetings, writing down minutes of such meetings, following up on emerging action points month after month was quite a job in itself. I was ably assisted and supported by other community members like Mr. Rajinder Mukoo, Mr. S K Dhar, Mr. Ramesh Wangnoo, Mr. Virender Dhar, Mr. Hira Lal Kaul, Mr. Shibani Doodha, Mr. Rajinder Kachroo, Mr. Autar Kachroo, Mr. Sunil Shakdhar, Mr. Surinder Sher, Mr. Vijay Kaul and many others, with guidance and support from Pt. J L Bhat, Capt. Kachroo, Pt. Autar Kaul, Pt. CL Gadoo, Pt. M L Kaul, Pt. D N Kaul and others. We also fixed up an editorial team for KOSHUR SAMACHAAR and the same publication was brought out on a monthly basis. When the Samachar copies would come out from the printing press every month end, it was quite a task to write individual addresses on the envelopes before getting them posted at nearby post offices. My younger relatives, Mr. Anoop Vali, Mr. Raj Kumar Mukoo and others who had come from Jammu / Srinagar for their career pursuits would stay at my house while hunting for their jobs in Delhi. They would also help me in such an address writing drive of the Samachar envelopes. All the executive members of the Samiti would lend a good helping hand at all such occasions demanding their time and attention.

Post 1986 Mandir desecrations in Anantnag in Kashmir, we held a silent protest March at Jantar Mantar area in New Delhi to create an awareness of Delhi politicians and the media about the trouble that had started in Kashmir. This silent march was ably led by Pt. J L Bhat and got a wide media coverage. It also galvanized the KP community in Delhi and NCR areas.

It was sometime in 1986 - 87 that an AIKS meeting was hosted at Kashmir Bhawan with due organizing support from Kashmiri Samiti Delhi and its executive members. AIKS had its headquarter at Allahabad with DR. N L Zutshi as its President. It was an all India coordinating agency for Kashmiri Pandits with various associations / Sabhas / Samitis affiliated to it. At

this occasion it was decided to shift the AIKS headquarters to Delhi and with Dr. Zutshi completing his term as its President, a new President was to be identified from Delhi itself so that the activities were more centralized and focused. Brig. R N Madan who was my immediate boss as Advisor in PNB was identified and requested to accept and take over as President of AIKS. He agreed and on the second day of the two days annual conference of AIKS he was selected as the President of AIKS for a three-year term 1987-88 to 1990 - 91.

Brig. Madan put only one condition that I should help him as one of the important office bearers of the AIKS executive team. I had already worked as General Secretary of Kashmiri Samiti Delhi for one year, its Treasurer for one year and an Executive Member for one year. I suggested to Brig. Madan that Mr. M L Kaul of Sukhdev Vihar could be a good General Secretary of AIKS executive team to which he agreed. He still roped me in as a Joint Secretary of the team. The AIKS executive started its work from Kashmir Bhawan itself and we would visit the office twice a week to identify the tasks ahead, to rope in and affiliate more KP organizations from different States/UTs and coordinate all the activities related to progress and well-being of Kashmiri Pandits all over India and abroad. We used the Samiti office for a few months before the new executive team of the Samiti advised us one day to find our own office. We packed up all the AIKS papers/files/documents in my car (JKC 123) dicky and started working from the private office of Mr. M L Kaul at his South Ext (II) office. By then my PNB office had shifted to Bhikajee Cama Place and it was reasonably easy for me to visit this office of AIKS at South Ex, work for an hour or two in company of AIKS President Brig. R N Madan, and its General Secretary Mr. M L Kaul. We had designated Mr. S J Raina from Faridabad as AIKS Treasurer and he would also visit our office once or twice a week.

We held very well attended conferences in Agra, Srinagar, Dehradun, Calcutta and other places during the first term of Brig. Madan's Presidentship. His term was extended by a year or so before a new President Mr. M L Munshi from Pamposh Colony took over. By that time, I had also completed three good years in AIKS

after working for over four years for Kashmiri Samiti Delhi and I felt like not holding any post / designation as such and just lend my help and support in all such activities that are in the interest of Kashmir and KPs.

It was around this time that Kashmir situation went out of control due to high level of militancy and threat to KP community. After selective killings of KPs and continued threat on their lives, honour and property, almost all Kashmiri Pandits left the Kashmir valley during Jan - March 1990. Kashmiri Samiti Delhi played a very exemplary role in supporting the KPs who migrated to Delhi. AIKS team, KSD team and other KP organizations and Biradari members in Delhi worked together as one team to create media awareness about the whole matter and also provided needed support to the suffering community. I joined Brig. Madan, Pt. J L Bhat and others in all such campaigns. Brig. Madan, Pt. J L Bhat and Pt. S J Raina visited Srinagar at the peak of terror activities. They went to different KP areas in Srinagar and met the State Governor and Army Commander in Badami Bagh Srinagar. Prior to that, we held a meeting with then Union Minister for Civil Aviation Mr. Arif Mohd Khan to arrange for us an aircraft load of essential commodities for KPs in Srinagar. He was very supportive and I remember having collected/purchased medicines, vegetables and ration items and in company of Rajinder Mukoo, took the entire package to the airport in New Delhi, where from the same was loaded in an aircraft for Srinagar. Our delegation also met the President of India, PM, Speaker and leaders of various political parties in New Delhi to bring home to them about the conditions in Kashmir and the mass exodus of Kashmiri Pandits out of Kashmir to Jammu, New Delhi and other parts of the country.

Subsequently I kept attending meetings of AIKS whenever invited and contributed my thoughts on keeping the community together in presenting our problems to the Govt machinery, the media and the public in general. This happened while I was in Delhi till mid 1994 when I was posted to Mumbai. In Mumbai I was mainly engrossed with my job assignment as a Chief Manager in PNB's Branch at Nariman Point Mumbai. I would however attend some of the functions of Kashmiri Pandit Association in

Mumbai with Mr. Moti Kaul as its President. The quality of meetings and events of KPA Mumbai was superb and I really liked their professional way of working and executing. The Mumbai work culture and professionalism were visible through their meetings and events. I also attended some of their functions with Sh. Bal Thakray's Shiv Sena which gave a tremendous support to migrant KPs in getting their wards admitted in all the professional colleges in Maharashtra. I remained in Mumbai for over three years and then back to Delhi from 1996 to 1999 before getting transferred again and this time to Phagwara in Punjab. While at Phagwara, I did attend periodic religious and cultural functions of Kashmiri Pandit Association at Jallandar. I was delighted to remain connected with the KP community in Jallandar and adjoining areas in Punjab.

I was back to Delhi in 2002 for a year or so before my yet another transfer to Chandigarh, where I would attend the Kashmiri Sabha functions led ably by their President Sq. Ldr B L Sadhu. The fellowship among KP baradari in Chandigarh was quite admiring. I was back to Delhi in 2005 and retired from Bank service on 31st Dec 2007. Now that I got free from my work, my career and my transfers and postings, I was back to AIKS where Mr. M K Kaw was the President, Mr. Shiban Doodha as its General Secretary. I was nominated as the Treasurer of AIKS for the remaining part of Mr. Kaw's term. I worked with this team for nearly two years before the new President Mr. Moti Kaul took over. I would visit the Sarojini Nagar office of AIKS twice a week and attend the meetings and discussions. It was a delight to be working with Mr. Kaw and Mr. Doodha and learn from their dedication, efficiency and vision.

After retirement from PNB, I started working in Manav Rachna Educational Institutional group at Faridabad. The place was just 7-8 kms from my residence in sector 37 Faridabad and thus I remained Faridabad based mainly. A group of KPs in Sector 37 and adjoining Ashoka Enclaves ventured upon starting an association of Kashmiri Pandits as there were nearly 200 KP families – all migrated from Kashmir, settled over here in flats / houses or on rented accommodation. The association called KPWA got established sometimes in 2009

- 2010 and Govt. of Haryana was kind enough to have allotted us a plot of land with one hall constructed over it for our socio-cultural activities. I was not an office bearer of this association but was well involved in initial discussions in setting up such an association, in working as a returning officer to elect a team of executive members for carrying out the necessary day to day affairs of the association. I was also involved in getting the constitution of KPWA suitably amended for better functioning of the association. I was nominated as one of the executive members for a three-year term and contributed my thoughts and efforts during its meetings and functions.

From June 2017, I joined the Kashmiri Sewak Samaj in Sector 17 at Faridabad as a member of the collegium and its Governing Council and was later nominated as Vice President of this organization and continued to work with President Dr. S K Handoo and team of executive members till 27th December 2020 when their term came to an end and Dr. Sudhir Sopory was elected as the new President. It has, indeed, been a good experience to work with Dr. Handoo and other fellow KPs of Faridabad. Thanks to Pt. J N Kaul (Papajee), we have a very nice Sharika Mandir in sector 17. We call the complex Sharika Bhawan. We have kept a Gurujee at the temple who stays at the premises itself with his family. He keeps the Mandir parisar open and attends to the visiting devotees – KPs and other local people. We also have a full time care taker of the Bhawan premises who also stays within the complex. The executive team members generally visit on every Sunday morning for pooja aarti sessions and also attend to some work relating to Samaj. We have a monthly meeting of the Governing Council where we discuss on a structured agenda circulated earlier. Apart from Dr. S K Handoo as its President and I as Vice President, we had Mr. Puran Patwari as its General Secretary, Mr. Subhash Premi as its Treasurer and Mr. J L Bajaj as its Joint Secretary. All other executive members were handling different tasks like Mandir/Bhawan maintenance, religious functions/pooja programmes, cultural activities, development projects, Library and inventory maintenance, finance matters, media relations, etc.

There is also another temple called Hari

Parbat Mandir at Anagpur Village hillock in Faridabad about 10 odd kilometers from Sharika Bhawan area. This Mandir was also built under the leadership of Pt. J N Kaul (Papajee) some two decades ago. The Mandir is a replica of Hari Parbat Mandir in Srinagar. Annual Navreh function is held at this Mandir/Hillock with great devotion and festivity. This Mandir is also managed by Hari Parbat Prabandhak Committee which has five members from the Kashmiri Sewak Samaj executive team and four members nominated from the Anangpur village. It is a public land, partly donated by local villagers but managed by the KSS indirectly. We have kept a Gurujee, a Gardner and a sweeper for Mandir maintenance and routine pooja etc. There is also a hall named Vidyadhar Hall at the foothill of the hillock and also Laleshwari vatika. We have plans to make a memorial for KP martyrs at this site in memory of the Kashmiri Pandits who were killed in Kashmir due to militancy. The formal site plans and the financial estimates have been drawn up by my brother-in-law Architect Mr. Anil Vali from Jammu. An amount of Rs. 21 lacs have already been granted by then Haryana Cabinet Minister Mr. Vipul Goel to KSS. This project is at the stage of inviting required quotations and further discussion stage by the new management committee headed by Dr. Sudhir Sopory.

Somehow the road to this mandir site is not very convenient. Mr. Vipul Goel who was previously the Cabinet Minister in Haryana Govt, a resident of sector 17 near Sharika Bhawan, has granted the project of constructing a proper / alternate road to the mandir foothill. Govt of Haryana is also considering examining the feasibility of proposing a cable car at this site for devotees' convenience. We also have Mr. Krishen Pal Gurjar a local MP and currently a Minister of State in Govt. of India and Mr. Mool Chand Sharma a Cabinet Minister in Haryana Govt., and other local MLAs who are also quite supportive to all our projects and activities. We do remain in touch with current legislature members of the area and try to draw needed support for our projects. Mr. Mool Chand Sharma, on his recent visit to Sharika Bhawan on 27th December 2020 has announced a financial grant of Rs.11 lacs, which could be utilized for setting up a lift at the Bhawan to facilitate senior citizens

to reach the second / third floor of the bhawan premises. There are no major sources to generate funds for maintenance and development of this mandir and it is KSS only which manages all the day to day expenses through community donations.

On 15th August 2019, we held a very good function at Milan Vatika in Faridabad as a Thanks Giving to PM Modi and Home Minister Amit Shah for abrogating the Articles 370 and 35A of Indian constitution, towards integrating Kashmir with rest of India and reorganizing the State of Jammu and Kashmir to two Union Territories - Union Territory of J & K and Union Territory of Ladakh for better management and development of these areas. This function was presided by Sh. Krishen Pal Gurjar, Union State Minister, with Mr. Mool Chand Sharma, then MLA Ballabgarh area (now a cabinet Minister in Haryana Govt.) as the Guest of Honor. At earlier occasions we had invited the Haryana State Cabinet Minister Mr. Vipul Goel to a religious Hawan Ceremony in Sharika Bhawan. He announced a donation of Rs. 5 lacs for air conditioning of our main hall and we have already installed ten air conditioners in the said hall at Sharika Bhawan. We have also restarted our quarterly news-letter since July 2017. This publication under the editorship of Mr. Uma Kant Kachru is now renamed as SHARDA TARANGNI. A special issue of this publication was brought out on 27th December 2020 when Dr. Sudhir Sopory took over as the new President of KSS.

All said and done, I believe that Kashmiri Pandits have been enthusiastically making their groups / teams / associations at different places where they work and resettle. They have kept their Kashmir memories and culture alive through various meetings, fora, social, religious and cultural functions, celebrations of various festivals and community fellowship programmes from time to time. After mass migration of 1990 particularly, they have been able to look after themselves individually and in groups together, perform at their individual work places, earn their bread and butter outside Kashmir, and in a way find their alternate homes in their new environment, without forgetting their original bonds with Kashmir. Through all these joint collaborative efforts they have successfully kept the Kashmiri Pandit culture alive.

Kashmiri Pandits have made determined efforts to create new replica mandirs like Kheerbhawani, Hari Parbat and other mandirs as well. A number of Ashrams have come up in memory of Bhagwan Gopi Nath Jee, Swami Laxman Joo, Laleshwari, Rupabhawani and other saints and saintesses from Kashmir. Through these various groups and associations/ Sabhas/ Samitis at different places, they have also succeeded in creating due awareness about the problems related to Kashmir and those related to Kashmiri Pandits, particularly among Indian population. They have also liaised well with media, with political higher ups and Govt. machinery at different state / central level in order to put their problems across and find possible solutions. Notwithstanding the occasional bickering and disputes among some of the baradari members / groups at some of the places, at some points of time, I think the community has largely done well for itself in their overall efforts in resettling outside Kashmir after unfortunate migration in 1990.





-M K Mam



Cervical SPONDYLOSIS

Cervical Spondylosis is a very common problem and its incidence is increasing in present times. It is a degenerative disorder i.e. a wear and tear problem of aging involving discs in between the bones i.e. vertebrae and posterior intervertebral joints i.e. facet joints of cervical spine, that is why it is also called cervical osteoarthritis. It is common in the middle aged and elderly, however its incidence presently is increasing among the younger people. It's incidence and severity increases with age. Most of the people above 60 years of age are affected with cervical Spondylosis.

Causes: There occurs degeneration of intervertebral discs that normally act as cushions between the vertebrae. The discs get dried up-lose water content, disc spaces reduce and there is more bone-bone contact with formation of bony spurs i.e. osteophytes at the margins of the vertebrae. Cracks also occur in periphery of discs leading to bulging- prolapse of the discs. Subsequently facet joints get involved. The osteophytes and or prolapsed discs may press on the nerve roots causing pain in the arm i.e. radicular pain, tingling, numbness, weakness of fingers and hand depending on the extent of pressure on nerve roots. The osteophytes and or prolapsed discs can cause narrowing of the interior of the spinal column i.e. spinal canal or in the openings where spinal nerves come out. Osteophytes and or the prolapsed disc can also



press on the spinal cord and result in severe neurological deficiency. In addition ligaments of spine also stiffen with the result movements of the neck get affected. In early stages, it affects one or two intervertebral discs and later on multiple levels are involved. Intervertebral disc space between 5th and 6th and 6th and 7th cervical vertebrae is the most commonly affected.

Symptoms and signs : Most people with cervical Spondylosis do not have significant symptoms. When they occur, the patients usually present with pain in the neck, which can be mild to severe with stiffness of neck. Pain is

initially intermittent and later on it becomes continuous. It may be radiating down the upper limb when there is involvement of the nerve root. Pain may also radiate to the upper part of shoulders, in between the shoulder blades and back of head. Sneezing and coughing may increase the pain. Patients at times may have headaches in the back of head. Some of the patients present with episodes of dizziness - giddiness. Movements of neck are decreased. Movements of neck especially the backward movement worsens the pain. Patients may present with neurological involvement like tingling, paraesthesia, numbness, weakness of muscles of hand, arm or leg depending upon the severity of pressure on the root or spinal cord. Occasionally patients may also present with weakness of lower limbs- legs and feet, difficulty in walking and loss of control on urination or bowel especially when there is cord compression. Usually the onset of pain is insidious, however we do have exacerbations of acute attacks which may be alternating with long periods of relative pain free spells. On examination, there is diffuse tenderness i.e. pain on pressure in back and sides of neck and the muscles of neck and per scapular i.e. shoulder blade region. There is spasm of the neck muscles. The neck movements are limited and painful. A detailed neurological examination is done to assess neurological deficit if any.

Risk factors : Advancement of age is a major risk factor for cervical Spondylosis. People carrying heavy load on head are at a higher risk as it puts of extra strain on the neck. Previous injury and genetic factors are other risk factors for cervical Spondylosis. Poor posture also increases risk of getting cervical spondylosis. Lack of physical activity and overweight are also possible risk factors. Research has also shown smoking is linked with worsening degenerative disc disease in the cervical spine.

Investigations : X-Rays of cervical spine show features suggestive of cervical spondylosis, however X-ray findings may not correlate with clinical signs and symptoms of cervical spondylosis. X-rays also help to rule out other causes of neck pain like infection, tumour, fractures etc. MRI is done when there is doubt in the diagnosis or when symptoms are severe and

there is neurological deficit. It is a very useful and non-invasive investigation, and shows all the details of discs and neural structures like roots and spinal cord, facet joints and vertebrae. It helps in localising the pathology and we can assess any impingement or pressure on the nerve roots or spinal cord by an osteophytes or prolapsed disc. At times a CT scan is done as it gives better visualisation of the bony structures. Nerve conduction studies and electromyography are occasionally done to assess the amount and location of nerve involvement and to rule out peripheral nerve involvement. Relevant lab tests may be done as and when needed.

Differential diagnosis: Cervical spondylosis is certainly a common cause of neck pain in middle aged and elderly, however we need to keep in mind that most patients who present with neck pain have some sort of non-specific neck pain and symptoms can be due to poor posture, anxiety, neck strain, fibromyalgia etc. We also need to exclude others disorders like disc prolapse , cervical tumours- primary or secondary, infection of cervical spine, thoracic outlet syndrome, brachial plexus problems etc. as all these have almost a similar presentation of pain in neck with or without radiation to arm. So it is important to have a detailed history, clinical examination and relevant investigations in order to establish the diagnosis.

Complications : When nerve roots and spinal cord are severely compressed by osteophytes or prolapsed discs, damage to the roots or spinal cord can be permanent with the result the person have permanent neurological deficit.

Treatment : Conservative treatment- The goal of treatment is to provide pain relief, prevent permanent damage to nerve roots and spinal cord, help the person to do usual activities of life and live as much possible a normal life. Most of the patients respond to conservative treatment and this is the main stay of treatment. Analgesics- pain killers and anti-inflammatory medicines (NSAIDS) are given to take care of acute pain and stiffness. However, we need to keep in mind that NSAIDS are not good for stomach and kidneys. Muscle relaxants help to relieve muscle spasm. Warm fomentation and massage help in relieving the symptoms. In acute painful stage, brace- cervical collar is

advised to restrict the neck movements and give some rest to neck. We need to remember that use of collar has to be for a very short period when there is acute pain. It has been observed that many patients continue using collar even after acute pain is over. This has to be discouraged as prolonged use of collar is harmful, it weakens the neck muscles. We should educate the people to strengthen the natural collar i.e. muscles of neck by stretching and strengthening exercises. Once acute painful stage is over, we should start neck and shoulder exercises to take care of range of movements of neck and strengthening of neck muscles. As such, physiotherapy is an important part of treatment. Intermittent cervical traction is useful as it helps in reducing muscle spasm. Short wave diathermy and ultrasound massage can be used and helps in many of the patients.

Yoga has been found to be a better and beneficial therapy in the treatment of pain and stiffness of the neck region and these techniques may be used as supportive along with conventional medications. Yoga relaxes mind, decreases muscle tension, and removes stiffness- improves range of movements and builds muscle strength, strengthens the spine and keeps it supple. Yoga helps to keep the body including cervical spine in good condition. It has to be emphasised that yoga and exercises have to be done daily and it has to be a lifelong process.

It is essential to be mindful about posture

and maintain a correct posture as poor posture increases the chances of having neck, shoulder and back pain.

Regarding the use of pillow, about which patients in general and particularly those with neck pain usually ask, it is always good to use a soft pillow that conforms to the shape of neck. We should avoid using a stiff and too high pillow. Pillow height has to be such that we are able to maintain our natural curves of spine. While travelling in a car, train or plane, it is better to use a horseshoe shaped pillow so as to keep the neck in a reasonable position.

Operative treatment is considered in a small percentage of patients when symptoms are severe, conservative treatment is not effective or there is progressive neurological deficit-weakness because of pressure on nerve root or spinal cord. Anterior discectomy and fusion is a commonly done operation. It involves removal of affected disc, osteophytes that are pressing on roots or cord and fusion of the affected vertebrae by putting a bone graft in between the vertebrae along with fixation with a plate. In properly selected patients of cervical spondylosis, the operation is quite effective in relieving symptoms and any pressure on nerve roots or cord.

*Former Vice Principal, Professor & Head of Orthopedics,
Christian Medical College, Ludhiana, Punjab*

Events of the Month	Zyeth Ashtami (Shukla Paksha)	18 th June 2021
	Nirjala Ekadashi (Shukla Paksha)	21 st June 2021
	Poornima (Mata Roopa Bhawani Prakash Utsav)	24 th June 2021
	Ashtami (Krishna Paksha)	02 nd July 2021
	Navmi (Bhagwan Gopi Nath Ji Mahotasav)	03 rd July 2021
	Ekadashi (Krishna Paksha)	05 th July 2021
	Amavasya	9 th & 10 th July 2021
Note	Panchak Starts on 28th June Ends on 03rd July 2021	
	<p>-----</p> <p>Zyeth (Shukla Paksha) from 11th June to 24th June 2021 Aashaad (Krishna Paksha) from 25th June to 10th July 2021</p>	



- Ashok Manvati



Tsunami Has Stuck What next? How to Respond?



The second wave of Covid in India has taken a very heavy toll of a miniscule community of Kashmiri Pundits. About 500 persons have died in a span of just over a month. It is very tragic. Not a single family has remained untouched. Peace be upon the departed Souls.

The repercussions of this tragedy are of far-reaching & unimaginable consequences for the future of community, especially for those families who have lost young promising bread winners. Community needs to stand up with these families in all respects, including financial help to ensure survival and education of children. Many Persons/families are also suffering psychological trauma.

My humble submission to entire community -

A few suggestions for consideration by the community for implementation of a long-term plan of action to mitigate the suffering of such families and to provide a possible succor so that they can withstand the tragedy; and insulate the families from its adverse impacts in future.

I must congratulate all KP individuals/ organizations who responded to the Covid crises and saved many lives, risking their own.

1. Let KMECT take the challenge and create a separate corpus fund for this. We all can together join hands to raise funds for this within India and globally. All community members may be requested/motivated to

donate on monthly basis whatever amount their budgets allow. Volunteer individuals/ KP organizations who sincerely may be interested to render a helping hand should be provided account number barcoded receipt books to facilitate on spot fund collection by way of Net transfer. And transaction id may be mentioned in the receipt issued on spot. We can organize at least two fund raising shows – one in Delhi /NCR & one in Mumbai where-in we may involve Kailash Kher, Deepali Watal, Dananjai Kaul, Anupam Kher, Ashok Pundit, M K Raina etc. We can even request Amitabh Bachhan.

- a. Why KMECT? They have the necessary community experience of last twelve years.
- b. It is a registered body with necessary tax exemption and FCRA clearance which takes not less than two / three years to get.
- c. They may not have been able to please everybody, help everyone for whatever reasons, or I may not like them, but they are doing a reasonably good work within the given constraints.
- d. By assigning this important responsibility to just one organization, fund raising, distribution and accountability becomes easier. Confusions and ego clashes can be



minimized. Ego may be important sometimes for self-esteem, but, let us keep that in lockers for success of such an important social and humane cause for protection, preservation and survival of our future.

- e. All KP organizations may be approached by KMECT to cooperate and coordinate.
2. Let all our religious institutions/Ashrams come together. Form an apex foundation whose members can be all executive/working committee members/trustees of all these institutions. Let them elect a working committee of seven to ten persons with a chairperson every 2/3 years. They can then be assigned a collective responsibility of building and running a medical facility/hospital/old age home along-with a Dharamshala in NCR. It should be considered as a religious and personal responsibility by all the community members and participants of these religious institutions to convince the managing bodies about the necessity and urgency of such a facility.
3. To address to community's political aspirations, though slogan of Panun Kashmir will always be relevant because Wahabi Islam as it is, has run amok through every nook & corner of Kashmir. To retrieve Kashmir from this devastation seems to be a herculean task even for the present government for whatever reasons,

though I personally can wait till end of 2022. Beyond 2022, Kashmir will be irreparable and lost forever, at least for KPs. Therefore, to address to the political aspirations, again there is a very urgent need to form an apex body of all organizations where in there can be periodic elections for working council along with a chairperson. Only this can fix time bound responsibility, accountability, and transparency. Time has come when we need to elect a person who is responsible and answerable to whole community. We have seen in last thirty one year's several organizations have done a commendable job in various fields but let us admit honestly, we all have collectively failed ourselves, especially politically.

The people who see a tragedy befall the community/Nation have no right to be alive if they do not respond to it. It is Holy Bhagwad Gita. Karma is my only Dharma. Our scriptures teach us that. Recently, I heard Param Pujya Shankaracharya ji of Puri who offered part of accumulated spiritual benefits to the departed souls during this Covid crisis.

I know my community is alive, alert and very much pained by these untimely community losses to Covid, and very sensitive to the issues involved, and keenly interested to address to problems envisaged.

Given to the spontaneous, individual, and collective efforts by the several community members/organizations in recent Covid crisis, I am sure my humble request will be thoroughly debated/discussed, and its urgency and importance understood. And the concerned organizations/individuals duly and successfully persuaded to act.

The question is why am I poking my nose? What interest do I have? Why don't I take the responsibility? I know these and many more questions will be asked – genuine and ingenuine. I give the liberty to answer these questions to my respected community.

I am personally not interested to form another organization because it will waist precious time and resources.

I propose to organize a zoom meeting on the subject on 26th June, Saturday, at 6 Pm, involving all concerned, to discuss the way forward.



- Satyarth Pandita



What is Kashmir Shaivism? (Trika Philosophy)

I want to begin this article by thanking you, dear reader, who, after reading the article's title, chose to read it instead of skipping it like many other readers. There must be perhaps something striking about the title that was perceived intriguingly by your conscious or your unconscious, something impulsive that made you want to read the words of this text and make sense. Perhaps it was the word Kashmir that struck some chords of your brain; perhaps it was the word Shaivism that triggered the (a) theistic regions of your brain or perhaps the word philosophy, or perhaps you chose to read it just for the sake of reading. Whatsoever the reason, I hope the readers will read the article to its end and be inspired to become Shiva. But I want to clear certain things here and now; I am not an expert to write something on a subject like this because there already have been many scholars-extraordinary and highly advanced mystics who have already delved deep to the bottom of this ocean. But I believe that their readership is subjected to selective literary coteries, which has reached a dwindling number in the present time. This is not the first article on this subject, nor does this include my interpretation of any of the original texts on this subject. Instead, this article aims to provide a kaleidoscopic view of all that has been written about the philosophy of Kashmir Shaivism till now. To state the words of Michael Madhusudan Dutt, "In matters literary,



old boy, I am too proud to stand before the world in borrowed clothes. I may borrow a neck-tie, or even a waist coat, but not the whole suit." I, therefore, present this article to the readers as a

bouquet containing flowers of Kashmir Shaivism plucked from different philosophical gardens of India.

Since the very beginning, Kashmir has been the cradle of various philosophies, the seat of the Goddess of learning. It was in this valley of Kashmir that Abhinavagupta (the great master of Kashmir Shaivism) appeared at that point of time when Shaivism had taken deep roots in the soil of Kashmir. Around 10-11 CE, Shaivism had become so embedded in the psyche of the Kashmiri populace that it had branched itself into various philosophical schools of thought such as Spanda, Pratyabhijna, Krama and Kaula. Thus, this task of integrating the above schools of thought under one shed was taken up by Abhinavagupta in his magnum opus 'Tantralok' or 'The Light on the Tantras', and the collection of these branches of a singular tree came to be known as the Trika Shaivism. Therefore, Trika Shaivism can be considered as a part of the whole (Kashmir Shaivism). The readers may, however, note that

The philosophy is called "Kashmir Shaivism" because the Shivasutras on which it is based were revealed in the valley of Kashmir, and many of the philosophers who studied and wrote about the system lived in that area.

the terms Kashmir Shaivism and Trika are sometimes used interchangeably. But how did Kashmir Shaivism actually come into being? According to legend, Lord Shiva appeared in a dream to a venerable teacher by the name of Acharya Vasugupta, who lived in Kashmir in the 9th century. Lord Shiva told Vasugupta that He had inscribed secret teachings on a huge rock and that he should find this rock and spread these teachings to those who were worthy to receive them. The teachings inscribed on the rock were uncovered by the sage and came to be known as the Shiva Sutras, a set of 77 aphorisms on yoga. They are the seed of the philosophy and discipline of Kashmir Shaivism. The corpus of work in Kashmir Shaivism is a commentary on these sutras or an expansion of them. This is the origin of the Shiva sutras and the beginning of the writings on Kashmir Shaivism.

The word "Shaivism" is derived from Shiva, which is the name given to the Ultimate Reality. Thus, the philosophy of Kashmir

Shaivism describes the highest truth as supreme Shiva. Shiva is Chaitanya, the everlasting and all-pervasive consciousness. All that is experienced in the world is Shiva. Kashmir Shaivism is a philosophy of experience. The purpose of this doctrine is to show the individual the path to the right knowledge by overcoming his deep-rooted ignorance and casting aside his limitations. The philosophy is called "Kashmir Shaivism" because the Shivasutras on which it is based were revealed in the valley of Kashmir, and many of the philosophers who studied and wrote about the system lived in that area. The word 'Trika' means 'three-fold' because it analyses the nature of Shiva, Shakti and Nara, or God, soul and matter. Shiva is God; Shakti is God's I-consciousness, and Nara is man (human). Trika is the pure Kashmiri philosophy enunciated by ancient Rishis of the valley, and it teaches that Shiva, Shakti and Nara are not different from one another. It states that Man and God are one and the same. In fact, just the supreme self, known as Shiva in this

philosophical system, is the self of the entire universe.

The primary literature of the Shaivite philosophy may be broadly classified into three groups: 1) *Agama*- believed to be revelations (writing inspired), if not inspired by God; 2) *Spanda*- it lays down the critical doctrines of the system, expanding the revelations and 3) *Pratyabhijna*- it interprets those doctrines reasonably and logically. According to Indian tradition, there is only one Ultimate Reality, but there are six fundamental interpretations of that Reality known as Shad Darshans or the six systems of philosophy. These constitute India's six classic philosophical schools: Nyaya, Vaisesika, Samkhya, Yoga, Purva-Mimamsa and Uttara-Mimamsa (or Vedanta). Apart from these philosophical schools, Kashmir Shaivism occupies a unique position in Indian philosophy and differs from the rest in certain ways. To give the reader a clear picture of how Kashmir Shaivism differs or contradicts the schools

mentioned above, I shall explain by giving an example (of Vedanta and Kashmir Shaivism) on the lines of Indian cosmological theories. According to the Advaita Vedanta school, their theory of creation is that of appearance, according to which there is actually no creation at all. As creation does not exist, it only appears to exist. What we think exists is, therefore, mere facts. This appearance of the universe is linked to the dream objects that appear in a dream. The objects of a dream seem to be real as long as the dream lasts. The objects of the dream, however, disappear once the dream comes to an end. One finds a striking resemblance between this theory and the statement made by the pre-Socratic Parmenides of Elea "The world as we know it is illusory".

On the other hand, the central premise of Kashmir Shaivism is that there is only one Ultimate Reality, and it is the sovereign will of God that is the cause of the manifest universe. This theory of creation is known as the principle of sovereign will (of God). Kashmir Shaivism holds that the world is born of Him, and He is the very fiber of its existence. The world under this doctrine is not a dream. It is real because Shiva manifests Himself in the world. Thus Shiva is within the world as well as beyond the world. Shiva, by his own free will, sends forth the universe from his own being, imparts existence to it, and again withdraws it into Himself. The cosmological structure of Trika Shaivism is based upon the 25 Samkhya categories of existence (tattva/elements). It, however, adds 11 more categories and thus, in Kashmir Shaivism, the total number of manifestational categories become 36, of which the highest category is Paramshiva, and the lowest one is that of the phenomenal world. Kashmir Shaivism believes in the existence of numerous realms besides our empirical world, and these realms are thought to be inhabited by beings invisible to the naked eye. To give the reader an idea of the nature of these tattvas or elements, I shall name a few of them, to wit: Five Great Elements (earth, water, fire, air, ether), Five Subtle elements (smell, taste, form, touch, sound), Five Organs of Action (creative, excretion, foot, hand, speech) etc. Thus, Paramshiva transcends all these 36 tattvas and exists as the pure being unaffected by all time, space, and causation while standing as the

support and substratum of everything.

Kashmir Shaivism constructs a pure monism that assumes a single Reality (the Ultimate Reality) with two aspects, one transcending the universe (*prakasha*) and the other operating through it (*vimarsha*). According to this philosophical approach, every entity owes its existence to Shiva. Shiva as absolute God is pure light (*prakasha*) or the spiritual light of consciousness. On account of this light of consciousness, we are able to know what is to be known. *Prakash* is the aspect of self-realization which illuminates everything. Nevertheless, the Absolute as consciousness is not only light but also reflection (*vimarsha*). The reflective aspect of the Absolute discloses its dynamic nature. It is in and through reflection that the Absolute appears as phenomena. *Vimarsha* is the aspect that uses *prakasha* to survey itself. The universe, as well as whatever there is in the universe, is the self-manifestation of the Absolute. This Ultimate Reality, according to the Trika system, is the core of all things and is known by the name of Paramshiva (the Supreme Shiva). He is beyond all manifestations; He is beyond the limitations of form. He is beyond change, always remaining transcendental and undiminished. The luminosity of the Absolute represents its static aspect. As the essence of light is reflection, so the Absolute shines forth as God through the five cosmic powers of manifestation, preservation, withdrawal, obscuration and revelation. It is through the reflective aspect that the Absolute expresses its five cosmic powers. At the conceptual level of thought, this aspect is known as Shakti, which in terms of religious devotion, is symbolized by the Goddess. It is Shakti that imparts the necessary dynamism to the otherwise passive Shiva. The word Shakti is derived from the root "shak" meaning to be capable of; therefore, it is the power of consciousness to act or active aspect of consciousness. It is the cause of all motion and change observed throughout the manifest universe. Shakti, according to the Kashmir Shaivism, is the universal energy that brings all things into being; and as such, it is considered to be the feminine aspect of nature, the "Mother of the Universe." In yogic parlance, Shakti is known as kundalini Shakti. It works ordinarily

in all living beings. According to Arthur Avalon, "Kundalini is the state Shakti which is the individual's bodily representative of the great cosmic power (Shakti) that creates and sustains the universe."

Kashmir Shaivism has been called the religion of grace. It is through divine grace that the seeker of salvation is enabled to reach his esoteric goal of liberation in terms of realizing his unity with the supreme consciousness, namely, Paramshiva. The final cosmic activity of God is said to be that of revelation, or the stage in which He reveals Himself as He is, as a consequence of His grace. The take of Kashmir Shaivism on God's grace is that it should be seen as the mainspring of an individual's search for liberation. However, the system maintains that grace should not be treated as being the result of one's religious deeds. Grace is purely a gift from God; the descent of grace upon an individual occurs according to His free will. While pouring

However, as long as he maintains a sense of ego and identity with the body, he remains in the realm of limitation and has to put forth self-effort to overcome his trials and sufferings. And this suffering acts as an essential stimulus for spiritual awakening. The final release or liberation consists of the realization of the absolute freedom or perfection. The attainment of freedom is possible only when one transcends the realm of Maya. Liberation is the recognition of one's own true nature- the original, innate, pure I-consciousness. When an individual has this awareness, he knows his real nature and attains the bliss of the Universal Consciousness or Shiva-Consciousness. The highest form of bliss, according to Kashmir Shaivism, is *Jagadananda* or *Lokananda*, the bliss of the world, in which the whole world appears to the liberated soul as the embodiment of Shiva.

Kashmir Shaivism represents one of the most luminous attainments of the spiritual

The attainment of freedom is possible only when one transcends the realm of Maya.

down His grace upon people, God does not necessarily take into consideration whether they have sinned or not. Grace is meant for the sinner primarily. Thus, the divine grace of God may be seen as the initial point of movement towards salvation. Though phenomenal existence is a manifestation of divine nature, it must be transcended because it is a state of limitation or imperfection. The three states of waking, dreaming and deep sleep, which comprise the whole of phenomenal life, are painful and constitute the realm of toil and suffering. During these states, freedom is reduced to a subordinate position. Therefore, the state of liberation, which is the fourth state called (turiya), is highly sought after. It is a state of spiritual revelation. There is, however, a still higher state of spiritual illumination that is known as the (turiyatita) that is, beyond the Fourth. Liberation is sought only upon the negation of bondage. Although in reality, there is no bondage, the individual is bound as long as he continues to feel limited. If he does not feel bound, he has no real problem.

endeavour to relate human with the divine, being conceived as the happy marriage of the abstract with the realistic world of human experience. If one were to describe or explain the central idea and substance of Kashmir Monistic Shaivism, then one is often reminded of the observation made by Swami Utpalacharya, a distinguished Shaivite, who said, "I would bow in reverence before that great *bhaktha*, who performs no japa nor undertakes any dhyana but who finds Shiva in everything and everywhere."

In the concluding part of the article, I would like to state a verse from Abhinavagupta's Paramarthasara: "It is in me that this universe reveals itself, like vases and other objects in a spotless mirror. From me, everything arises, just as the many different dreams arise from sleep. It is I whose form is this universe, just as a body has hands, feet, and sense organs. It is I who shines in everything, like a light shining in different forms." Thus, it would be apt to say that Kashmir Shaivism is the pinnacle of all philosophy, that there is nothing beyond it.



- Maj. Gen. Harsha Kakar



N China in our Neighbourhood



In the third week of May, the Sri Lankan parliament passed a law termed as the 'Colombo Port City Economic Commission Bill' that converted 660 acres of reclaimed land on Colombo's waterfront into Chinese territory. China had already taken over the Hambantota port, the construction of which was approved, by the current regime during its previous reign, despite multiple studies mentioning that the port was financially unviable. The Chinese now have a naval base

less than 300 kms from the Indian mainland. China, to display its control over the reclaimed land, even changed Tamil signages into Mandarin, angering the local population.

The Chinese did what they were best at, lend money for financially unviable projects, have it constructed by their own companies, and when the nation cannot repay, come forward and take control of vital strategic assets, based on the fine print in the agreement. This is the Chinese debt trap being sold under the garb of the Belt

Road Initiative. Some South Asian nations have fallen into the debt trap, while few have skirted it. Some of China's neighbours have faced land grabbing pressures.

China attempted to warn Bangladesh against supporting the QUAD. The Chinese ambassador to the country stated in an address to the local press club, 'Obviously it will not be a good idea for Bangladesh to participate in this small club of four because it will substantially damage our bilateral relationship.' He was shown his place by the Bangladesh foreign minister, Abdul Momen, who responded 'as a sovereign country, Bangladesh will determine the course of its foreign policy in the interest of its people.' He also urged foreign envoys in Dhaka to maintain decency and decorum while speaking in public.

The visit of President Xi Jinping to Dacca in 2016 led to the signing of multiple MoUs for investments. Bangladesh also joined the Belt Road Initiative (BRI). However, till end 2020,

President Nasheed being unseated in a coup by Abdullah Yameen, who was pro-China. The situation is reverse in Iran, where the signing of a 25-year comprehensive deal between China and Iran gave China leverage over Iran's major economic decision making. The first casualty was India, when it was edged away from the Farzad B oilfields and Chabahar port- Zahedan railway line. India has been involved with the Farzad B oilfields since 2002 and invested over USD 400 million. The Chinese involvement would benefit the China-Pakistan-Iran grouping, keeping India at bay.

China-Pak proximity and Chinese investments in Pak, including the CPEC is well established. There are also reports that fearing Pakistan's inability to repay, China has slowed down funding for in progress CPEC projects. It is turning down fresh loans to Pak. China, last week, refused to restructure USD 3 Billion loan due for its energy funded projects under the CPEC. The CPEC is just one part of Chinese

Wherever China gains a foothold, either due to a debt trap or salamislicing, it is India whose security concerns increase.

only five of the MoUs had been implemented. China, on its part, had distributed only a meagre part of the 24 Billion Dollars investment which was promised. Bangladesh is aware of the limits which it could borrow, without being debt trapped by China. China has also provided Bangladesh with two Ming Class submarines and a frigate.

The IMF supported Bangladesh's policies, when it stated last year, that Bangladesh's loans were sustainable and within its capacity to repay. This is because Bangladesh had not accepted all Chinese BRI proposals. Chinese attempts to influence Bangladesh's power sector and enhance power production beyond long-term needs, as being done in Pakistan, was rejected. This has also been possible as other nations including Japan and India are investing in Bangladesh.

Maldives is moving back from the debt trap due to generous grants from India and other nations. China took over the country post

debt trap for Pak. Added to CPEC loans are costs for submarines and frigates under construction in China, as also for other defence equipment being procured including aircraft and air defence systems.

Pakistan had already crossed the debt trap danger line in Dec 2020, as it owed, as per Pak government records, 109% of its GDP. It is being compelled to borrow to repay debts, an example being procuring high interest loans from China to repay low-interest loans to Riyadh. China, to whom Pak owes the maximum, will gain control over all its institutions and major decision-making bodies, apart from major strategic assets. It has already obtained a 49-year lease over Gwadar port.

Myanmar's military leaders, currently depending on Chinese military supplies to subdue protests, and also for diplomatic support due to global criticism, had earlier objected to increased Chinese influence on their economy. Myanmar is part of the BRI, with Chinese

investments in various sectors, most notable being the deep seaport at Rakhine. However, projects including Yangon mega city and Myitkyina economic development zone, have been stalled. Internal anger directed at China, including torching of its factories, as part of ongoing protests, will preclude enhancing of investments and influence, at least currently. However, with global isolation, Myanmar military junta would turn towards China unless India provides developmental support and the world eases sanctions.

Nations which have land borders with China face threats of salami slicing, aimed at compelling the nation to follow Chinese diktat. There are reports of China constructing three villages, backed by roads, hydropower projects and communication nodes well within Bhutanese territory. The intention appears to pressurize Bhutan to accept Chinese claims on Doklam and downgrade ties with India.

Similar reports of construction within Nepalese territory continue to flow. Nepalese online media also mention disappearance of border pillars along the Nepal-China border. These villages, in both countries, are planned for occupation by Tibetans, favourable to the Chinese government and function as check posts

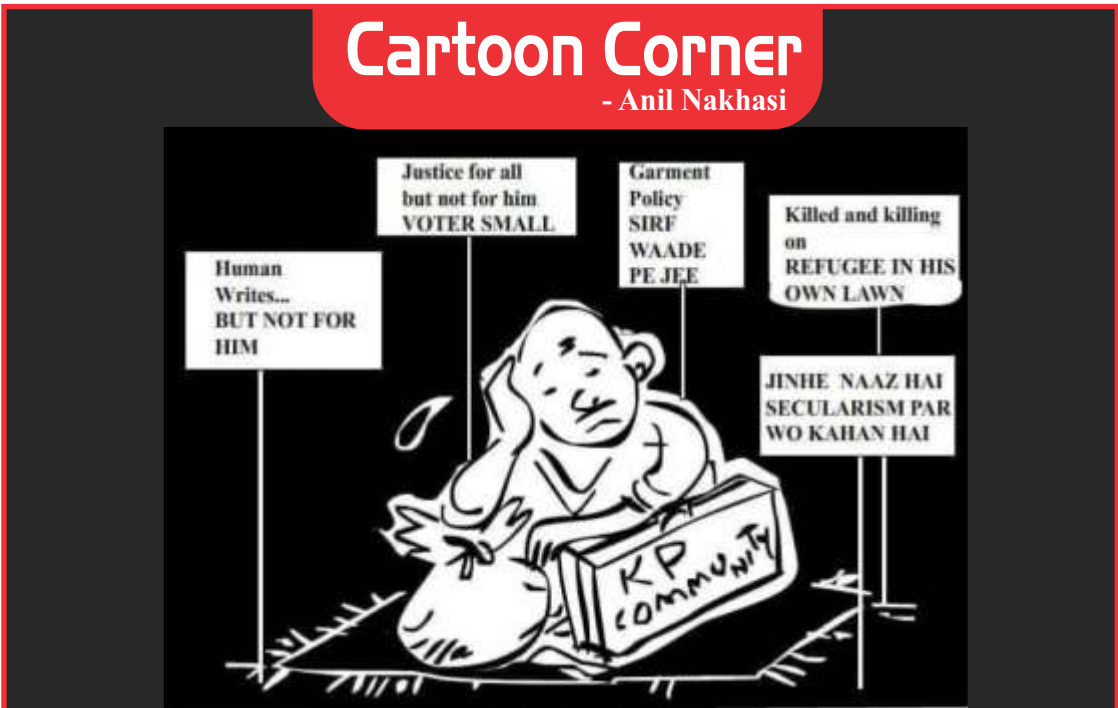
to prevent Tibetans fleeing from Tibet. Many schools in Nepal have made Mandarin compulsory for students. While China directly interferes in Nepalese politics, Nepal, fearing falling into a debt trap, has been going slow on clearing Chinese projects.

Chinese footprint in India's neighbourhood is steadily increasing. Where nations have evaluated Chinese intentions, they have avoided debt traps. Where leaders were callous, China grabbed the opportunity. Nations which have a land border with China face Chinese pressures of salami slicing. Wherever China gains a foothold, either due to a debt trap or salami slicing, it is India whose security concerns increase.

Our neighbourhood first policy has not produced desired results as it was never backed with requisite funds. Indian projects, are slow off the starting block, take time to complete and are impacted by our red-tape syndrome. Compare this with China, which provides loans with almost no questions, employs its own companies and labour, thus enables local governments to project development in short time frames. Unless India changes its policy of supporting neighbours financially and in troubled times, Chinese forays will open doors to greater insecurity.

Cartoon Corner

- Anil Nakhasi





- Vijay Kashkari



Digvijay Singh and Club House Chat

370 लगाएगी कांग्रेस ?

दिग्विजय का
ऑडियो वायरल!



Congress leader Digvijay Singh's audio in the Club House Chat is viral on social groups. He states that if Congress comes into power, the party will reverse the parliament's decision on 5 August 2019 to abolish Article 370. If his statement is personal or party policy, time will decide. And there is a question mark on Congress party's coming back to power.

In the same chat said that Kashmiri Pandits' jobs before abrogating Article 370 in Kashmir were reserved. That is a mischievous statement in the presence of a reporter from Pakistan.

The Indian Nation is silently hurt and seduced by the imbecile's politicians day in day

out. The mediocre politicians, without any perception, are pushing our Nation to chaos and confusion. Their frame of mind, apologetic to a section of population shall fragment country instead integrate it.

Digvijay Singh's recent rhetoric on Club House Chat regarding the reservation of Kashmiri Hindus in government jobs proves either he is not aware of the facts of Kashmir or purposely misguides the population of the Nation.

His party administered India for fifty-five years. He should stamp it on his mind.

During these fifty-five years, it miserably failed to protect the life and honour of its citizens

The political overtones of leaders like Digvijay Singh aim to eradicate a small number of Kashmiri Pandits to appease Muslims of India, particularly Muslims of Kashmir and please a journalist from Pakistan.

in free India and flopped in performing its rightful duties.

Last Chief Minister of Jammu & Kashmir State, Mehbooba Mufti, stated in the Legislative Assembly before bifurcation of State and declaring Jammu & Kashmir and Ladakh Union territory the number of government employees in the State now UT were 4.8 lakh. Out of them

Jammu and Kashmir's reserved categories constituted over one lakh. According to her statement, the highest number of employees, 46270, was from Reserved Backward Areas (RBA), followed by Schedule Tribe (ST) 34721, Schedule Caste (SC) 17350, OSC 4702 and Actual Line of Control 5369.

Almost all Indian politicians, the whipping boy, have been Hindu of Jammu & Kashmir, particularly a Kashmiri pandit. If evaluated, there was never peace for Hindus in Jammu & Kashmir since 1947.

Walter R Lawrence, a British Services Officer, in his book "The Valley Of Kashmir", illustrate that as per the census of the year 1891, the population of Hindus in the Valley was 52576. It comes to 7 per cent of the total population of the Kashmir Valley. The census of 2001 chart down as 100962, reduced to 2.5 per cent. Why the population reduction? Because, after Agriculture, land and jagir of Kashmir Hindus were given to landless Muslims under tenancy act 'Land to Tillers' under Prime Minister Sheikh Abdullah's regime, the Hindus of Kashmir were rendered unemployed. The minorities of Kashmir started migrating to other parts of India to seek jobs to sustain themselves. It was the direct policy of both State leadership and the administration to forestall the job opportunities for Hindus.

Hindus had no reason to leave the valley before 1990 if the reservation policy was in vogue.

Kashmiris, who believed in India's idea, was coerced to leave Kashmir; 56325 families

registered in Jammu. Out of this figure, 11342 families were reported as government employee category to deny them any government relief to the displaced persons.

A large number of Kashmiri Pandits are unemployed. Dr Farooq Abdullah government in 1997 invited application forms from the wards of displaced persons. Twenty thousand applications were received. None got the employment. The Kashmiri Hindus hardly figure in eighty-eight appointments individually at all stages till the announcement of the Prime Minister's employment package for Kashmiri Pandits, though with harsh rules. In 2008, on a visit to Jammu, then Prime Minister of India announced six thousand jobs for Kashmiri Hindus. Even after thirteen years, 3800 individuals are employed in the valley under Prime Minister's Package, out of 6000 jobs.

Based on religion and division, employment discrimination was always in the State of Jammu & Kashmir, now Union Territory. For the Jammu division, the employment percentage in government jobs is less than forty per cent.

The denial is not only in jobs but in promoting to higher cadre. Persuing the cases in the Hon'ble High Court Jammu & Kashmir is testimony to this fact. The consequences of refusal are to individuals and groups.

The political overtones of leaders like Digvijay Singh aim to eradicate a small number of Kashmiri Pandits to appease Muslims of India, particularly Muslims of Kashmir and please a journalist from Pakistan.

Before 1990 Kashmir's social fabric was based on brotherhood and co-existence; politicians like Digvijay Singh, by their statements, encourage the secessionists and Pakistan to keep the UT of Jammu & Kashmir in uncertainty. By his overtures, he is doing no service either to his party or Nation.



- Chander M. Bhat



Naran Nag

Wangath is a place near Naran Nag, in the Sindh Valley, and is ahead of Kangan; district Srinagar [now district Ganderbal] is famous for cluster of ancient temples, now in ruins, of *Bhuteshwara*, *Jesthrudra* and others. The temples are located at the foot of the steep *Bhuteshwara*, near Naran Nag, 5 km to the North of Wangath, in a dense forest of pine and fir trees in the lap of *Harmukh* Mountain. Formally known as *Sodaratirth*, it is the location of temples commonly referred to as the Wangath temples. The 12th century Bhutesvara temple erected by King Jayasimha is

the prime attraction. The ancient name of Wangath was *Vashisht* Ashram.

Neelmata repeatedly makes mention of *Bhuteshwara Teertha* or *Sodar Naag* or *Sodar Teertha*. Kalhana too makes repeated mention of *Sodar Naag* or *Naran Nag* in *Rajtarangini*. To quote *Taranga* I canto 107 and 347, *Taranga* II canto 123 and 139 and *Taranga* IV canto 189, he too calls it *Bhuteshwara* or *Bhutesha* and *Sodar Teertha*. Again, the spring inside this temple complex is referred to as *Sodar Naag* by him. Kalhana makes it clear that this temple complex was patronized by various kings of Kashmir.

The surprising aspect about the temples is the fact that the material with which the stones of the temple have been joined is not known. Major Cole places the time of these temples as 1 AD.

King Jaluka (137 BC) erected a stone temple at this site dedicated to Shiva Bhutesha. Kalhana adds that King Jayendra (61 BC) would come to worship Shiva Bhutesha at this temple complex. King Lalitaditya (713-735 AD) donated a good sum of money to this shrine after one of his victory expeditions. King Avantivarman (855-883 AD) built a stone pedestal with silver conduit at this shrine for bathing of sacred images. Kalhan's family was also devoted to this Teertha. His father Canpaka paid frequent visits to this shrine. Kalhana's uncle Kanka also happened to be a frequent visitor to this shrine. The *Teertha* had a large number of *Purohits* who were paid handsome salaries from the endowments created

shrine has a holy spring called Naran Nag, which has given the name Naran Nag to the locality. In the vicinity of the holy spring are found ruins of the temples, which have got buried almost completely and on the top of the largest, a pine tree has taken the roots. A footpath by the side of holy springs leads on to the height of *Harmukh* and to the height of *Harmukh* and to the mountain-lake *Gangabal*, a celebrated place of pilgrimage, 5,000 feet further up at the foot of Harmukh Mountain. It is said that Raja Narendraditya built the small temples. According to Lawrence, "It is probable that the Wangath temples were erected at different times by the returning pilgrims as votive offering after



for the shrine. As per Kalhana, the treasury of this shrine was plundered by King Sangramraja of Kashmir (1003-28 AD)

According to Lawrence, "in antiquity these ruins are supposed to rank next after those of Bumzu and Payech". According to the scriptures, Naran Nag, in earlier times, was pilgrimages centre and was famous as *Sodara Tirtha*. With the passage of time the shrine must have lost its importance but it is said that pilgrims to *Gangabal Tirtha* continued to pay obeisance at this pilgrimage centre. This ancient

successful accomplishment of the hazardous ascent". The surprising aspect about the temples is the fact that the material with which the stones of the temple have been joined is not known. Major Cole places the time of these temples as 1 AD.

The structure of two clusters with six and eleven temples even though now in ruins are by and large a perfect example of *Vastu Shastra* as the back of these temples is towards the green hills which is treated as the most auspicious on account of *Vastu Shastra* philosophy. Each of the temple was built by perfect grafting of *Devri*

Stones and matches to the masonry of Bumzu, Awantipora, Parihaspur, Pattan and Mattan temples. Its sanctity was of the highest level as all Kashmiri Pandits held it in high esteem. The wall behind the clusters measuring 176 feet in length and 130 feet in width probably also dates back to the era of temple. The material used to erect the structures is yet to be established as the structures have felt less effect of time and nature. The largest temple among the cluster of temples was a *garbhgrah* holding the site of Lord Shiva or *Bhuteshwara*. The temple had two entrances, one facing the rising sun and other the setting sun. This gives an idea that if there is entry from rising sun there is exit from the side of setting

through the door of sunset at the time of sunset if he wished to visit all the temples in the cluster. There is also a plinth wall measuring 100 feet by 67 feet and appears that this might have been a base of a magnificent structure.

The visit to this temple was carried out by me in the company of Shri Rakesh Sayal, Inspector Post Offices, North Sub Division, Srinagar and Shri Jagan Nath Bhat, Accountant, General Post Office, Srinagar on 10.09.2010 [the day of Eid] when there was mass agitation in the valley in view of reported desecration of Holy Quran by a Christian Zealot in United States. Rocks and stones were being rained by the protestors and security forces were doing



sun. It is also a philosophical point that every dawn is followed by the dusk.

The next philosophy of the doors from sunrise and sunset is that the person entering during the time of sunrise could come out

their best to keep them at bay. Under these trying circumstances I had to travel all the way from Srinagar to Wangath and back. It was an odyssey and a triumph to keep the next generation aware of our golden culture.

Notes and References:

1. *Place Names in Kashmir* by B.K. Raina & S. L. Sadhu, published by Bharatiya Vidya Bhavan, Mumbai & Indira Gandhi National Centre for Arts, New Delhi, 2000.
2. *Encyclopedia: Kashmiri Pandit: Culture & Heritage* by C.L. Kaul, published by Ansh Publications, 2009.
3. *Ancient Monuments of Kashmir* by Ram Chand Kak, published by Aryan Books International, New Delhi, 2000.
4. *Kalhan's Rajatarangini - A Chronicle of the Kings of Kashmir, Vol: II* by Stein, Aurel, published by Motilal Banarasi Dass, 1979.
5. *Sodarativratha: Myth, Legend and History [Research Paper]* by Dr. R. K. Tamiri.



- Late. Prem Nath Bhat



Jagmohan

Era in Kashmir

Amongst the galaxy of Governors that Kashmir has seen on its horizon, Shri Jagmohan has been the Sun amongst the stars. History will record this period of five years which witnessed revolutionary changes and great upsurges in the State, as Jagmohan era, to be recorded in letters of gold. He became a beloved of entire population and particularly of the opposition in the State. Strong demands for Governor's rule were made by the people as they had experienced his functioning for the period intervening between dismissal of G.M Shah and restoration of



Farooq's rule. People of the State, both Hindus and Muslims had developed tremendous love and respect for this man who gave them glimpses of what responsible Government means during his rule. Except for his insistence for the removal of then Director General of Police, Mr. M M Khajuria and grooming of some mullahs, his bright career became brilliant in J&K State. He must be feeling sorry for sacrificing Mr. Khajuria in the context of subsequent subversion in the State. February 1986 incidents in the valley changed the course of his service

otherwise he was tipped for cabinet post as Minister of Urban Development and Housing at Delhi.

It was during his period that Kashmir came under President's rule for the first time since 1947. It was again during Governor's rule that Kashmiri people realized India's solicitude for the progress and prosperity of this State. There was all around intensive development activities which were never witnessed before. The much neglected Cities and Towns got a new deal. Roads were widened and improved, parks were established, encroachments

removed and all this was achieved with a smile on the face and on the spot inspections. It was during this period that quality of development work was standardised and contractors found it difficult to use sub-standard material which was a general practice in Kashmir.

Reverence for Shri Jagmohan

In Kashmir, Shri Jagmohan was assisted by Mr. Hamid Ullah Khan and Ali Mohammad Watali. These two officers played a key role and they also learnt a lot by working with him. I am told

that the Governor during that period would be ready at 8 AM and he would take his small lunch with him and walking on foot in almost all the villages and towns without stepping anywhere. By the fall of night, he would return to his residence with not even a trace of fatigue on his face. The officers accompanying him could not keep pace with his speed and they requested him to have an hour for lunch break. He would issue orders on the spot and would personally see their implementation within the fixed period. It was for the first time the people of Kashmir saw a man of the status of Governor mixing and mingling with common people and sharing their joys and sorrows. Only Bakshi Ghulam Mohammad could match him.

People of the State have great reverence for Shri Jagmohan not because he is an erudite scholar, a patriotic politician and an able administrator but for his passion for a clean administration which had remained a pipe dream for people of Kashmir. Besides the above virtues he is an internationally known Urban Development Planner and a keen environmentalist. He had fixed regular days and hours for public hearing. All those who petitioned the Governor returned satisfied with their problems solved. It was made strictly on merit and not a penny was spent by any one. Appointment orders reached the concerned and they were surprised to find that they got the job without greasing the palm and without any political favour. He created very healthy traditions regarding administration which were unfortunately discarded by his successor, he minimised the scope for nepotism and corruption. He axed several high officers on the ground of corruption and retired them prematurely. Had President's rule continued for its full term Kashmir would really have been transformed into a paradise on Earth.

Governor, No – A Messiah!

I had the privilege of accompanying him to the riot hit villages of February, 1986. He was moved by the burning houses and the destroyed temples. Only Jagmohan could wipe out the tears of the teeming people who flocked round him as their redeemer. It was due to his dynamism that normalcy was restored and confidence regained. What he left undone is still

at that stage. Not a brick has been added to the temples which could not be completed during that period. The Kashmir minority found a Messiah in his person. He removed the scars of arson and loot of February, 1986 and stemmed the tide of minority exodus. It was for the first time that Kashmir after four hundred years, witnessed communal trouble engineered by a section of Congress (I) workers and fake freedom fighters were in the forefront of February, 1986 arsonists and looters. It was Shri Jagmohan who assuaged the feelings of Kashmiri Pandits and made them stick to their homes.

It was Shri Jagmohan who removed Dr. Farooq when he crossed the limits and indulged in anti-India rhetoric. It was again the same man who brought him back after Farooq realized his mistakes and repented for the lapses. He sought leave from his post as he was not satisfied with the working of Farooq Government. He submitted his reports to the Center which were alarming. He has termed this Government as the “Bad Government” and held it responsible for the acts of subversion and terrorism. These reports contain a warning for India that unless serious steps are taken the situation would become still more-bad. He was conversant with ins and outs of Kashmir politics and intimately understood “who is who” in Kashmir.

It is unfortunate for the State that he has been relieved at a time when his services were all the more required for improving the deteriorating law and order situation and rapidly falling moral standards of the administration. It was expected that Dr. Farooq would benefit by the mature advice of this wizard of Kashmir affairs and run the administration on sound lines. While assuming the reins of administration Dr. Farooq had promised to seek his guidance but things took a bad turn and their relations were once again strained. During the first four months of Dr. Farooq's reinstatement, he would ask people to raise slogans of Jagmohan zindabad but shortly afterwards he got once again derailed and became a symbol of inefficient and corrupt Government. It is difficult to find a man of the elements of which Jagmohan is made to supervise the Government of J&K which is under constant threat posed by agents of enemy countries sitting on the borders of this sensitive State.

Naad Pays Homage to the Community Members Who Left Us During the Covid Pandemic

(The list covers both Covid as also Non-Covid deaths)

In case any fatality has been left out, the details may please be sent to hqaiks@gmail.com

....continued from Page no. 68 (Naad May Issue 2021)

- Data Compiled by Anil Reshi

S.No.	Name of the person	Date of Demise	Original Resident of	Present Address	Mb No.
413	Sh. Ranjeet Lal Choudhary	17/Sep/20	Ghan Khan Srinagar	Shastri Nagar Jammu	8493099718
414	Smt. Madhu Bala Choudhary	9/Apr/21	Ghan Khan Srinagar	Shastri Nagar Jammu	8493099718
415	Sh. Makhan Lal Dhar	25-4-2021	Bodghair Alikadal Srinagar	Uttam Nagar, Delhi	7042905559
416	Sh. Triloki Nath Ganjoo	26/Apr/21	Akura Mattan, Anantnag	Ganesh Vihar, Jammu	9417425493
417	Sh. Hira Lal Daftari	27/Apr/21	Sathoo Shitalnath , Srinagar	Mayur Vihar Phase Iii , Delhi	9818699953
418	Smt. Nirja Kaul	29/Apr/21	Badiyaar Bala, Habbakadal	Gh8, Paschim Vihar	
419	Sh. Rakesh Kaul	3/May/21		374, Vipin Garden, Uttam N. N.D.	9899232524
420	Sh. Girdhari Lal Kak	3/May/21	84 Karanagar Srinagar	Mumbai Maharashtra	9501926624
421	Sh. Rajesh Kaul	4/May-21		374, Vipin Garden, Uttam N. N.D.	9711205580
422	Smt. Kusum (Digli)	7/May/21	Rainawari, Srinagar	Ambala, Haryana	
423	Sh. Vikram Kaul	8/May/21	Rawalpura Srinagar Kashmir	Mayur Vihar Phase 2 Delhi	9871942978
424	Sh. Raj Kumari Bamezai	14/May/21		Old Janipur, Jammu	9419101225
425	Sh. Bushan Lal Handoo	15/May/21		Delhi, Delhi	706555929
426	Sh. Chaman Lal Tufchi	16/May/21	Drabyar, Habbakadal, Srinagar	Durga Nagar, Jammu	9419105329
427	Smt. Chand Rani Khuda	17/May/21	Srinagar, Srinagar	Muthi, Jammu	6006162989
428	Sh. Raj Kumar Koul	18/May/21	Jammu, Jammu	Jammu, Jammu	9419123888
429	Sh. D.N. Tickoo	19/May/21	Shopian, Kashmir	Jagti Township, Jammu	
430	Sh. M.K. Tikoo	19/May/21			
431	Smt. Shipra Sumbly Kaul	20/May/21	Banamohalla, Srinagar	Banguluru, Karnatka	
432	Smt. Prana Koul	21/May/21	Chadura, Budgam	Muthi, Jammu	
433	Sh. Anil Kumar Bhat (Baya)	21/May/21	Tengpora, Pulwama	Barnaie, Jammu	7780815867
434	Sh. Autar Krishan Raina	21/May/21	Handwara, Kupwara	Delhi, Delhi	9086020402
435	Sh. Rajinder Kumar Misri	21/May/21	Tonkipora, Srinagar	Karan Nagar , Jammu	7889336436
436	Sh. Sunil Bhat	22/May/21	Jammu, Jammu	Muthi, Jammu	9419110122
437	Sh. Chaman Lal Bhat	22/May/21	Habba Kadal, Srinagar	Durga Nagar, Jammu	9070494717
438	Smt. Usha Kachroo	22/May/21	Zaindar Mohalla, Srinagar	Bohri, Jammu	9968432727
439	Smt. Urmila Shangloo	22/May/21	Chanapora, Srinagar	Hosur , Karnatka	9930996689
440	Smt. Raj Dulari	22/May/21	Batgund Handwara, Kupwara	Bohri, Jammu	9419203960
441	Smt. Gouri Bhan	22/May/21	Khrew, Pulwama	Vinayak Nagar Muthi, Jammu	9149926823
442	Smt. Dulari Raina	22/May/21	Rainawari, Srinagar	Roop Nagar, Jammu	9419113110
443	Sh. Rohit Parimoo	22/May/21	Banamohalla, Srinagar	Dina Nagar, Jammu	9797573632
444	Smt. Meena Sapru Dhar	22/May/21	Karan Nagar, Srinagar	Jagti Township, Jammu	
445	Sh. Raj Kishen Koul	22/May/21	Sathoo, Naqashpora, Srinagar	Ghaziabad, UP	9958191270
446	Sh. Makhan Lal Gadroo	23/May/21	Habba Kadal, Srinagar	Talab Tiloo, Jammu	9419142262
447	Sh. Pran Nath Dhar	23/May/21	Jogilanger , Srinagar	Zirakpur, Punjab	9814609240
448	Sh. Tej Krishan Bhan	23/May/21	Ladhwana, Ganderabl	Greater Noida, Jammu	9711119697
449	Sh. Vimal Chander Raina	23/May/21	Mohinder Nagar, Jammu	Bangalore, Karnatka	9797597393
450	Smt. Asha Tikoo (Ratni)	23/May/21	Zaindar Mohalla, Srinagar	Lucknow, UP	7985877437
451	Smt. Roopawati Dhar	23/May/21	Jablipora, Anantnag	Jagti Township, Jammu	9796495486

452	Sh. Prof. P.N. Kotru	23/May/21	Banamohalla, Srinagar	Roop Nagar, Jammu	9419181690
453	Smt. Jyotsna Bhan Koul	23/May/21	Barbarshah, Srinagar	Janipur, Jammu	7298614467
454	Sh. Vimal Chander Raina	23/May/21		Bangalore, Karnatka	
455	Smt. Kishni Kumari (Kiran Ji)	23/May/21	Umanagari, Anantnag	Janipur, Jammu	7051735503
456	Sh. Jawahar Lal Bhat	23/May/21	Uttersoo, Anantnag	Durga Nagar, Jammu	7006316379
457	Smt. Asha Tikoo	23-May-21	8/1 ,Shalla Kadal, Srinagar,J&K	12/572,Indra Nagar, Lucknow	9839328747
458	Smt. Kanta Devi Raina	24/May/21			9999577008
459	Sh. Bansi Lal Zutshi	24/May/21	Martand, Anantnag	Pulora, Jammu	8716070161
460	Smt. Roopa Rani Kaul	24/May/21	Rawalpora, Srinagar	Roop Nagar, Jammu	9796033262
461	Smt. Parmeshwari Sapru Fotedar	24/May/21	Barbarshah, Srinagar	Vasundra, UP	9811924677
462	Sh. Subash Jalali	24/May/21	Rainawari, Srinagar	Ambala, Haryana	9999073097
463	Sh. M. L. Koul	24/May/21	Jammu, Jammu	Chandigarh, Chandigarh	7814629638
464	Sh. Sham Lal Bhat	24/May/21	Wangam, Anantnag	Jagti Township, Jammu	9797312246
465	Sh. Bushan Lal Marhatta	24/May/21	Umanagari, Anantnag	Yol Cant Dharamshalla, Himachal	9419120825
466	Sh. K.N. Raina	25/May/21		Shakti Nagar, Jammu	9311051115
467	Sh. Chaman Lal Khera	25/May/21	Kunzer, Baramulla	Muthi, Jammu	7780914462
468	Sh. Bansi Lal Dudha	25/May/21			9419131612
469	Sh. Hari Krishan Tickoo	25/May/21	Balgarden, Srinagar	Janipur, Jammu	
470	Sh. Pradhiman Krishen Raina	25/May/21	Indra Nagar, Srinagar	Dwarika, Delhi	9419184846
471	Smt. Parmishori Jan	25/May/21	Poonch House, Jammu	Jammu, Jammu	8803015345
472	Sh. Mughal Jigri (Shubawati)	26/May/21	Chandrigam, Anantnag	Bantalab, Jammu	8492897611
473	Sh. S.K. Wali	26/May/21	Zaindar Mohalla, Srinagar	Pune, Maharashtra	88268 82226
474	Smt. Sheela Harker	26/May/21	Panzmulla, Salia, Anantnag	Jagti Township, Jammu	7006762442
475	Sh. Makhan Lal Punjabi	26/May/21		Pamposh Colony, Janipur, Jammu	9888637560
476	Sh. Sanjay Kachroo	26/May/21	Pazipora, Kupwara	Jagti Township, Jammu	7889959024
477	Sh. Makhan Lal Bhat	26/May/21	Sirnoo, Pulwama	Sirnoo, Pulwama	9419202626
478	Smt. Jai Kishori Wali	26/May/21	Durga Nagar, Jammu	Durga Nagar, Jammu	6005185372
479	Sh. Shiban Krishen Wali	26/May/21	Zaindar Mohalla, Srinagar		
480	Smt. Avita Koul (Anu)	27/May/21		Bantalab, Jammu	
481	Smt. Brij Krishan Peer (Ganjoo)	27/May/21	Habba Kadal, Srinagar	Gurgaon, Haryana	9810512494
482	Smt. Sheela Bakhshi / Bhan	27/May/21		Gianjali Apartments, Delhi	9873161000
483	Sh. Pran Nath Kaul	27/May/21	Barzulla, Srinagar	Ghaziabad, UP	9350930984
484	Sh. Ashok Kumar Bhat	27/May/21	Nai Sarak, Srinagar	Muthi, Jammu	
485	Smt. Prabawat Tikoo	27/May/21	Koil, Pulwama	Udeywalla, Jammu	9419796998
486	Sh. Jagjevan Nath Kaul	28/May/21	Ali Kadal, Srinagar	Dwarika, Delhi	9891611286
487	Smt. Sati Jigri Bhan/Pandit	28/May/21	Sagam, Anantnag	Bantalab, Jammu	
488	Sh. Ashok Kumar Pandita	28/May/21	Sopore, Baramulla	Shalimar Gardem, UP	9910012933
489	Sh. Raj Nath Koul	28/May/21	Bana Mohalla, Srinagar	Noida,	9810580799
490	Sh. Jagar Nath Koul (Sagar)	28/May/21	Manzgam, Kulgam	Muthi, Jammu	9149992830
491	Smt. Jaya Dhar	28/May/21	Shivpora, Srinagar	Faridabad, Haryana	9419024545
492	Smt. Bimla Ji Dhar	28/May/21	Safa Kadal, Srinagar	Rohini, Delhi	9419196598
493	Smt. Koshailya Bhan	28/May/21	Bhana Mohalla, Srinagar	Faridabad, Haryana	9818568320
494	Sh. Raj Nath Koul	28/May/21	Bhana Mohalla, Srinagar	Noida, UP	9971094165
495	Smt. Kamlawati	28/May/21		Bantalab, Jammu	7889309570
496	Sh. Maharaj Krishen Pandita	29/May/21	Indira Nagar, Srinagar	Sonipat, Haryana	9419272907
497	Smt. Kamla Devi Bazaz (Uma Shori)	29/May/21	Ali Kadal, Srinagar	Talab Tiloo, Jammu	9697107947
498	Smt. Arundati Koul	29/May/21	Ali Kadal, Srinagar	Buta Nagar, Jammu	9419200365
499	Sh. A. K. Kakroo	29/May/21	Karan Nagar, Srinagar	Bangalore, Karnatka	9650413914
500	Sh. Poshkar Nath Pandita	29/May/21	Karihama, Kupwara	Kharar, Chandigarh	

501	Smt. Girja Tickoo/Kaul	29/May/21	Nazuk Mohalla , Anantnag	Roop Nagar, Jammu	9419147575
502	Sh. Subash Kaul	29/May/21	Naran Nagar, Srinagar	Dwarika, Delhi	9811020511
503	Smt. Phoola Razdan	30/May/21	Jammu, Jammu	Trikuta Nagar, Jammu	9419142008
504	Prof. Dr. Mrs. Mohini Kaul	30/May/21			
505	Sh. Rani Ganjoo (Mogjigri)	30/May/21	Motiyar, Srinagar	Greater Kailash, Jammu	9811202008
506	Sh. Ramesh Chander Misri	31/May/21	Shakti Nagar, Jammu	Shakti Nagar, Jammu	9419240599
507	Smt. Basanti Nehru	31/May/21	Pamposh Colony, Srinagar	Sarwal, Jammu	8851142691
508	Sh. Maharaj Krishan Bhan	31/May/21	Ali Kadal, Srinagar	Bantalab, Jammu	9419106870
509	Smt. Dulari Koul (Babi)	31/May/21	Tangmarg, Baramulla	Tophsherkhania, Jammu	
510	Sh. Vinay Ganjoo	31/May/21	Srinagar, Srinagar	Hyderabad, Telangana	
511	Sh. P.N Bakshi	31/May/21	Ali Kadal, Srinagar		9419390456
512	Sh. Dr Vijay Langar (Dhar)	1/Jun/21	Habba Kadal, Srinagar	Greater Kailash, Jammu	
513	Smt. Gaurishori	1/Jun/21	Gulgam, Kupwara	Muthi, Jammu	7006824300
514	Smt. Phoola Fotedar	1/Jun/21	Ali Kadal, Srinagar	Dwarika, Delhi	9899517215
515	Sh. Jawahar Lal Koul Bazaz	2/Jun/21	Ali Kadal, Srinagar	Gurgaon, Haryana	8860077302
516	Sh. Bansi Lal Raina	2/Jun/21	Batpora, Baramulla	Indra Vihar, Jammu	9419105009
517	Sh. Makhan Lal Khah	2/Jun/21	Martand, Kashmir	Talab Tiloo, Jammu	9858232310
518	Sh. Rani Sharma (Chowgam)	2/Jun/21	Devsar, Kulgam	Miran Sahib, Jammu	6005355652
519	Sh. P. L. Tiku	2/Jun/21	Shalla Kadal, Srinagar	Talab Tiloo, Jammu	9797424707
520	Sh. Rakesh Pandita killed by Terrorists	2/Jun/21	Tral, Pulwama	Tral, Pulwama	9419135936
521	Sh. Sanjay Bhatt	2/Jun/21	Ichgam, Budgam	Royal Nest , Jammu	8899206766
522	Sh. Sanjay Bhat	2/Jun/21		Gurgaon, Haryana	
523	Sh. Shyama Ganjoo (Kaki Ji)	2/Jun/21		Kanpur, UP	9336105215
524	Sh. Kanhaiya Lal Langer	3/Jun/21	Srinagar, Srinagar	Noida, UP	9780312427
525	Sh. P N Gurkha	3/Jun/21	Karan Nagar, Srinagar	Janipur, Jammu	7717505030
526	Smt. Prana Jee (Tathi)	3/Jun/21	Handwara, Kupwara	Trilokpora, Jammu	9796479482
527	Sh. Drave Ji Bhat	3/Jun/21	Nowgam, Anantnag	Vinayak Nagar Muthi, Jammu	
528	Sh. Bushan Lal Ganjoo	3/Jun/21	Zaindar Mohalla, Srinagar	Jagti Township, Jammu	9419879023
529	Smt. Shubawati Warikoo	3/Jun/21	Drabyar, Habbakadal, Srinagar	Greater Noida, UP	9718282350
530	Smt. Semi Bhat	3/Jun/21	Sirhama, Anantnag	West Patel Nagar, Delhi	9469672198
531	Sh. Bayajee Pandita	3/Jun/21	Akingam, Anantnag	Muthi, Jammu	7889632413
532	Smt. Rattan Rani Bhat	3/Jun/21	Ajar, Bandipora		9055388314
533	Smt. Mohini Kaloo	3/Jun/21		Gurgaon, Haryana	7503001889
534	Sh. Rattan Lal Koul (Baiji)	4/Jun/21	Verinag, Anantnag	Durga Nagar, Jammu	8825082159
535	Smt. Nirmala Zutshi	4/Jun/21	Subash Nagar, Jammu	Subash Nagar, Jammu	9419206873
536	Sh. Mohan Lal Pandita	4/Jun/21	Martand, Anantnag	Purkhoo Camp, Jammu	9796888347
537	Sh. Dr. Subhash Chander Raina	4/Jun/21		Sharika Vihar, Jammu	
538	Sh. Jawahar Lal Pandita	4/Jun/21	Poolia, Anantnag	Surivanshi Nagar, Jammu	6005182375
539	Sh. Chaman Lal Shali	4/Jun/21	Janipur, Jammu	Bangalore, Karnataka	9986114665
540	Sh. Jawahar Lal Shangloo (Bobba)	4/Jun/21	Habba Kadal, Srinagar	Talab Tiloo, Jammu	7889652096
541	Sh. Pran Nath Kaul	4/Jun/21	Rawalpora , Srinagar	Noida, UP	9958953467
542	Sh. Poshkar Nath Pandita	5/Jun/21	Mohripora, Anantnag	Durga Nagar, Jammu	9469536043
543	Smt. Sheela Zaroo Malla	5/Jun/21	Sopore, Baramulla	Shalimar Gardem, UP	9810574944
544	Sh. Avtar Krishen Raina	5/Jun/21		Udeywalla, Jammu	9086099110
545	Sh. A.N Raina	5/Jun/21	Barbarshah, Srinagar	Noida, UP	9899064376
546	Sh. Ashawany Dhar	5-Jun-21	Ali Kadhal	"B 29C Rajat Vihar, Sec. 62,Noida"	
547	Sh. Jawala Wakhlu (Behan Ji)	6/Jun/21	Bana Mohalla, Srinagar	Pune, Maharashtra	9604329134
548	Sh. Ramesh Kumar Raina	6/Jun/21	Trehgam, Kupwara	Buta Nagar, Jammu	9419190936
549	Sh. Surja Sahib	6/Jun/21	Shalla Kadal, Srinagar	Delhi, Delhi	9711554362

550	Smt. Meenakshi Dhar Kaul	6/Jun/21	Mast Garh, Jammu	Mast Garh, Jammu	9419795498
551	Smt. Raj Dulari Jalali	7/Jun/21		Kolkata, West Bengal	8208130288
552	Sh. Rattan Rani Raina	7/Jun/21	Khiram, Anantnag	Udeywalla, Jammu	9086185272
553	Smt. Roopa Ji Pandita	7/Jun/21	Mohripora, Anantnag	Durga Nagar, Jammu	9419858038
554	Smt. Meenakshi Dhar	7/Jun/21	Gosain Gund, Anantnag	Pulora, Jammu	9796017023
555	Sh. Badri Nath Pandita	7/Jun/21	Matpora, Anantnag	Pulora, Jammu	
556	Sh. Durga Ji Garyali	8/Jun/21	Vicharnag, Srinagar	Udeywalla, Jammu	9419119499
557	Smt. Kamlawati Bhat	8/Jun/21	Sirnoo, Pulwama	Vinayak Nagar Muthi, Jammu	9796604093
558	Smt. Suman Mattoo	8/Jun/21	Durga Nagar, Jammu	Durga Nagar, Jammu	9796011504
559	Smt. Mohanrani Koul	8/Jun/21	Danter, Anantnag	Delhi, Delhi	9419166962
560	Sh. Kanya Lal Kuchroo	9/Jun/21	RAJGHAT , Baramulla	Bohri, Jammu	9999311663
561	Sh. Satish Kumar Raina	9/Jun/21	Subash Nagar, Jammu	Subash Nagar, Jammu	6006099363
562	Sh. Dr. Suresh Kumar	9/Jun/21			9419184346
563	Sh. Shiban Krishen Warikoo	9/Jun/21	Habba Kadal, Srinagar	Trikuta Nagar, Jammu	8491945573
564	Smt. Princy Bhat	9/Jun/21	Kaloosa , Bandipora	Kaloosa, Bandipora	9906536902
565	Sh. Dr B.K Koul	9/Jun/21	Sheshyar, Srinagar	Udhampur, Udhampur	7006173486
566	Smt. Savita Ganju Koul (Pummy)	9/Jun/21			7277055555
567	Sh. Tej Krishen Bhat	10/Jun/21	Chotigam, Shopian	Janipur, Jammu	9796668560
568	Smt. Rupa Mattoo (Misri)	10/Jun/21			
569	Sh. Chaman Lal Raina Saraf	10/Jun/21			
570	Smt. Chandajigri (Bengia) Peshin	10/Jun/21	Matrigam, Bandipora	Alwar, Rajisthan	
571	Sh. Rattan Lal Raina	10/Jun/21	Chattigam, Shopian	Lale Da Bagh, JAMMU	9284114234
572	Sh. Ashwani Trakroo	10/Jun/21	Zaindar Mohalla, Srinagar	Karan Nagar, Jammu	9419173029
573	Sh. Suresh Kumar Langoo	10/Jun/21	Sopore, Baramulla		7006068413
574	Smt. Roopa Ji Raina	11/Jun/21	Malyar, Srinagar	pulora, Jammu	
575	Sh. Santosh (Koul) Bhan	11/Jun/21		Palam, Gurgaon	8595022185
576	Sh. Shiban Lal Dhar (Bairaja)	11/Jun/21	Safa Kadal, Srinagar	Anand Nagar, Jammu	9953278277
577	Smt. Jyoti Munshi (Rawal)	11/Jun/21	FATEH KADAL, Srinagar	Ghaziabad, UP	9999210128
578	Sh. K.L. Safaya	12/Jun/21	Subash Nagar, Jammu	Subash Nagar, Jammu	9086333313
579	Smt. Khemashori	12/Jun/21		Pune, Maharashtra	9796448258
580	Smt. Rajni Zadoo	12/Jun/21			9818550632
581	Smt. Sheela Koul (Aaiji)	12/Jun/21	FATEH KADAL, Srinagar	Vijay Nagar, Talab Tiloo, Jammu	7006044156
582	Smt. Pity Devi (Jaikishori)	12/Jun/21	Bongund, Verinag, Anantnag	Durga Nagar, Jammu	9419219991
583	Sh. Makhn Lal Bhat (Bobji)	12/Jun/21	Martand, Anantnag	Ghaziabad, UP	9899002981
584	Sh. Dr. Sohan Lal Trakroo	13/Jun/21	Zaindar Mohalla, Srinagar	Patpatgang, Delhi	9968250101
585	Sh. M. J. Koul				9906900227
586	Sh. Jawahar Lal Kachru				7838500234
587	Smt. Indra Ji Raina				
588	Smt. Dazi Pandita				
589	Sh. Brij Lal Pandita		Kotrasu, Kulgam	Janipur, Jammu	
590	Sh. Bansi Lal Khar		Sheiliteng, Habbakadal, Srinagar	Faridabad, Haryana	9422308130
591	Smt. Dulari Koul		Wanpoh, Anantnag	pulora, Jammu	9622258237
592	Sh. Roshan Lal Handoo		Ganpatyar , Srinagar	Patta Bohri, Jammu	9622155867
593	Sh. Chaman Lal Koul		Karan Nagar, Srinagar	Trikuta Nagar, Jammu	8150080222
594	Sh. Suresh Kumar Pandita				
595	Smt. Nirmala Zutshi (Gashi Maa)				
596	Smt. Kishni Kaboo				
597	Smt. Summan Krishen Wattal				
598	Sh. Jai Prakash Kaloo		Vicharnag, Srinagar	Faridabad, Haryana	

Book Review

VICTORY WITHOUT A DROP OF BLOOD

Review By : Ashok Ogra

Author : Col. Tej K Tikoo

Most likely, the name of Padma Shri Major Bob Khathing, a decorated soldier, a civil servant, a diplomat and a minister - all rolled into one - means nothing to those living this side of the mighty Brahmaputra River. For that matter not many Indians are familiar with the warrior class AHOM. Our history books have been unfair to North East, in general, and to the fighting spirit of its people, in particular. In fact, in the history of Independent India, many from its frontier regions – Ladakh and North East – have significantly contributed to defending our borders and towards the process of nation -building but have been relegated to the margins in our political narrative since independence.

It comes as no surprise that many are unaware of the battle of Imphal and Kohima during World War II; the Japanese army – who had earlier driven the allied forces out of Burma - were first held and then pushed back by the British/ Indian soldiers.

It is, therefore, heartening that a biography 'A LEGENDARY NATIONALIST- BOB KHATHING,' has been penned by Col. Tej K. Tikoo - in the hope that the memory of this great son of India remains alive and his contribution towards the unity of Manipur and India is not forgotten.

In the words of the author: “His (Bob Khathing) timely expedition to Tawang in 1951 prevented China from grabbing NEFA (Arunachal Pradesh) after the latter had over-run Tibet, and suppressed the uprising there with iron hand.”

Born into the Thangkul Naga tribe on February 29, 1912 at Ukhrul in Manipur, Ralengnao Khathing attended a local missionary school until Class-V and later joined the Government High School in Shillong. After passing out of school, he went to the Bishop Cotton College, Guwahati, where he became the first tribal from Manipur to graduate.

The British found it difficult to pronounce Ralengnao and started calling him Robert that got shortened to Bob- a name that stuck to him.

Col. Tikoo has the requisite credentials to write what is certainly an inspiring biography of a great soldier. He was commissioned into First Battalion of the Naga regiment in 1971. It is only befitting that the author should dedicate the book to the valiant soldiers of the Naga Regiment. Academically inclined, he earned his PhD in defence studies from Madras University in 2012. This is his second book- KASHMIR: It's Aborigines and their Exodus' was published in 2012.

Col. Tikoo is also associated with various socio-cultural organisations.

At the height of World War II, Bob Khathing joined the army and was commissioned to the 19th Hyderabad Regiment (later 1 Kumaon and now 3 Para) in 1942. He was deployed to 'V' force Operation as the local captain to be stationed behind enemy lines in the Burma front. His forces succeeded in stopping further advances of the Japanese formations into India. Col. Tikoo provides vivid details of the operations and how Bob put all his training, familiarity with the terrain and its ability to operate stealthily into practice.

There is an interesting story how Bob got selected for the army.

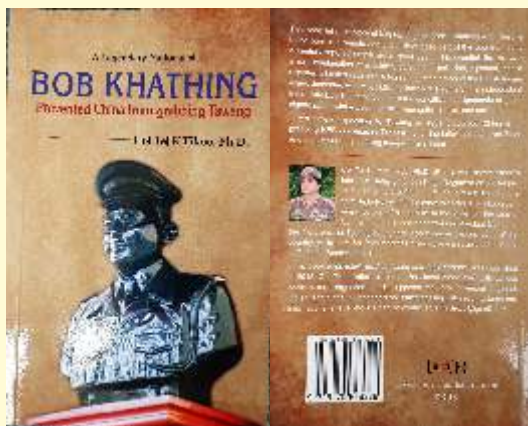
They found him short by one inch. The British made exception only in the case of Gurkhas who could be recruited at five feet and two inches. When the Presiding officer said that he was slightly short of the required height, Bob shot back, “I have recently walked from Ukhrul to Imphal, a distance of

38 miles, and at the end of the march, played a football match against 4 Assam Rifles.” It seems that he also had managed a clever hairstyle to look taller.

That was enough to take care of his height! He became the first Manipuri to get a King's Commission in 1941.

As a young captain, he assisted the United States Army Air Forces efforts against Japanese forces at Jorhat as a logistics Liaison Officer, helping them fly military transport aircrafts from India to China to resupply the Chinese war effort and the units of the USAAF based in China.

The author excels when narrating nuggets of interesting facts: “during these operations, Bob transformed



himself completely into a Tangkhul tribal that he actually was. His army tunic was replaced by Tangkhul shawl under which he concealed his weapon and his back-pack was by a bamboo basket in which he carried dried meat, salt and other rations for the prolonged period of operations.”

Major Bob was conferred the Member of the British Empire and Military Cross in recognition of his services rendered.

After the war, he joined the interim government of Manipur as minister in charge of the hill administration in 1947. He fought for the interests and rights of the tribals and also ensured that justice is delivered to all.'

The people of Manipur started calling him 'Tribal Rajkumar.'

To the uninitiated, many princely states had taken steps towards Independence after the war. After years of British rule, Manipur began establishing a democratic form of government with the Maharaja of Manipur as its head in 1947. The Maharaja had already acceded India on 11 August, 1947. With the dissolution of the Manipur Assembly, and on request from Akbar Hydari, the first Governor of Assam, Bob joined the Assam Rifles, where he served as an Assistant Commandant. It is this job that will fetch glory to Bob and make him an iconic figure in independent India. When a massive earthquake causing nearly 4800 casualties devastated Assam in August 1950, Bob took charge of mounting massive rescue and rehabilitation measures.

The knowledge that the author has of the region lends authenticity to the biography. He is able to bring out raw, unknown but highly relevant facts and weave them into an inspiring story. He can't hide his admiration for Bob when he writes: “one can only imagine what the situation must have been in 1950, when Bob led the diplomatic mission to the 'unknown.' It was not merely its logistics which were formidable, it was the very nature of the tasks involved, that presented huge challenges: high altitudes, narrow bridle paths, fast flowing ice-cold streams, rough terrain, extreme cold of winter months and above all the reluctance of the entrenched vested interests in Tawang to cooperate with him, initially, out of fear of the Chinese.”

Bob secured Tawang with the help of 200 troops of 5 Assam Rifles and 600 local potters and unfurled the national flag on February 14, 1951- with national anthem played first time.

Bob didn't stop there: on seeing the miserable conditions of the people under the Chinese appointed Dzungpens, he used his military, political and diplomatic skills to force Tsona Dzungpen, the local representative of Lhasa to surrender and sign the treaty proclaiming India's sovereignty over Tawang. In 1957 the government of India awarded him the Padma Shri for his services to nation.

Knowing his brilliance and respect he commands in the region, senior diplomats - B. K. Nehru and T.N. Kaul – persuaded Bob to accept the offer of Ambassadorship Burma (Myanmar) – becoming the first tribal to hold such a high diplomatic position in India in 1971. His appointment to the post seemed most appropriate as the district to which he belonged shared the border with Burma. Many Manipuris had relatives across the border.

Col Tikoo reflects on Bob's diplomatic assignment: 'At that time, India's relations with Burma were not too cordial; primarily, because the former did not approve of the coup de that carried out by Gen. Ne Win to dethrone duly elected democratic government of Prime Minister U Nu.'

However, with tact and understanding, Bob managed to break the ice and devoted his energies on increasing trade and commerce between the countries.

Bob held the position of Advisor to Assam Governor during President's rule in 1984.

The book is a tour down memory lane for Captain Tikoo. He considers himself fortunate to have met Bob and read about his remarkable achievements. At no place does the author allow his admiration for Bob to cloud his account. This slim book of 200 odd pages revolves around the life and times of Bob: his romance with military adventure, his love for Manipur, his strong belief that politics and administration are to serve the people and his brief brush with diplomacy. He served the state and the country even after his retirement in honorary capacity. His voice counted.

After such a long illustrious innings, Bob died on 12 January, 1990. He is buried at his village in Mantripukhri, Longol Hill, Manipur.

Written in a lucid style, everything is in focus and in close up. We get to know that Bob was a shy, soft-spoken and a good listener and a man of action who preferred to live a life of adventure than comfort. One only wish the author had included few pictures of Bob to further enrich the book.

Published by Lancer Publishers, it an evocative biography; the text is easy on the eye.

The author deserves congratulations in taking pains to let the rest of the nation know – there existed this extraordinary Indian who brought glory to both Manipur, North East and to India.

Link to Daily Excelsior:

Victory without a drop of blood - Daily Excelsior

<https://www.dailyexcelsior.com> › ... › bookreview-left

>> COUNSELLING**National Testing Agency (NTA)**

National Testing Agency (NTA), established in 2017, approved by the Union Council of Ministers of the Indian government, conducts entrance examinations for higher educational institutions. The government appointed Vineet Joshi as the first Director-General of the Agency. NTA is a premier, specialist, autonomous and self-sustained testing organization to conduct entrance examinations for admission/fellowship in higher educational institutions. The National Testing Agency is an independent testing organization. Its motto is “Excellence in Assessment”. The Agency will have a team of education administrators, researchers, experts and assessment developers who believe that scientifically designed and rightly delivered assessments can enhance the teaching-learning processes in classrooms in the country.

NTA established to assess the competence of candidates for admissions and recruitment. The Agency has taken up the challenge to match it with research based international standards, efficiency, transparency and error-free delivery. The National Testing Agency addresses all such issues using best in every field, from test preparation to test delivery and test marking.

NTA took responsibility in 2018 by conducting different exams. The exams conducted by National Testing Agency are CSIR NET, UGC NET, JEE Main, NEET-UG, GPAT, AIAPGET. The NTA also conducts many more such exams. The National Eligibility Cum Entrance Test (NEET) UG was the first examination conducted by the NTA in 2019. Previously the test was conducted by the Central Board of Secondary Education (CBSE).

NTA functions are to identify partner institutions with sufficient infrastructure from among the existing schools and higher education institutions which would enable the conduct of online examinations without hampering their academic routine—creating a question bank for all subjects using the latest techniques.

Establishing a solid Research & Development culture and a pool of experts in various aspects of testing and helping individual universities and colleges in testing and providing training and advisory services to institutions and delivering quality testing services to Indian academic institutions.

They are developing a modern culture of testing in India using Indian and global expertise and collaborating with international organizations such as Educational Testing Service (ETS) to attain this and undertaking any other exam asked by the central/state government departments/ministries to take up. Performing reforms and training of school boards and other bodies wherein the standard of testing must be on par with the entrance examinations.

The National Testing Agency (NTA) has released some of the examinations to be conducted by it during 2021.

The end date of submitting the online application form for the Joint Integrated Programme in Management Admission Test (JIPMAT) 2021 was revised and extended to June 30 2021.

The registration for the entrance examination for admission to various courses offered by Dr APJ Abdul Kalam Technical University (AKTU) Lucknow, Madan Mohan Malviya University of Technology (MMUT) Gorakhpur and Harcourt Butler Technical University (HBTU), Kanpur for the Academic Year 2021-22, is in progress at <https://upcet.nta.nic.in>.

Registration for the entrance examination for admission to the B.Sc. (Hospitality & Hotel Administration) Course at the Institutes of Hotel Management (IHM) affiliated to the National Council for Hotel Management and Catering Technology (NCHM&CT) for the Academic Year 2021-22, is in progress.

The (AIAPGET) – 2021 for Admission to AYUSH has postponed for three months.

To support the student community, NTA is organizing the JEE (Main) – 2021 in four

sessions. Due to the COVID – 19 pandemics, the JEE (Main) - 2021 April, postponed

The UGC - National Eligibility Test (UGC-NET) for December 2020 cycle (May 2021) in Computer Based Test (CBT) mode postponed by UGC.

NTA conducted the CMAT Examination.

The National Testing Agency had to conduct the Annual Refresher Programme In Teaching (ARPIT) but postponed it due to elections in West Bengal.

The official website www.neet.nta.nic.in, for the National Eligibility cum Entrance Test (NEET) 2021, has been activated by the National Testing Agency (NTA). The medical entrance exam for admission to undergraduate courses scheduled for August 1.

Graduate Pharmacy Aptitude Test (GPAT) is a National Level Entrance Examination for entry into M. Pharma Programme. This test facilitates institutions to select suitable Pharmacy graduates for admission into the Masters (MPharma) Program. The GPAT Score accepted by all AICTE/Pharmacy Council of India (PCI) approved/affiliated University Departments / Constituent / Affiliated Colleges / Institutions.

Jawaharlal Nehru University Entrance Examination will be held in August by NTA in computer-based mode.

Delhi University Entrance Test commonly known as DUET has gone into the hand of NTA, the National Testing Agency, is accepted to examine for the 2021 year.

To establish a strong R&D culture and a pool of experts in different aspects of testing to help individual colleges and universities in the field of testing and provide training and advisory services to the institutions in India. To provide quality testing services to the academic institutions in India, to undertake any other examination entrusted to it by the

Ministries/Departments of Government of India/State Governments are the different functions of the National Testing Agency (NTA).

>>ADMISSION ALERT

DU Admission 2021

Delhi University admission is expected to be of a changed pattern because the board exams have been cancelled. The university might conduct Central Universities Common Entrance Test (CUCET) to admit students to the UG programmes.

A decision from the Education ministry is also awaited on the Central Universities Common Entrance Test (CUCET).

Maharashtra Common Entrance Test MHT CET 2021

Admission to Professional Courses in Engineering/ Technology, Pharmacy

It is mandatory to appear for MHT-CET 2021 for candidates belonging to Maharashtra State Candidature. However All India Candidature candidates may or may not appear for MHT-CET 2021 as Score of JEE (Main) shall be preferred over MHT- CET 2021 for admission to B.E./B.Tech.

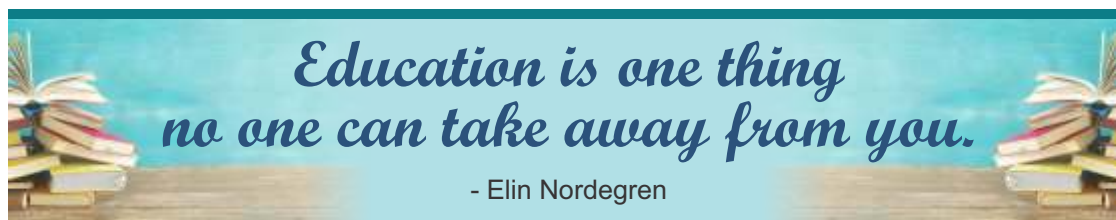
The last date to fill the MHT CET 2021 application form is July 7, 2021. The online application registration schedule and information brochure for this examination has been made available on the official website <https://mhtcet2021.mahacet.org>

Registration for KCET to start from 15 June

Registration for appearing for the Karnataka Common Entrance Test is expected to begin on June 15, and this year, those applying for BSc will also require to sit for CET.

Karnataka CET is to be held on August 28, 29

Feedback : vijaykashkari@gmail.com





AIKS Matrimonial Service



Seeking Suitable Alliance for our Son, Ht- 5'.10", Born on 20/12/1991 At New Delhi.the Boy has done five years post high school education in Advanced finance/accounting and hospitality/hotel management. Presently Looking after well-established family business of well to do family settled in Canada (toronto) for over 25 years. Interested may contact kaul123@hotmail.com or WhatsApp +14168719147



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 isa 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



BECOME A LIFE MEMBER
OF ALL INDIA KASHMIRI SAMAJ AND SUBSCRIBE TO NAAD MONTHLY JOURNAL

Application Form for Life Member
All India Kashmiri Samaj (REGD.)

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

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

Cheque No. : **Drawn on (Bank) :**

Amount : **Date :**

AIKS Receipt No. :

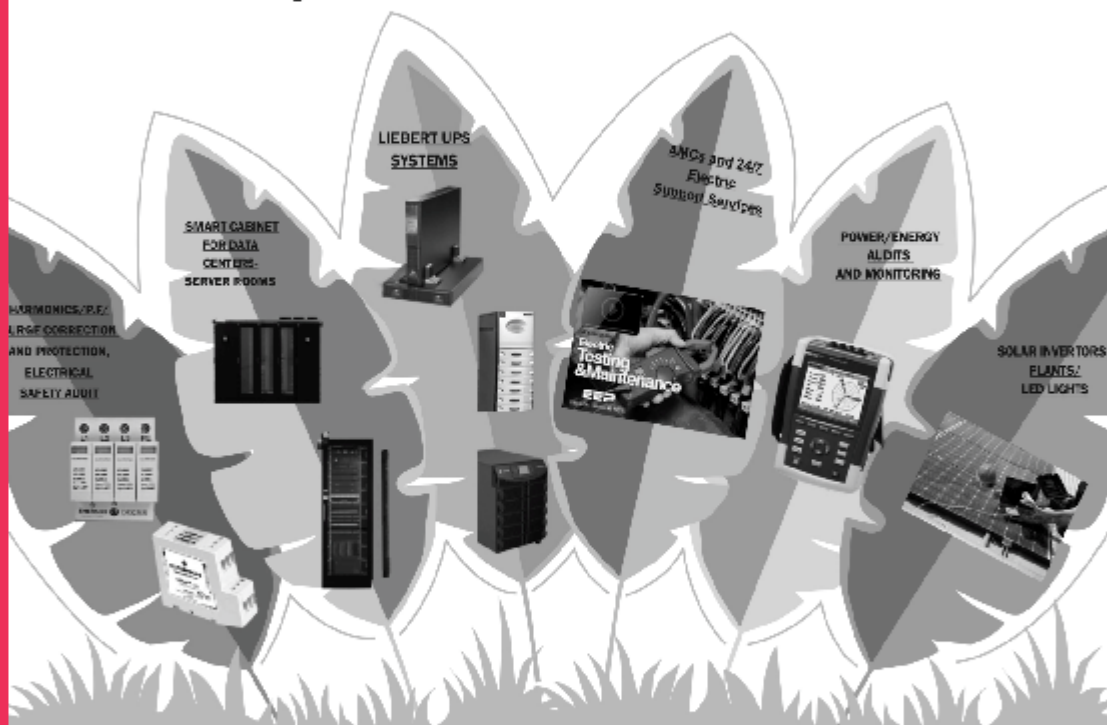
(Life Members will receive a free copy of Naad for Fifteen Years)

YOU RUN YOUR BUSINESS
We Keep Your Business Running



AUTHORIZED
Business Partner

- Liebert UPS Systems : 600VA To 4800kVA
- AMCs and 24/7 Support-Maintenance Services / Batteries for Back UP.
- Energy & Power Audits / Solutions for Energy Savings / Harmonic & Power Factor / Monitoring and Correction / Surge Protection / Solar Inverters - Plants / LED Lights.
- Smart Cabinets for Data centers - Server rooms / Planning and Monitoring for power and Air Conditioning for Data centers - Server Rooms.



OFFCOM SYSTEMS PVT. LTD.

Ensure maximum uptime with our Energy Saving Solutions

Reg. Branch Office : C-2013,(GF), Kalkaji, New Delhi -110019,India

Corporate Office :A-49, Sector-5, Noida-201301 (U.P.)

Mobile : 9811205606,8800760016,882689546

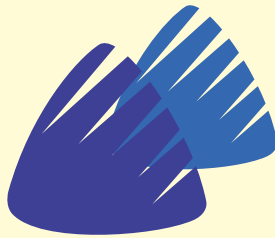
E-mail : sales@offcomindia.com, Service Hotline : 9811500027, E-mail : w.care@offcomindia.com,

Branches : Mumbai, J&K, Chandigarh, Bhopal, Lucknow, Dehradun, Jaipur



Website : www.offcomsystems.com

❖ With best compliments from ❖



SUMO GROUP OF COMPANIES

SUMO INTERNATIONAL PVT. LTD.

425, Gemstar Commercial Complex,
Ramchandra Lane Extn., Kachpada,
Malad (W), Mumbai - 400 064.
Tel.: 0091 22 28449341 / 42
Fax: 0091 22 28819841
E-mail: sumo@sumointl.com
Web: www.sumointl.com

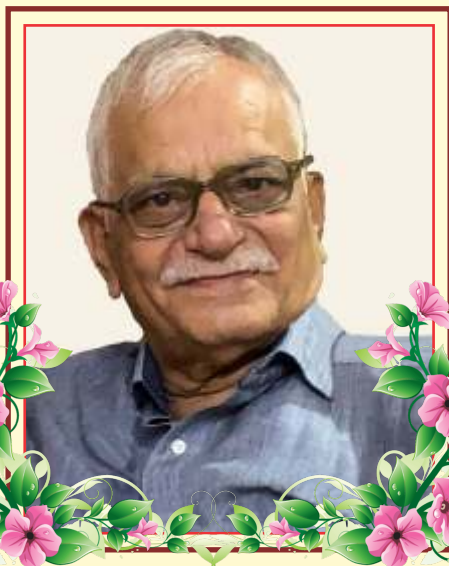
SUMO HI-TECH MARKETING PVT. LTD.

422-424, Gemstar Commercial Complex,
Ramchandra Lane Extn., Kachpada,
Malad (W), Mumbai - 400 064.
Tel.: 0091 22 42108888
Fax: 0091 22 42108899
E-mail: admin@sumohightech.com
Web: www.sumohitech.com

PCL-SUMO AIR TECHNOLOGY PVT. LTD.

425, Gemstar Commercial Complex,
Ramchandra Lane Extn., Kachpada,
Malad (W), Mumbai - 400 064.
Tel.: 0091 22 32108578 / 32107242
Fax: 0091 22 28819841
E-mail: info@pclsumo.com
Web: www.pclsumo.com

OBITUARY



Sh. Sri Krishan Raina (Arvind Ji)

(1946-2021)

S/o Late Sh. Radha Krishan Raina and Late Smt. Durga Devi Raina
Son-in-law Late Sh. Shyam Lal. Bamzai and Late Chand Bamzai

Arvind Ji, a Civil Engineer attained Nirvana and left for his heavenly abode on 19th April 2021 due to COVID-19 related complications and leaving a void which can never be filled.

He was a noble soul, loving, affectionate, caring husband, father and friend. He lived his life as an honest and principled man with idealistic values and was revered and respected by one and all. He believed in service and was always ready to help everyone, including the ants, birds and dogs near his vicinity.

He was a karmayogi, a selfless man, who lived his life to the fullest. Being deeply spiritual he had an uncanny ability to connect with people in deep and meaningful ways by which he made a profound impact in lives of several people.

His cheerful, jovial nature, childlike enthusiasm and wisdom words will be deeply missed by us every moment. May his blessings from heaven help us in all our endeavours.

He was our role model and will remain as our guiding light. We pay our respectful homage and pray to God to shower eternal peace and bestow him a place in Vaikuntha.

Grief Stricken Relatives:

- **Wife** : Smt. Phoola Raina
- **Brother and Sister in Law** : Sh. Shiban Krishan Raina and Smt. Indu Raina
- **Nephew and Daughter in Law** : Aman and Geeta Raina
- **Daughter and Son-in Law** : Vishakha Raina and Mrutyunjay Suar
- **Daughter and Son-in Law** : Shagun Raina and Pankaj Ahuja
- **Grand Children** : Rishabh Suar (Bobby) and Aishwarya Suar (Chutki)
- **Brother in Law and Sister in Law** : Sh. T.K. Zutshi and Smt. Raj Zutshi
- **Sisters** : Smt. Krishna Wali and Smt. Indira Pandita
- **Sister and brother in law** : Smt. Nancy and Brij Nath Dhar
- **Sister and brother in law** : Smt. Rajni (Guddi) and Shiban Razdan
- **Brother and Sister in law** : Sh. Naveen and Mini Raina

Samast Parivars of :

Kauls, Dhars, Kashkaris, Walis, Jinsis, Madans, Nadirs, Suars, Ahujas, Wanchos, Bamzai, Khers, Wangnoos, Bangias, Vermas and all relatives, friends and well wishers.

Residence : 15/89 Vikram Vihar, Lajpat Nagar-IV, New Delhi-110024.

Mobile : +91 9810267596, +91 9937057559, +41 788266245

Community Volunteers Serving the Needy





Taste the good life.

[f /Golfer's Shot](#) [i /golfersshotofficial](#)