

ISSN : 2582-1857
Text - 68 Pages, Price : ₹50

VOL XXXIII No. 01
January, 2023



AIKS ॐ **naad**

A Monthly Publication of **all india kashmiri samaj**



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**THIS MONTH'S COVER
Depicts
Hindu Killings**

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We are, yet again, on the 19th day of January. It comes every year reminding us of the harrowing experience of this day that 33 years ago fell upon the Kashmiri Pandit community. We call it the Holocaust Day. The scars of the massive tragedy, that uprooted a whole race from its aboriginal hearth and threw it on the roads of India scattered all over fending for itself, are still fresh in our minds. This massive exodus, perhaps, has very few parallels in the history of the world. However, it certainly is the only one where a community was rendered homeless and reduced to be refugees in its own country. Worst, they have still not got the label of being refugees or, what the community is seeking for three decades, the status of being Internally Displaced People (IDP). There is no parallel to this that one can find in the recorded world history. Successive Governments have been deliberate in not accepting us as IDPs, lest it would reflect the failures of their ability to protect their own people from persecution. The crux of this over three-decade apathy is that Kashmiri Pandit is unwanted. May we accept this reality or continue to be in denial?

Much depends on how we, as a community, look at this period that has unfolded for us. If the reader of this magazine goes through my past few editorials, it is this sentiment that has been reflected in those passages. I don't believe that our approach in these three decades has been of consolidation. It has been a patchwork of kneejerk actions. We have largely concentrated on begging for alms from the successive governments instead of becoming self-reliant. This has been our unbecoming and largely responsible for the miseries that has entrapped a large

number of the community in the refugee camps which are in the most pathetic conditions.

There is no alternative to standing on one's own. The world kneels before those who are self-reliant and don't beg. God has given this community a reasonable intellect which could have been productively used to consolidate its position. Instead of having a mushroom of organisations for such a miniscule community, we need just two. One, that becomes the political face of the community and the other that mobilises the rich intellectual resource into creating fund resources, career opportunities and strategic planning to alleviate the lives of our deprived ones in the camps, the residual members living in Kashmir and those who have been compelled to work in hostile conditions in the valley. The first will fight for our political rights, our return to our homeland and our rightful control over the temples and shrines. The other will build the community into an economically independent entity that will force the dispensations and the decision makers to listen to us.

The best example we must emulate is that of Sindhis who were uprooted by the partition. Theirs is a case study that every Kashmiri Pandit must go through. This community today stands tall as the only one that came as refugees and didn't rely on government support and alms.

Let us stop wailing with the feeling of victimhood. Let us create our own world to live in with pride and fortune!

युकांउकामउ *Namaskar*

NAMASKAR!

From the President's Desk



While the pattern of killings and threatening have become more and more predictable in the Kashmir valley, the terrorist outfits have sprung a surprise for the dispensation as well as the people of the Jammu region of the Union Territory of Jammu and Kashmir. And this time, they broke the myth of the Indian think tank that Jammu region is safe and impenetrable for terrorists. The latest killings of five Hindus and several injured, including two women, in Dangri village on the outskirts of Rajouri town by the militants on January 1st, is a brazen challenge to the myth about the safety of this part of the UT.

If we analyse the reasons behind the Rajouri killings, we see a clear shift of focus in the theatre of action by the militants to the Jammu region for the first time. The Rajouri and Doda belt, which is also called Chinab Valley, has a mixed population of Hindus and Muslims. This demographical distribution posed the greatest obstruction for the militants' plans. The obstacle are the Hindus in this area. The geographical layout of this area is strategically important for the terrorists' strikes because of the higher reaches and easy escape routes. Their plans are to scare the local people by their terror strikes with the help of this easy entry and exit situation in the region.

Sometime back, the Government had created the Voluntary Defence Committees (VDCs) by giving arms to them for self-defence which, for

unknown reasons, was reduced of late. It might have been that the UT dispensation felt confident that terrorism has been weakened and thus this region was impenetrable for them. If so, this has been a strategic failure.

The security experts explain that the recent spike in terror activities in this region may not be due to spill over from South Kashmir as there are not many terrorists left in the valley, but could be due to fresh infiltrations into the Rajouri and Poonch, south of Pir Panjal. The weakened VDCs seems to have helped the terrorists into an easy passage and strikes in these areas. The former DGP, Mr S P Vaid said, "Rajouri and Poonch have remained preferred routes for infiltration as they get less snow and the terrain is easier than Kashmir. People in this region are overwhelmingly nationalist and against terrorism but Hurriyat and JeM have tried to radicalise them in the past." Thus, it beats the logic as to why the VDCs were weakened by reducing the arms supply to them.

It appears, there is no long term strategy of the Government and we are using situational response that is kneejerk in nature. It is essential to empower the local panchayats to address emergencies of such kind, activate intelligence cells that will help in advance preparedness of local bodies to counter and defeat such advances by the terror groups. Rajouri's proximity with the border makes it vulnerable; so it will always be a boiling point. The recent catching of live IEDs in Sambha is an indicator to such happenings near the border. Few weeks back a few civilians were killed in the Bhata Douriyen encounter. All these are indicators that show that these border areas are susceptible to sneaking in of the terrorists and need a definitive strategy to counter and defeat their plans.

In our opinion the solution lies in empowering the local panchayats and improve the local intelligence grid. Besides, it is important to remember that Rajouri is a border place and hence vulnerable to such attacks. It is essential that the Government stays ever vigilant and never lets down the guard if it intends to avoid such mishaps in future.



- Puran Patwari



General Secretary's Column

The month gone by was full of activity in AIKS office. Team AIKS was always at hand helping President Dr Ramesh Raina to give final shape to Ambala Conclave and send invites to the heads of Affiliate units and executive members and sundry VIPs. As the New Year rolled in, the work intensified and reached a crescendo point where we are still at work. Anyway, to keep the community members updated, here are the high points of this month's activities

Consultative Group Meetings: On December 17, AIKS held a core consultative group meeting to discuss core points within the framework of AIKS Vision Document-2022 for Ambala Declaration, a community document to be unveiled during Ambala Conclave between 20-22 January 2023. Besides Dr Ramesh Raina, the meeting was attended by all core group members—senior VPs Shri M.L Malla, Padma Shri Prof Sudhir Sopory, Naad Editor-in-Chief Shri Uma Kant Kachru, VP Dr Manorama Bakshi, VPMs Alka Lahori, Secretary publication Bansi Razdan and General Secretary Puran Patwari.

The Consultative Core Group held many meetings during the month and one on 24th December, just before 27 December observed as Chetna Divas to commemorate the Martyrdom of one of

the grass root and passionate Community activists/ leaders, a journalist and Advocate Pt Prem Nath Bhat, who was assassinated on 27th December, 1989, a watershed incident which touched off first wave of community flight and exodus from Anantnag district. This annual big event held in Jammu by Pt Prem Nath Bhat Memorial Trust (PNBMT) a venerable organization also spearheading the movement for passage of ambitious Temples and Shrines Bill, drafted and moved into erstwhile State Legislative Assembly by AIKS. The demand for the passage of the Bill, along with other issues confronting the community, constitutes the core of its agenda of demands on the mega annual event. AIKS in its meeting called upon its affiliate organizations to adopt a resolution on this Chetna Diwas urging the government for early passage of the Bill.

Naad Meeting: On December 31, President Dr Ramesh Raina held a meeting with the Editorial team of prestigious community magazine **Naad**, including Editor-in-Chief Shri Uma Kant Kachru, GS Puran Patwari and VP Alka Lahori at AIKS headquarters in Faridabad. The meeting discussed various matters concerning the magazine and its distribution.

Meeting with GKPD and JKVM: On January 07, 2023 a mega brain storming

meeting was held between AIKS Core Consultative Group Members and prominent leadership of GKPD and Jammu and Kashmir Vichar Manch (JKVM) at AIKS HQ 308 (LG) – Ashoka Enclave-III. The attendees included Pt Utpal Koul and Shri Praytosh Wali from GKPD, Shri Dileep Mattoo and Shri Sanjay Ganjoo from JKVM, while AIKS was led by its dynamic President Dr Ramesh Raina and his General Secretary Puran Patwari followed by his team-- Senior VP Shri Moti Lal Malla, VP Dr Manorama Bakshi, VP Alka Lahori, Editor-in-Chief Naad Shri Uma Kant Kachru, Secretary (Publication) Shri Bansri Razdan. Apart from discussing more topical community issues like PM Package employees and government lackluster

response to their genuine threat perceptions and the resultant stalemate and deadlock situation, terrorism in a new hybrid avatar resorting to selective target killings of mostly KPs and flight/ exodus of remnant KPs who had stayed put in deadliest phases of militancy, to broader contours of AIKS Ambala Conclave in January (20-22) and GKPD-JKVM's Global Conference at New Delhi in February (25-26) and mutual participation in the two mega conferences. However, the high point of the meeting was that both sides stressed on intra-organizational cooperation and bonhomie in the face of community's trust deficit in community organizations where many prestigious bodies of yesteryears have gone dysfunctional or languishing in a moribund state.



"GKPD and JKVM meet AIKS Consultative Group at AIKS HQ"



- Ashok Bhan



Kashmir's Holocaust Day

Black 19th January, 1990

This 19th day of January every year is in memory of the Kashmiri victims of the Holocaust on 19th January 1990 and continued selective killings of Native Kashmiris till date is the day on which all of us must reassert our commitment to HUMAN RIGHTS.

We must also go beyond remembrance, and make sure that new generations know this history. We must apply the lessons of the Holocaust to today's world. And we must do

our utmost so that all people may enjoy the protection and rights for which the Constitution of India and UN Charter on Human Rights jurisprudence stands.

United Nation's resolution rejects any denial of the Holocaust as an event and condemns all manifestations of religious intolerance, incitement, harassment or killings and violence against persons or communities based on ethnic origin or religious belief. It calls all the nation states to dismantle the state



and non-State perpetrators of the terror and holocaust.

19th January 1990 is the darkest day in the history of Kashmir. The aborigine population, the minority Kashmiri Pandit community, was driven out at gun-point from the Kashmir Valley. They became refugees in their own Country and sought refuge in Jammu, Delhi and various other places. They left their homes and hearths behind which now stand destroyed, sold for peanuts in distress and mostly have been forcibly occupied by the armed insurgents.

I am a Kashmiri and the proud member of the Kashmiri Pandit community which is an ethnic minority of the erstwhile state of Jammu and Kashmir and now a Union Territory. Till today there is no end to the selective killings of Kashmiris particularly the Kashmiri Pandits living in Kashmir.

Kashmir today is without Kashmiri Pandits. A religious minority, with its more than 5,000 years of evidenced history and roots linked with Kashmir, under a concerted plan of ethnic cleansing, forcibly hounded out enmasse from their natural habitat. Kashmiri Pandits are the aborigine natives with more than five thousand years of roots engraved in the soil of the Valley. Kashmir is a part of India. The idea of India in Kashmir is in Perpetual peril. Kashmir's plural ethos, composite culture and heritage lay shattered and completely destroyed by the radicals and terrorists, materially, morally and politically helped by Pakistan.

To avenge their defeats at the hands of India, Pakistan embarked on sponsoring terrorism in Kashmir. It is a matter of common knowledge that, for the last thirty years, the people of Kashmir, particularly Kashmiri Pandits and Hindus of the Doda district in Jammu, in particular, are killed and remain under constant threat from the Pakistani-sponsored militants. They lured and tempted the uneducated youth to take up arms against their own brethren with whom they had lived for centuries in peace and tranquillity.

The armed insurgency is orchestrated, supervised, controlled and directed from

across the border. Sophisticated weapons are smuggled into Kashmir by the Pakistan army and their ISI agency and lethal weapons are pumped into the Valley and elsewhere in the Jammu region. These arms are not only meant for fighting the Indian security forces but are used for killing the innocent local people. It is one of the most barbaric, inhuman and dangerous venture launched against innocent Kashmiris consisting of Muslims, Hindus, Sikhs and other communities by Pakistan with the active participation of the locally recruited militants. The Kashmiri Pandit community and the mainstream Muslims were the prime targets of the armed terrorists. Terror reined hundreds of Kashmiris who were brutally killed. The State Government collapsed, the Indian State was in a state of mess because of opportunistic collusion government at the Centre and, finally, in January 1990 the minority Kashmiri Pandit community was driven out at gun-point from the Valley.

The Pakistan and the Kashmiri terrorists have a direct responsibility for the disaster which the armed insurgents have heaped on the Kashmiri people. Shockingly it all was inflicted in the name of religion. The wholesale massacre of the Kashmiri population innocent and unarmed was termed by a narrative as 'Holy War'.

The Kashmiri Pandit community was reduced to minuscule minority by cultural aggressions in the past and, therefore, in 1947, according to census figures, the population of this community was 15%, in 1981 5%, in 1991 .01% and in today's time of enlightenment a big 99.9% of this community population has been forced to flee Kashmir and live as refugees in their own Country. These five hundred thousand Kashmiri Pandits live in abysmal/ appalling conditions, 'as refugees', in camps in Jammu and Delhi. This mass exodus of 1990 was followed by sustained terror, rapes, murder, loot and kidnappings. About 1,500 Kashmiri Pandits, including women and children, were brutally killed, about 250 religious shrines were burnt down and fifty thousand agricultural families

deprived of their lands, twenty thousand business establishments looted and devastated, more than thirty thousands of houses reduced to ashes and 90% of the houses looted and about twenty thousand vacant houses and other properties left behind have been forcibly occupied. As a result of this carefully drawn-out strategy and plan of ethno-religious cleansing of Kashmiri Pandits by the armed insurgents, this community is today scattered, devastated and disintegrated.

Pakistanis engaged in trans-border terrorism and indulged in international crimes characterized as gross human rights violations and akin to Genocide. The mercenaries, after wearing army uniforms, indulged in killings masquerading as army personnel to unleash hatred against the security forces who are engaged in safeguarding the lives and property of the people.

The aborigine Kashmiri Pandits were forced to flee the Kashmir valley as a result of a concerted plan of ethnic cleansing with the strategy of killing one and scaring a thousand by JKLF terrorists and Islamist insurgents during late 1989 and 1990 onwards. Living in the Valley for more than 5,000 years, the entire population of 5-6 lakh Hindus was exiled by inflicting death, destruction, loot, grabbing of leftover immovable properties, agricultural land and orchards etc. by the settlers/ JKLF and other native terrorists.

The brutal murders of Kashmiri Hindus started over 33 years ago on 14 September 1989 when the tallest KP and BJP leader, Pt Tika Lal Taploo, a prominent lawyer of the Srinagar Bar was murdered. He fell victim to the JKLF terrorists' bullets just outside his home in downtown Srinagar. His killing set off a series of target killings of KP leaders by the trigger-happy terrorists who used to celebrate counting the heads killed. This dance of death continued to the extent that a killer terrorist confessed on local TV channels that he had killed KPs in double digits and had lost the exact count.

Retired District and Session Judge Pt

Neel Kanth Ganjoo was killed on 4 November 1989 in Hari Singh High Street Market. Ganjoo had presided over the trial of JKLF founder Maqbool Bhat in the murder of police inspector Amar Chand in 1966. In August 1968, he sentenced Bhat to death. This sentence was upheld by the Supreme Court in 1982. Bhat's execution was carried out in Tihar jail.

On 30 April 1990 at village Shali, in the Kokernag area of district Anantnag, three armed militants kidnapped a renowned freedom fighter, teacher and scholar, Pt Sarwanand Koul. Sensing something amiss, his younger son Virendra Koul requested the gunmen that he be allowed to accompany his father. He joined his father, but two days later two dead bodies were found hanging with their limbs broken, hairs uprooted, and portions of their skin slit open and burnt. The dead poet and teacher was the 67-year-old Kashmiri Hindu Pandit Sarwanand Koul "Premi" and his youthful son Pandit Virendra Koul.

Late Pt Sarwanand Koul Premi was so popular that Jammu and Kashmir government decided to introduce the Urdu version of Shrimad Bhagavad Gita and the Kashmiri version of Ramayana authored by late Premi in all educational institutions of Jammu and Kashmir state for the benefit of the students.

Another renowned son of the soil and a senior lawyer of Anantnag bar, Pt Prem Nath Bhat was killed. Director Doordarshan, Pt Lassa Koul, Special Director Food Supply department, A.K. Raina, Satish Tikoo, Ms Sarla (was sawed by a blade), Ms Ganjoo of Sopore, officials of Intelligence Bureau and hundreds of members of the KP community were brutally murdered to get rid of the entire KP community from the soil of Kashmir.

The terrorists mercilessly killed Chuni Lal Shalla, Inspector Jammu and Kashmir Police (CID) of Seer Jagir, Sopore while he was travelling in a bus from Kupwara to Sopore. "By March 1990 most of the Pandits had left the valley to save their lives and honour."

There are hundreds of similar stories of gruesome killings, torture, intimidation, loot and plunder of properties of Kashmiri Hindus

by the terrorists and their local sympathisers.

After individual killings, the mass massacre of Hindus started, which frightened the leftover families living in different parts of Kashmir. The massacres in Sangrampora, Wandhama, Chatisingpora, and Nadimarg alone consumed more than 60 innocent lives of Kashmiri Hindus and Sikhs, which included infants, children, young, elderly and women.

The Sangrampora massacre claimed seven Kashmiri Pandit Hindu villagers in Sangrampora village of Budgam district on 21 March 1997 by Islamic terrorists. This was the first series of massacres which selectively targeted minorities in Jammu and Kashmir. The victims were lined up and the Islamic terrorists shot and killed seven people.

The Wandhama killings of 1998 claimed 23 Kashmiri Pandit Hindus in the town of Wandhama on 25 January 1998. The victims included four children, nine women and 10 men. The attackers also demolished a Hindu temple and a house. The then Prime Minister of India, Inder Kumar Gujral joined the mourners in Kashmir's Wandhama village on 28 January. The Prime Minister was anguished and expressed heartfelt condolences. He was accompanied by the then Governor, General, K. V. Krishna Rao.

The Nadimarg massacre claimed 24 Hindu Kashmiri Pandits in the village of Nadimarg in Pulwama district of Jammu and Kashmir by terrorists on 23 March 2003. This selective killing of Kashmiri Pandits continue even today.

The communalism had manifested viciously from 1947 onwards but was confined to discrimination against the members of religious minority at the administrative levels and in educational and professional institutions. The murder and massacre became an order, starting with the murder of police inspector Amar Chand of Nadhal, Bandipora, in 1966 by JKLF terrorists and it's, so called, founder Maqbool Bhat, who was tried for the inspector's murder.

In August 1968, Maqbool Bhat was sentenced to death. The sentence was upheld by the Supreme Court in 1982. Bhat's

execution was carried out in Tihar jail after having availed all the mercy remedies under the Constitutional process.

1986 became a turning point in the vicious communal campaign against the KP community. In February 1986, the communal settlers incited the Kashmiri Muslims by a virulent propaganda that "Islam khatrey mein hey (Islam is in danger)". As a result, Kashmiri Pandits were targeted by the Muslims. Many incidents were reported in various areas where Kashmiri Hindus' properties and temples were damaged and destroyed. The worst hit areas were mainly in South Kashmir and Sopore. In Vanpoh, Lukbhavan, Anantnag, Salar and Fatehpur, Muslim mobs plundered or destroyed the properties and temples of Hindus.

During the Anantnag riot in February 1986, although no Hindu was killed, many houses and other properties belonging to Hindus were looted, burnt or damaged. The incumbent state government was dismissed.

On March 12, 1986, Governor's Rule was imposed. The political narrative unfolded on deadly communal lines and was portrayed as a conflict between "Hindu" New Delhi (Central Government)—and its efforts to impose its will in the state—and "Muslim" Kashmir, represented by political Islamists and clerics.

The Islamists had organised under a banner named Muslim United Front, with a manifesto to work for Islamic unity and against political interference from the Centre, and contested the 1987 state elections, in which they lost again. However, the 1987 elections were widely believed to be unfairly conducted, so as to bring the secular parties (NC and INC) in Kashmir at the forefront, and this caused the trigger point to insurgency in Kashmir. The Kashmiri militants killed anyone who openly expressed pro-India policies. Kashmiri Pandits were targeted specifically because they were seen as representing Indian presence in Kashmir because of their faith and pronounced patriotism.

Though the insurgency had been

launched by JKLF, groups rose over the next few months advocating for the establishment of Nizam-e-Mustafa (Rule of Muhammad). The Islamist groups proclaimed the Islamisation of socio-political and economic set-up, merger with Pakistan, unification of Ummah and establishment of an Islamic Caliphate. Liquidation of Central government officials, Pandits, liberal and nationalist intellectuals, social and cultural activists was described as necessary to rid the valley of un-Islamic elements.

Pakistan's strategy of continuing a low-intensity war with India has the following components, (i) intensification of terrorist activities in a wide area extending from J&K to other parts ii) strengthening the strategic alliance between Kashmiri militants and international terrorist groups; (iii) focusing on coordinated attacks by the militant outfits on the security forces in J&K and elsewhere (iv) using the neighbouring countries to the north and east of India for executing terrorist activities in India and (v) unleashing false propaganda against India. Through revamping the clandestine TV channels run by ISI, other media networks, Pakistan and ISI agency had a direct hand in infiltrating Afghans and other mercenaries into J&K State and in creating militant outfits that have been declared as a terrorist outfit by UN and USA. ISI has spread its tentacles in communally sensitive areas of UP, Bihar and Assam for creating a nexus between various Pan-Islamic outfits. Indo-Pak border vulnerability to drug trafficking is being used by ISI. The menace of drug trafficking along

the Indo-Pak border has assumed alarming proportions.

The concerns voiced by international community through the UN Human Rights Commission, the U.N. General Assembly, the National Human Rights Commission of India, to which the complaints have already been made of the violations of human rights of the Kashmiri people, have not brought about any peace in Kashmir; instead the pattern of militancy has changed. The United States has taken tough measures to deal with international terrorism. The Indian nation-state has zero tolerance policy on terrorism and dealing sternly with terrorists to ensure the full enjoyment of the human rights by the citizens.

The countries from where the terrorists receive support and material and moral back-up are put on notice, that if they do not stop arming, training and supporting the trans-border terrorism and bring the perpetrators of human rights violations to book, such country shall be declared as a 'Terrorist State' by the international community and severe sanctions and censures shall be applied, then only the menace of terrorism can be effectively eliminated and perpetrators of massive and gross violations of human rights can be punished.

Parliament enacted an Act in 1993 to provide for constitution of a National Human Rights Commission, State Human Rights Commissions in the states and Human Rights Courts for better protection of human rights and for all matters connected therewith and incidental thereto, which is called Protection of Human Rights Act, 1993. This Act applies to



whole of India. The Kashmiri Pandits have brought their massive violations of human rights to the notice of the National Human Rights Commission (NHRC) way back in 1995-1996, through a detailed petition/memorandum filed by the representative organizations of Kashmiri Pandits.

After hearing the parties to the petition's full commission, NHRC gave a detailed verdict and described the Killings inflicted on Kashmiri Pandits "akin to Genocide".

The security situation along the Indo-Pak border continues to be very alarming. The tensions and killings in various parts of the UT are a continuing phenomenon. The LG administration and Central governments are primarily engaged in combating the security-related problems. Kashmiri Pandit problems have, however, received no serious considerations, except that it finds place in BJP election manifesto and a generic time to time statements by top leaders that reversal of KP exile is on cards and their (Kashmir Pandits) problem is a priority item on the Central Govt.'s policy agenda.

Today Kashmiri society is on historical cross-roads. Its peaceful ethos, its liberal Islam, its culture of Sufi saints, its Kashmiriyat and its image as a strong citadel of co-existence and pluralistic society lay shattered and devastated by the decades old violence by terrorists and mercenaries. The threat of foisting an alien way of life on Kashmiris by pan-Islamic fanatics is very grave. The Kashmiri society, which is predominantly Muslim, are in introspective mode. Their choice towards the pluralistic, peaceful democratic and modern way of life was reflected by participation in local bodies and DDC elections. They have to seriously introspect the happenings and violence of the past three decades and decide about the future socio-political dispensation under which they have to live.

The ethno-religious minority of Kashmiri Pandits which has the original indigenous roots in history linked with Kashmir, have inalienable right of life in that land. Nobody can wish away their rights in the land. If the

democratic way of life has to exist and function genuinely in Kashmir, all the violence and terrorism has to end. The violence perpetrated from across the border by Pakistan, ISI operators and other groups has to come to an end. There is a need to enlarge the political space in Kashmir to encompass the views which have not yet been heard, or have not yet participated, for setting up the trend towards a greater tolerant and pluralistic process. Kashmiris are today longing for deciding their matters through peaceful and democratic process – we all must nurture and develop such processes which can put an overall end to the death and destruction phenomenon unleashed by violence in the beautiful vale of Kashmir. Any process for lasting solutions in whichever form is incomplete without the presence, participation and physical involvement of the Kashmiri Pandit community in the Kashmir affairs.

All Kashmiris emphatically urge Pakistan to keep off Kashmir, stop trans-border terrorism on the peaceful people. Kashmiris are determined to pick up once again the peaceful, pluralistic and democratic way of life. Enough is enough. In Kashmir, much blood has been shed by now, so let all together reknit, reweave and revive the ethos of Kashmir once again for the full enjoyment of human rights and development. Enough is enough. Pakistan has to keep off and allow Kashmiris to pick up the peaceful life, plural ethos, democracy and development as a way forward to live as a terror free society, reduce tensions and strengthen the processes, that makes all to live up to the ideals of universal peace and for upholding the human rights of all and one.

Kashmiri Pandits as a Community is determined to return home sooner than later to live and enjoy right to peaceful and secured life, liberty, political empowerment and spiritual & cultural space.

(Ashok Bhan is a Senior Advocate, Supreme Court of India, Distinguished fellow USI And; Chairman-Kashmir (Policy & Strategy) Group)



- Dr. Ramesh Raina



R C Kak

Missing Links in The Story

The archival material, documents and secondary sources examining the pre-partition situation of Princely State of J&K in 1946 and 1947 presents former Prime Minister of J&K R C Kak as an advocate of independent Kashmir. The nature and extent of information available on R C Kak displays him as the principal actor of the times. But given the circumstances of that time, the vacillating Maharaja, invading tribals, non-cooperative Indian state, underlying communal fault lines and burgeoning internal crisis, his politico-administrative role during those crucial years has remained hotly contested till date but after digging too deep, the twisted versions of historical facts come to the fore. In order to present a fair appraisal of Kak, it is therefore significant to do justice and impartially evaluate his handling of the princely state at the crucial juncture of the history.

His Background

Born on June 5, 1893 in the Razdan clan, R C Kak graduated in 1913 from Sri Partap College Srinagar. His wife had died due to tuberculosis in 1928 when she was 34, leaving behind four sons. Kak remarried in 1935 an English woman Mary Margret but with no child from her. His second English wife adopted Kashmiri tradition with



perfection, learnt Kashmiri language and was affectionately called Ben Ded in Kak family.

Not a politician but an intellectual with integrity, Ramchand Kak became the first Kashmiri speaking Prime Minister, incidentally first and also the last Kashmiri

Pandit to occupy the highest political post of the Princely state of Jammu and Kashmir. He remained its Prime Minister from June 1945 to August 11, 1947. Kak served at various key positions in Maharaja Hari Singh's administration. Beginning his career as the superintendent of archaeology, he was appointed to the post of Chief Secretary in 1937. He was appointed as the Minister of Military Affairs in 1941 and held the post of "Minister-in-Waiting" for the Maharaja Hari Singh during 1942–1945. During the key transitional period when the British were preparing for departure from India, he served as the Prime Minister of Jammu and Kashmir.

Imperial Objectives

Kashmir being the frontier State, British imperial policy in the late 19th century was guided primarily by the fear of Russian advance towards India through the Pamir mountains, Hindu Kush and Himalayas. On account of its strategic location, Kashmir appeared to be an ideal buffer against incursions from Russia, Afghanistan and China into subcontinent. Such a policy however implied some control over Maharaja. Seen from this perspective, the late Nineteenth

mind, the colonial partition policy adopted can be gauged from evaluating the core features of Imperial disengagement from subcontinent, which are as:

1. Creation of a permanent threat for India in the form of hostile Islamic State of Pakistan.
2. Create an independent Muslim ruled State of Jammu and Kashmir.
3. Empire's retreat from India with little or no cost to Britain.

It formed the key background for their attitude towards Kashmir. To realise the avowed objective, colonial administrators encouraged secret diplomacy behind closed doors as an extension of Imperial responsibility. As such laid down the frame work of accession for British Indian States and independent States to go either way in the event of partition.

Pre-Partition Phase

Kashmir was like a proverbial Keg and the spark was provided by the impending changes in the subcontinent. Resultantly the subcontinent was in the midst of a deep communal and political crisis. Quite naturally, the Congress leaders' keen interest

The first causality of this dithering was a carefully crafted intrigue timed for full effect to poison the Maharaja against his Prime Minister, RC Kak, as his detractors had accused him of impeding the accession with India.

century saw a period of intense British interest in the subcontinent especially Kashmir.

The Gazetteer of 1888 mentions that "whosoever keeps Kashmir with him would control the subcontinent. Its real import is realised upon it becoming the geo-politically an important frontier State post partition. It, therefore, has a strategic importance in the Indian subcontinent. Because of this, the Indian subcontinent became vital for Colonial British power's economic and foreign policy and even after partition Britain did not want to lose these strategic advantages. Keeping, therefore, the State's geo-political locus in

in Kashmir evidently disturbed the future leaders of Pakistan. The doubts in these would be leaders were compounded by Pandit Nehru's Statement to Mountbatten (Kashmir in Conflict by Victoria Schofield) "of the first importance to India as a whole not only because of the past year's occurrences there which have drawn attention to it, but also because of great strategic importance of that frontier State. There is every element present there for rapid and peaceful progress in cooperation with India".

In view of the potential conflict of interest, pre-partition phase saw intense

lobbying for Accession. It was reinforced by improving the communication in order to determine how Kashmir could be secured for India. In this regard frequent coming and going of Congress leaders between India and Kashmir is significant. Both Pakistan and India continued to court Maharaja and Kak as also Sheikh Abdullah. Noteworthy names visiting Kashmir include Acharya Kriplani, Rulers of Patiala, Kapurthala and lastly, Mahatma Gandhi who it seems to have tilted the balance in favour of India. Not to be left far behind, Jinnah too offered political palliatives to Kak in order to remain on the other side of the fence.

Dilemma of Monarchy

With the changing political patterns in British India, Kashmir too felt its impact but remained localised for some time. There was however a substantial change in the situation after Government of India sought the views of the states on the subject of accession in late 1946, post cabinet mission consultations with Government of India and Indian leaders. It was a time when the accession was envisaged with reference to the newly to-be-created Dominion of India as the issue of partition had not gained currency till then. While the Monarchy was still grappling with its political implications, the changes of far reaching consequences were underway on the subcontinent about the impending partition of the Country into two dominions. The future of the colonial structure, the British had built in the subcontinent and with the future of the princely order was on the anvil. India was divided. Like any other Indian state, J&K was also released from the purview of the British paramountcy.

After the Partition of India was decided in June 1947, it is from here Kak's role comes into play essentially when the decision on accession became imminent. Consequent upon the challenges thrown by the accession, the internal State of Kashmir became too complicated, therefore, a cause of concern for him. The strains of the situation viewed its future with great anxiety as the politics of

accession dominated and gave rise to mainly three categories of opinion, viz.:

1. **Beneficiaries of Dogra Rule** Those who had flourished during 100 years of Dogra rule wanted Autocratic rule to continue.
2. **National Conference** Predominantly Muslim in membership but with significant Hindu and Sikh support preferred India.
3. **Muslim Conference** Led by Ghulam Abbas was influenced by Muslim League and believed that the hope of Kashmir lay in Pakistan.

Other factors which played a significant role in vitiating the atmosphere was the incessant campaign of the Muslim Press of Punjab and Muslim Conference Party of the State. Viewed from this perception, Kak was trapped between upholding the Constitutional Monarchy on the one hand and the sharp political fragmentation on the other side. Illustrative of it is the wide gulf between various stake holders towards the issue of accession. Given the high stakes, this dissension was moving fast towards a political watershed as the communal forces had already reddened the political sky.

Throughout the first half of 1947, Kak was confronted with the question of accession. But faced with sharp political divisions represented in equal measure by National conference and Muslim Conference, their influence on the people was palpable with potential consequences. Being the Prime Minister of the State, the foreign relations was a subject within the portfolio of PM and his views, subject to the approval of the Maharaja, constituted the foreign policy of the State. Kak's position was that "since Kashmir would not accede to Pakistan, it could not accede to India" He, with the blessings of Monarchy, toyed with the idea of non-accession policy and advised the Maharaja that Kashmir should remain independent for at least a year, when the issue of accession could be considered. Jinnah told him that Kashmir could hope to get far better terms if it acceded immediately rather than later, but Kak's position was that the state's decision on non-accession was final. Jinnah is

reported to have said that he did not mind the state not acceding to Pakistan as long as it did not accede to India. The non-accession pull comes at a time when he was understandably under pressure. He could only carry on the agenda of his Maharaja but did not succeed in making the sinking feudal structure walk.

It unleashed a difficult situation in which the indecisive ruler had to determine the future status of the princely State. With his waning power and influence, Maharaja's pre-accession thinking was guided by the major challenge of saving the continued but tottering Dogra rule, which looked quite unlikely. Faced with little options available to him, buying time might perhaps make him survive the transfer of power in order to make a politically expedient decision later at a convenient time; but failure to declare his position cost him dearly. The first causality of this dithering was a carefully crafted intrigue timed for full effect to poison the Maharaja against his Prime Minister, RC Kak, as his detractors had accused him of impeding the accession with India.

While returning to Srinagar after spending a weekend at Shikargarh Tral, Kak Sahib was in for a rude shock when an arrest warrant was produced against him as the Maharaja had dismissed him on August 11, 1947. This is the first time and probably the last

when a serving Prime Minister is arrested from his office at Shergardi. In his book "Hamara Adab" late Moti Lal Saqi described Kak "He had that foresightedness" The book said "he (Kak) was very close to Maharaja Hari Singh but was removed unceremoniously from the Prime Minister's post when Sheikh Mohd Abdullah, Pt. Jawaharlal Nehru and Acharya Kripalani hatched a conspiracy and poisoned Maharaja's ears against him. Kak had risen from the post of a librarian to Prime Minister's position by dint of his sincerity and ability".

Moti Lal Saqi, Padma Shri awardee, in his book also makes a mention of how R C Kak was humiliated by the late Sheikh Mohd Abdullah, when he was paraded through main bazaar of Harisingh High Street in Srinagar city, with both his hands tied with a cord made of twisted paddy hay and people were ordered to shower shit and filth from their housetops over R C Kak. Kak was forced to give statement against Maharaja Hari Singh's rule. But he did not utter a single word against the Maharaja. It is sad to notice, when Kak died on 10th Feb 1983, in Srinagar, his death was not even condoled. The political enmity between R C Kak and Sheikh Mohd Abdullah had begun when the latter was arrested on 24th May 1946 on the charges of opposing the Maharaja's rule.

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- Chaman Lal Gadoo



AMRESHVARA DHAM

(Contd. from December issue)

The huge natural cave is about 25 meters high and enough to hold hundreds of devotees where a self-forming 'Ice Lingam' waxes and wanes with moon.



The cave temple is located in South Kashmir (34.12':75.07") at an altitude 12,720ft about 140 kms from Srinagar. The huge natural cave is about 25 meters high and enough to hold hundreds of devotees where a self-forming 'Ice Lingam' waxes and wanes with moon. The holy cave is 50' long

25' wide and 15' high approximately. The cave is nature's temple where 'Ice Lingam' is completely filling the right corner of the cave, the top of the *Lingam* touches the base of the cave. The base of the cave is also covered with ice, like a carpet. Here Shiva is worshipped by nature in the purest way. Shiva is snow-white

and pure. *Lingam* is formed by drops of water falling from the top of the cave and two other small '*Ice Lingams*,' are also formed, believed to be the symbols of Goddess Parvati and Lord Ganesha. The dripping that followed from the feet of '*Ice Lingam*' or '*Shiva Lingam*' took form of a stream known as Amuravati. Bhrngish Samhita adds, a person who bathes in the waters of Amuravati and rubs himself with the ashes gets *Moksha*.

Cave temple of Sri Amarnath never got lost nor was re-discovered. Mention of Amreshvara in Nilmat Purana and Rajtarangini indicates that this *Dham* was known and worshiped in ancient times. It is believed, the cave temple is more than five thousand years old, as old as, Sapth-Rishi era, Kashmiri Hindu calendar, accordingly, the current calendar year of Kashmiri Hindus is 5095. There has been regular pilgrimage to Amarnath since then.

Pandit Kalhana describes in verse 267 of Rajtarangni; 'The lake of dazzling witness (resembling) a sea of Milk, which he created (for himself as residence) on a far off mountain, is to present day seen by the people on the pilgrimage to *Amreshvara*. In his Chronicle of Kashmir, a sequel to Kalhana's Rajatarangini, Jonaraja relates that that Sultan Zainu'l-abidin (1420-1470AD) paid a visit to the sacred *tirtha* of Amarnath while constructing a canal on the left bank of the river Lidder (vv.1232-1234). The canal is now known as Shah Kol.

In the Fourth Chronicle named Rajavalipataka, which was begun by Prjayabhatta and completed by Shuka, there is a clear and detailed reference to the pilgrimage to the sacred site (v.841, vv. 847-849). According to Rajavalipataka, in a reply to Akbar's query about Kashmir Yusuf Khan, the Mughal governor of Kashmir at that time, described among other things the Amarnath Yatra in full detail. His description shows that the not only was the pilgrimage in vogue in Akbar's time – Akbar annexed Kashmir in 1586 – but the phenomenon of waxing and waning of the ice linga was also well known. Amareshwar (Amarnath) was a famous

pilgrimage place in the time of the Mughal emperor Shah Jahan also. In his eulogy of Shah Jahan's father-in-law Asif Khan, titled “Asaf Vilas”, the famous Sanskrit scholar and aesthete Panditraj Jagannath makes clear mention of Amareshwara (Amarnath) while describing the Mughal garden Nishat laid out by Asif Khan. “The King of gods Indra himself, he says, comes here to pay obeisance to Lord Shiva”

François Bernier was the French physician who accompanied Emperor Aurangzeb to Kashmir in 1663 AD. He has mentioned about cave temple, “a magnificent cave full of wonderful congregations”.

At the behest of Aurangzeb his governor in Kashmir, Iftikhar Khan, subjected the Kashmiri Pandits to the worst ever persecution and torture for their conversion to Islam. Kashmiri Pandits, five hundred in number, under the astute leadership of Pandit Kirpa Ram, a known Shaivite Scholar, met at the Holy cave of Amarnath to devise a workable strategy to meet the challenge. One of the Pandits at the Holy cave saw Lord Shiva in a dream directing him to call on Guru Tegh Bahadur (1621-75A.D) at the village of Anandpur Sahib in Punjab. It was from the Holy cave of Amaranth that Kirpa Ram in obedience to the direction of Lord Shiva led the delegation of five hundred Pandits to Guru Tegh Bahadur and rest is history.

Vigne in his book 'Travels in Kashmir, Ladakh and Iskardu' (1842) says; “The ceremony at the cave of Amarnath takes place on the 15th of the month of *Sawan* (28th July); not only Hindus of Kashmir but those from Hindustan of every rank and caste can be seen, collecting together and traveling up the valley of Lider towards the celebrated cave.”

Sir W-Lawrence writes in his book 'Valley of Kashmir'; '*Puranmashi*, the full moon, of the month of *Sawan* is the day when pilgrims reach cave of Amarnath and worship the snow-lingam which gradually melts away after the *Puranmashi*. Strict Hindus both male and female discard their clothes and put on shirts of birch-bark before they enter this

cave...' and further adds; 'that pilgrims on way to Holy cave were joined by Brahmins at Mattan and further up at Batakoot Maliks used to take charge of the pilgrimage.' He also adds that 'Maliks were supposed to keep the track in order, guide or escort the pilgrims and carry sick pilgrims and ensure that nothing was stolen and received one-third of the offerings at the Holy Shrine of Amarnath'.

*May my luminous love fasten firm to Him, to Shiva,
In whom arise visions of glories immeasurable!
May my luminous love cling to Him,
who is utterly pure, like the sky,
Who is Lord of all, having no lord over Himself!
May my luminous devotion be attached to Him,
By whom all delusion is destroyed,
In whom Lordship is forever existent!
(A Hymn to Shiva, by Swami Vivekananda)*

On August 2, 1898 Swami Vivekananda had *Darshan* of Amarnath. When he entered the shrine, a profound mystical experience came to him and latter he said, 'Shiva Himself had appeared before him'. He further said; "the ice Lingam was Shiva Himself. It was all worship there. I never enjoyed any religious place so much, so beautiful, so inspiring."

Swami Vivekananda describes the on-going pilgrimage as:

"On the night of the 11th day of the bright fortnight of *Sawan* (July-August) all pilgrims assemble at Pahalgam. The procession of several thousands of pilgrims in far-away cave of Amarnath, nestled in a glacial gorge of the Western Himalayas, through some of the most charming scenery in the world, is fascinating in the extreme. It strikes one with wonderment to observe the quiet and orderly way in which a canvas town springs up in some valley with incredible rapidity at each halting place with its bazaars and broad streets running through the middle and vanishing as quickly at the break of dawn, when the whole army of gay pilgrims are on their march once more for the day. Then again the glow of the countless cooking –fires, the ashes covered *Sadhus* under the canopy of their large *geru* (orange) umbrellas pitched in the ground, sitting and discussing or meditating before their *dhunies* (fire) , the *Sanyasis* of all order in their various garbs, the men and women with children from all parts of the country in their characteristic costumes, and their devout faces, the torches shimmering at night fall, the blowing of conch-shells and



horns, the singing of hymns and prayers in chorus, all these and many other romantic sights and experiences of a pilgrimage, which can be met with nowhere outside India, are most impressive and convey to some extent an idea of the overmastering passion of the race for religion. Of the psychological aspect and significance of such pilgrimage, done on foot for days and days, much could be written. Suffice it to say, that it is one of those ancient institutions which have above all, kept the fire of spirituality burning in the hearts of the people. One sees here the very soul of the Hindu nation laid bare in all its innate beauty and sweetness of faith and devotion.”

Pandit Anand Koul, the pioneer of archaeological research in Kashmir, who carried research regarding the *ice-linga* inside the cave of Amarnath, made the following observations; “This *lingam* is not impregnated with any matter, but is composed of simply pure water turned into ice. Nor is it an ice-spring, as some say, for on *Amavas* days the ground in which it stands is found dry. There is, off-course, gypsum in the cave, but it does not form the ingredient of the *ice-lingam*. This *ice-lingam* waxes and wanes with the moon, which has been observed by several reliable persons who have stayed at Panchtarni, for a full month and visited the cave temple daily. The phenomenon is considered wonderful by not only Indian scientists, but also by some European scientists who must have been aware of the formation of rock-matters.”

According to Amreshvara Mahatmaya some of the important places where pilgrims had to perform ablutions while on pilgrimage were Anantnaga, Mach Bhawan (Mattan) , Ganeshbal (Ganeshpora, 6800ft) Mamleshwara (name of Lord Shiva), (Mamal, 7300ft), Nilganga, Chandanwari, Shushram Naga (Sheshnag), the pilgrims have to cross at Vayujana (Vowjan), from Lidar to Sind valley, then to Panjarni, and finally to Amuravati.

Nowadays the journey starts from Pahalgam (7500ft). The next halt which is at Chandanwari (8500ft) is 10kms. away. The old name of the place is 'Sthanuashrama'. 'Sthanu'

is an epithet of Shiva and literally it means 'a pollard'. Lord Shiva sat in *samadhi* like a pollard in the lap of Himalaya where *Deodar* grew. From Chandanwari to Pisu Gathi (12200ft) is steep hill of 2kms. After 7kms is Seshnag (13148ft), the next halting point. The Seshnag Lake is 25 sq.kms. in area, and is fed by the Kohenhar glacier which looks like hood of a cobra. The milky-water of the lake is seen just 200mts. down in a trough-shaped basin. The mountain around Seshnag is covered with snow and it has seven peaks which resemble the seven heads of mythical Seshnag. From Seshnag to Panchatarni (12230 ft) is about 7kms. In between is 5kms climb, to Maha-Gunas, the highest peak in the whole track. This is the last halting place for pilgrims. From Panchatarni (12729ft) to holy cave is 6kms. Panchatarni is a wide plain among the mountain ranges, where five streams flow side by side. Going across these streams there is the sixth stream in which pilgrims perform *Shradha* of ancestors. Pilgrims start early in morning for the *Darshan* of holy lingam, at the cave temple and return back to Panchtarni, after performing *Puja*. Usually, devotees take bath in Amuravati which flows near the cave temple. Recitation from the Vedas and hymns pertaining to the deities and *Mantra* chanting is made individually and collectively by devotees inside the cave temple. Kashmiri Hindus usually recite during the *yatra* and at cave temple:

Om Namah Sambhavaya cha, mayo bhavaya cha,

Namah Sankarya cha, mayas karaya cha,

Namah Shivaya cha, Shivtaraya cha.

(YAJURVEDA)

(We offer our salutations to Thee---the giver of Happiness, We offer our salutations to Thee---the Auspiciousness, and We offer our salutations to Thee---the bestower of Bliss and still greater Bless!)

The Naivedya Mantra, popularly known as the Prepyun in the Kashmiri Pandit heritage invokes the Amarnath Swami, whose abode is the sacred cave at Amarnath

as Amritesha Mudra aya Amriti Kritya Amritam Astu, and thus sanctifies the offerings to our Ishta Devata. (Dr.Chamanlal Raina)

The whole Amarnath pilgrimage procession is conducted under the auspices of Chari Maharaj. Bringesha Samhita records, that Bringesha Rishi was once approached by the people praying to show them the path to salvation. The Sage advised them to take pilgrimage to cave temple of Amarnath and pray to Shiva Lingam. To ensure safe journey to cave temple, Bringesha Rishi prayed to Lord Shiva, he was graced with Holy mace pair. Ever since this became symbol of protection for the yatries and has now taken the form of Chari- Maharaj----the holy mace, and leads the annual Yatra. The Chari generally used to leave after performing the Puja at Dashnami Akhara (Srinagar) on the 4th day of the bright fortnight of Sawan. During Sikh rule in Kashmir 'Chhaari Maharaj' used to start from Amritsar, during Dogra rule from Srinagar, after the exile of Kashmiri Hindus from valley it is from Jammu and at times from Srinagar. The Mahants who wield the divine command of holy place carry the two holy maces and when the Mahant after the prayers at the cave temple takes his seat a Sadhu holding one of the maces stands on his right and other on his left.

Veda parayanam Punyam praapnotye va na samshayah, Yatraamevam vidham kritwaa punyam Amara nayakam/ (Yatris to Amaranaath are assured of Veda parayana Punya, but countless other benefits too) Muktimeva samapnoti vina chendriya nigrahaih, Ihaloke sukhi bhutwa Ante saayujya mapnuyat (The Yatris would enjoy the rest of their lives with contentment and at the termination of life attain Sayujya)

Iti guhyam mahakhyam phalamamaralayam, Yacchrutwamuchyate Janturmahapataka kotibhih/ Ityesha patalo guhyo Maha papa pranashakah, Shrutascha Pathitaschaapi Hayamedhadhiyagadah/ (Maha Bhairava assured Devi Parvati: The

above narration is a 'Rahasya Vrittaanta' or of Confidential nature that uproots all kinds of Patakas committed by human beings who have successfully accomplished the pilgrimage to Amaranath. Those who read or listen to this account will have secured Ashwamedhadi Yajna Phala!) (This is the Sacred Description of Shri Bhairava Bhairavi Samvaada on Shri Amaranath Yatra Phala from Bhringi Samhita of Skanda Purana)

Earlier Kishtwar--Seru route via Batkol Valley, has been known to the Hindus of Kishtwar, Bhadarwah and other belts of the mountainous region. Kashmiri Pandits, who refused conversion to Islam during the tyrannical days of Sultan Sikander (1387-1407AD) fled to Kishtwar and nearby places for shelter and safety, trek the same route to pay obeisance to Baba Barfani, Lord Shiva in the Cave Temple Amarnath.

There is a shorter route to Amarnath from Baltal, which is situated on the Srinagar-Leh highway. It is ninety -four kilometers from Srinagar. The road from Srinagar passes through the valley of Sonamarg. The Amarnath shrine is sixteen kilometers from Baltal. It passes through Domial, Barari, and Sangam to reach the cave temple. The northern route is along the Amarnath valley and all along the route one can see the river Amuravati, which originates from Amarnath Glacier. The first three kilometers of the route are a simple path. Thereafter, starts the arduous climb of another three kilometers, through pine forests, reaching Brarimarg. From there, the path descends to Sangam, the confluence of the Sind and the Amaravati. Some stretches are very stiff and difficult. Another arduous ascent of about half a kilometer lies ahead. After this, the trek is comparatively easy, and the climb gradual. At Neha Nar pass the route turns to Dardkut, where the pilgrims from Pahalgam route join it. The pathway follows the right bank of the Amaravati upto the foot of the Amarnath cave.

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-Surinder Koul



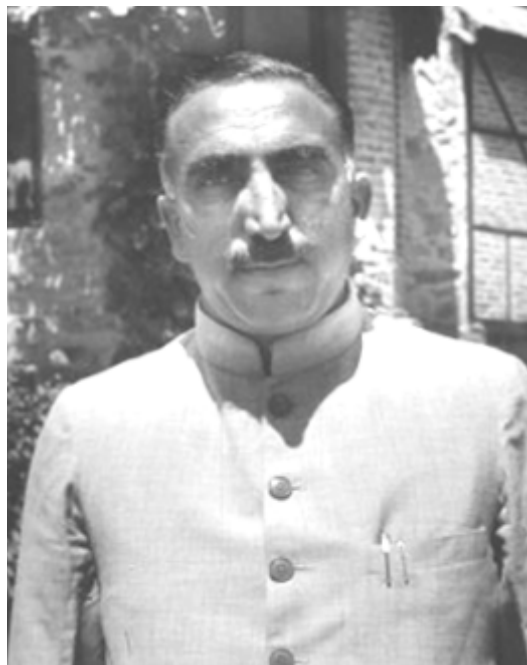
TRIYKAK LIVED IN GOOD HUMOUR

As Bakshi Ghulam Mohd's, Prime Minister of Jammu and Kashmir, vehicle wheeled into the parking slot of the stadium, Srinagar, whispers spread among the organisers of the Jeshan-e-Kashmir. The officials were on their toes to keep themselves geared up to reply to the queries if asked by the PM on the programme. Bakshi briskly alighted from his car and walked along with his personal staff towards the venue. Triyakak stepped ahead to receive the PM. Before he could utter a word, Bakshi inquired, "Triyakak, did you take a bite so far?"

Triyakak was in frisson and replied, "No sir!" Bakshi, shouted at the catering staff, "Immediately, get special tea, butter toast and Kabab for Triyakak."

Triyakak was so engrossed with the event affairs that he had not taken even snacks or tea during the day. He had left in the morning from home in Rainawari after having morning meals at 8.30 am. Bakshi Ghulam Mohd was a tough taskmaster who monitored the everyday progress of the task he had undertaken directly under him. Triyakak was one of his trusted officers, entrusted with the handling of Media during the Jeshan-e-Kashmir event.

In August 1953 Bakshi Ghulam Mohd was declared the second Prime Minister of Jammu and Kashmir and President of the National Conference after the deposition of



Shiekh Mohd Abdullah. Shiekh was the most popular leader of Kashmiri. He was dislodged by Bakshi Ghulam Mohd in connivance with the Indian state headed by Pandit Jawaharlal Nehru. At the same time, India was in the process of integrating the state completely with India, but Sheikh Abdullah was consistently opposing. To win the hearts and minds of the people, Bakshi Ghulam Mohd took certain chapters of

Machiavelli's diagnostic brief to implement them on the ground in the state. In light of that, Bakshi Ghulam Mohd launched Jeshan-e-Kashmir, in 1956 as one of the methodologies to woo the antagonised public. He had already taken other developmental projects under the Naya Kashmir programme for the economic welfare of the people in the state. Jeshan-e-Kashmir was a systematic and gradual revival of culture, art, music, and stage shows to organise a guild of artists from across the state as an employment generation scheme. It was said that a specific amount of Rs 60,000/- was sanctioned from the budget to host such events in various townships for a period of nearly a month in the summer. It was the period when great artists and singers of national fame like Habib Qawwal, Mohd Rafiq and personalities from celluloid such as Dileep Kumar, Raj Kapoor and Balraj Sahni thronged in the valley on various festivities. Jeshan-e-Kashmir was a live, carnivalesque atmosphere in Kashmir to attract the participation of common people to build the state towards a new horizon of growth. Contemporary political observers claim that Bakshi Ghulam Mohd was in the habit of being present in the concluding part of the event wherever and whenever it was held. It was also an occasion for Bakshi Ghulam Mohd to have an interactive session with the general public and his officials to keep an ear to the ground.

In the course of their interactive session, the staff members of Jeshan-e-Kashmir too got a chance to get closer to Bakshi Ghulam Mohd to ask for personal favours. Naturally, it was great rejoicing for them. In that fit of happiness, they could brag before their relationships or friends in the neighbourhood. Triyakak would satisfy himself by munching the butter toast and kabab. The bearer of the pantry came to inquire if Triyakak wanted more snacks or butter toast. The khansaman too understood the importance of Triyakak to keep him in good humour. Triyakak was overwhelmed by feeling the placed arm of Bakshi Ghulam Mohd around his shoulders in

presence of other colleagues. It was a big moment of pride for the serving employee to get such a pat from the Head of the state. Bakshi had all appreciation for Triyakak for his work and asked if he had any papers to be approved. Hearing a denial from Triyakak, Bakshi openly instructed State Garage personnel that the allotted jeep should be marked to Triyakak. Triyakak was the last man to leave for home. He had to supervise the total closure of the site with the help of assisting staff members.

Triyakak got seated in the jeep to be driven from the stadium to Rainawari through Lal Chowk, Sathu Barbershah, Navpora, Khanyar, Surteng and Kralyar to reach home. En route, the exaltation of Triyakak on his personalised attention from the PM was exorbitant. Foreign-branded cigarette packets like Marlboro, 555, Pall Mall and Menthol meant for VIP guests were in the briefcase of Triyakak. Though he was a non-smoker yet he would share a fag or two from a foreign brand with his few smoker friends with pleasure.

He was always eager to reach home to share the instance of daily based interaction with Bakshi with his parents and family members. On entering his house, the waiting members asked him why Triyakak was so late. His father said to him that all were waiting to have dinner together. Triyakak's joy knew no bounds of parting with the details of the encounter with the PM saying that he would be late till Jeshan-e-Kashmir was over. In a slight serious mood, he related his conversation with Bakshi. A few interesting anecdotes with Bakshi were related by Triyakak to his wife before laying his head on the pillow for a night of sleep.

On the following morning in normal practice, he would visit Vithal Bhairav Ghat for a morning bath and pay obeisance to the deity in the temple. The devotees in the temple premises welcomed Triyakak to know the latest political developments. It was a kind of social feature for the gathered men invariably involved in political discourses. Triyakak was one of the known persons in this group partly due to his adorable nature and banters. Before

going for a bath, he cut a twig from the branch of a hanging willow tree to brush his teeth. Chewing the end of the twig to shape it like a brush to rub the teeth was the time when we talked about politics with Triyakak. He narrated with keen interest how Bakshi ordered tea and butter toast for Triyakak in front of his staff. While disclosing the sequence of events, there were traces of joy still vivid on his face. He gleefully admitted within his circle that Bakshi Sahab had not turned down any draft proposal that Triyakak had submitted to him. He tried to cut short the chat with friends by getting up to take off his clothes for a dip in the water canal.

At 8 AM he hurriedly walked towards home and climbed two staircases to reach the third floor where the family was living during the summer to enjoy the better sunlight and fresh cool breeze. Triyakak asked his wife for morning meals consisting of boiled rice, vegetables or pulses in a routine manner. While having his morning meals, Lachekuo (Mother of Triyakak) once asked for a favour from Triyakak, "Please give a lift in your official jeep to Bhabi and Chotti Bhabi from home to the bus stand at Surteng bus stop, Rainawari. Or if

you can drop them at Briakujjan Tonga Adda that will save them time in reaching Habba Kadal to go for a condolence." Triyakak replied, "I am not supposed to use the official jeep for family members. If someone complains about it, my services will be in danger." Lachekuji tried to cajole and pacify the pious Triyakak in order to make it possible to arrange a lift for her two daughters-in-law. Though one of the women was the wife of Triyakak and the other was the wife of his brother yet Triyakak was hesitant to pick them in his official jeep. In spite of the pressure from the mother, he still did not oblige them. But the situation at the spur of the moment took a turn when the jeep driver proposed Triyakak, that there was no harm in giving a lift to the family members!

Whether it was pure honesty of Triyakak or his fear of getting targeted for misuse of his official position by his officialdom that might have been lurking in his mind. Triyakak was an obsequious sincere and honest government servant who was loyal to his boss.

(Characters in the write-up are fictitious)

Calendar of Month

Gauri Tritya	24 th January 2023
Tripura Chaturthi	25 th January 2023
Basant Panchami	26 th January 2023
Bheema Ashtami (Shukla Paksha)	28 th January 2023
Ekadashi (Shukla Paksha)	01 st February 2023
Yaksha Chaturdashi	04 th February 2023
Poornima	05 th February 2023
Sankat Nivaran Chaturthi	09 th February 2023
Hora Ashtami (Krishna Paksha)	14 th February 2023
Vijaya Ekadashi (Krishna Paksha)	16 th February 2023
Vagur Baah	17 th February 2023
Shivaratri (Hearth)	18 th February 2023
Doone Amavasya	20 th February 2023

Note

Panchak starts on 23rd January 2023 ends on 27th January 2023

Maagh (Shukla Paksha) from 22nd January 2023 to 05th February 2023

Falgun (Krishna Paksha) from 06th February 2023 to 20th February 2023



- Alka Lahori



Paenzi Hund Poot

The cherished child of mother monkey

Watchers of animal behaviour have made an interesting observation about Mother Monkey, that she carries her most loved baby clasped around her chest and goes on most dangerous expeditions—climbing high branches of a tree and scaling steep walls. And all this while the poor child, her most cherished one, undergoes the most gruesome pain while taking the impact of the thud fall from the high tree and bruises from rugged surfaces of the walls—that by the end of the day the baby is all flush and blood. Experts aver the trauma is wrought upon him by too much affection of his adoring mother.

You may be wondering why this analogy from the animal world to bring home a point. I know my readers are intelligent enough to see the similarity of the situation here—BJP is the Mother Monkey and hapless KP community, the distraught baby. We are everywhere in their daily discourse, political campaigns, TV debates from heavy duty international forums, anti-Pak rants to light hearted talking point at coffee table and brunch discussions – a la panacea for all ailments country is afflicted with. We are the nucleus around which they have woven a narrative of Hindu persecution and victimhood in secular India.

In a very symbolic gesture and calculated move the bugle of war cry for 2014 general elections was blown from Jammu, the political and socio/cultural capital of the exiled community and pointing towards



Kashmir and roaring in thunderous voice-- 'Kaashmiri Pandit ko Kaashmir se nikaala', they took a solemn vow that they would bring justice to this community harassed by dysfunctional political culture. We too went whole hog with them, with our young Turks fanning out in every nook and corner of the country canvassing support for the party. But alas! After almost ten years in power now we

find ourselves in same delirious condition as the baby monkey- delusional and wanting.

As a matter of fact, today we feel more wronged than ever before. There is a palpable sense of frustration and outrage among the members of the community in general and those who have to deal with the system on everyday basis in particular-- like the PM Package employees and monthly relief holders. Both the category of our brethren has hit the roads protesting against official apathy towards them and their just demands. The relief holders at Jagti Jammu have been asking for hike in monthly relief (Rs 3,300 for one member and maximum four members) which is woefully inadequate to support a family when inflation has hit the roof. PM Package employees are demanding temporary relocation in the face looming security threat to them in the valley where they are sitting ducks for trigger happy lunatics who now operate as 'lone wolf' in hybrid target killing warfare and have killed many of their colleagues in past two years.

In earlier regimes we were neglected or swept under the carpet for fear of inviting wrath of the 'other people' from across the tunnel; but today doors are slam shut on us, we are called names and labelled as unwanted and undeserving of 'their' (the big duo) time and energy. But our killers and tormentors, on the other hand, are being wooed, feted and feasted, and showered with all attention – new aid and incentive schemes launched for them and old financial packages re-augmented and refurbished to suit their expectations.

Phew! Comes to mind the famous character played by master of the craft Gurtu ji in popular Kashmiri play Dastar and his evocative lines 'Ram Lagay Chane Leelaye', who eventually abandons the Ram love for infatuation towards nimble svelte Dolly; our BJP as much besotted lover is also in the process of shedding old garb of inhibitions and reinventing itself in order to woo the Queen of Beauty, which can easily take the crown of Prima Donna of harem of hoors (I dare not say 72).

So if Kashmir is the matrix where all

national political parties, notwithstanding their ideological pole, tend to behave identically and Muslim appeasement its mainstay, we automatically end up as sacrificial goat at the altar of electoral politics. And in the number game we are miserably short of people to form an effective vote bank and tilt the balance in our favour. Our own collective shortcomings like not speaking in a unified voice and disparate demands emanating from a plethora of platforms is often cited as one of the reasons for weariness of officialdom towards us, but Kashmiri Muslims too pull in diverse directions. Our disparity still has unity of purpose as common thread, but Kashmiri Muslims have no singular goal. So I debunk this theory as a ploy to negate us a rightful place in the scheme of things in the valley and placate their new found love. That should speak why when Home Minister comes to Jammu and holds meeting with all 'stake holders' including Gujjars and Bakarwals, a Kashmiri Pandit is wilfully kept out of the reckoning. Our request for an audience in Home Ministry or PMO is never granted, our existential space is squeezed in every conceivable area, we are often derided for being divided and not monolithic.

What an irony, the party which came riding on the wave of Majority persecution at the hands of minorities in Hindu Majority India and revival of Hindu pride, downplays our concern of security threat in the valley with such statements as killings in valley have nothing to do with religion and Muslims also get killed. The Party which bandies us as a poster for Islamic persecution and genocide and wears our tragedy as amulet around its arm for harvesting electoral gains, never engages with us on matters related to the state, let alone discuss with us our own future in the state. The party which endorsed 'big way' the celluloid depiction of our genocide in The Kashmir Files for consolidating Hindus across India, has turned its back on us. Never has the community felt helpless, dejected, deprived and despondent as in these eight odd years.



- H L Kak



IQBAL'S HINDU RELATIONS

The family traces its origin to one Birbal. They lived in the village of Saprain (hence, the surname Sapru) on Shopian-Kulgam road. Then the family moved to Srinagar where Iqbal and most of his cousins were born. Birbal had five sons and a daughter. The third one, Kanhaya Lal, and his wife, Indirani, had three sons and five daughters. Kanhaya Lal was Iqbal's grandfather. His son, Rattan Lal, converted to Islam and was given the name Nur Mohammad. He married a Muslim woman — Imam Bibi. The Saprus disowned Rattan Lal and severed all connections with him. There are different versions of Rattan Lal's conversion. The one given by Syeda Hameed, who has translated some of Iqbal's poetry into English, maintains that Rattan Lal was the revenue collector of the Afghan governor of Kashmir. He was caught embezzling money. The governor offered him a choice: he should either convert to Islam or be hanged. Rattan Lal chose to stay alive. When the Afghan governor fled from Kashmir to escape its takeover by the Sikhs, Rattan Lal migrated to Sialkot. Imam Bibi was evidently a Sialkoti Punjabi. Iqbal was born in Sialkot on November 9, 1877. As often happens, the first generation of converts are more kattar than others. Iqbal thus grew up to be a devout Muslim. It is believed that once he called on his Hindu grandmother, then living in Amritsar. But there is no hard evidence of their meeting and of what passed between them; Iqbal did not write about it. Though he had many Hindu and Sikh friends



and admirers, he felt that the future of Indian Muslims lay in having a separate state of their own. Iqbal was the principal ideologue of what later become Pakistan. Iqbal's mother-tongue was Punjabi but he never wrote in it. He used only Persian and Urdu, as did many Urdu poets before him.

P.V. Rawal of Jammu has taken a photograph of Allama Iqbal's Kashmiri Brahmin family taken in Sialkot in 1931. At this time Iqbal was in his mid-fifties. He had already risen to the top as the greatest Urdu poet, at par with Mirza Asadullah Khan Ghalib. Although he was proud of his Brahmin descent, he had nothing to say about his Hindu relations. In this picture, the elderly lady seated in the middle is his grandmother, Indirani Sapru, nicknamed Poshhi, wife of Pandit Kanhaya Lal Sapru. The man standing on the left in a shawl is Iqbal's cousin, Amarnath Sapru; note the close resemblance to the poet.



- B N Bhat

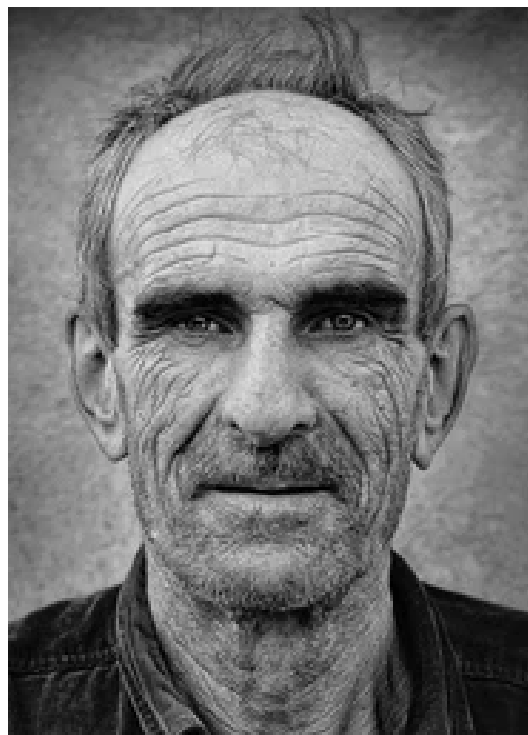


We Decorate the Cage But Starve the Bird Within Wrinkles

What scared me was that there were wrinkles all over my body, when closely observed. It is not that these might have appeared, all of a sudden.

I feel, Wrinkles find place where smoothness evaporates. Why is it that, in most of the cases, we happen to be keen to see these cured by setting and turning these into smoothness? One wants to appear what one actually should be. There is a lot difference in 'Is' and 'Should be'. Wrinkles dress is most sought after. The pressmen to see these ironed out, prove of much service here. They have to heat up the iron presses to ensure smooth functioning of these. This way they enable us to appear well-clad and trim.

I know, I fall in the category of geritrian lot among the seniors, yet, I could never visualise that I, too, am full of wrinkles. A few days' ailment caused, a lot of loss in my energy. On recovery, while dealing with my, a little of beard that had appeared on my face, meanwhile, I happened to look into the mirror. I could, now, notice a lot wrinkles under my chin, easily visible to me, of course, with the aid of my spectacles. It made me a bit conscious, more than usual. What scared me was that there were wrinkles all over my body, when closely observed. It is not that these might have appeared, all of a sudden. These might have been there, a lot before, yet, now with the loss of vitality, the wrinkles made me feel now (unlike the past) that I might have



probably turned really old. I use word 'probably,' as it leaves some scope for me to think otherwise, too, for my appeasement, at least. To be frank, at most of the times, mind is not ready to welcome the unpleasant, though a bitter reality.

We decorate the cage, but starve the bird within. We notice people managing to set their wrinkles right, in parlours meant for these. Momentarily, I think why should be unlike the majority of my cadre, who avail available technology to appear trim, even if surrounded by ailments as is natural, at this stage. I however, am convinced not to yield to the temptation.

External wrinkles might be temporarily treated, with cosmetic curing, but what about the wrinkles, with deep roots embedded, within.

Cosmetic curing blurs our vision to sound approach to valuebased dealings towards everything around whether animate or inanimate. We need to think if the cosmetic get up at all, enables us to experience the bliss, that is, the peace within. We have wrinkles of avarice, malice, anger, lust and ego etc. within. These stand a lot hurdle in our smooth

Yes, as the pressman needs to heat up the iron to make his efforts effective, we too, need this heat. The heat is energy with firm will and dedication. It treats, the menace, within. For physical ailment, we need medication. However, to treat the menace, within meditation can prove of immense benefit. An impartial and unbiased introspection helps to trace our flaws, within, and with sincere efforts, we are able to set such wrinkles too, right.

The body is aging, but there is something that is not aging. Getting in touch with that something, is beauty. It is the spark of divinity. Everyone has it, provided one minds to trace it. The Wrinkles from within, when removed, the wrinkles outside leave no impact, as the spirit within doesn't suffer damage. To erase the wrinkles, we need to



sail. I feel, we should be normal with the wrinkles without, provided we are able to provide against these, within. Outer Wrinkles are a natural process and these shouldn't scare us with a feeling that we are decaying. Infact, these prove a blessing in disguise. These awaken us to the need of treating the twists and wrinkles within. We might have wasted a lot of time and now are left with less time to make up our deficiencies in the area as it is better to be late than never.

ignite the spark of divinity within. To energise it, regular determined practice is required. It is here that proper meditation helps. Divine temper is the fuel enough to stoke the fire burning inside.

The outer cage suffers decay with aging. The divine temper within (the bird within) needs be taken care of. With the ignition of this divine temper, our ignorance pales into insignificance. We become enlightened that nears us to reality.



- Rajat Mitra



DOGS, BRITISH EMPIRE and a Legacy Followed till this Day



The British saw little difference between dogs and Indians except on one count. It was the degree of loyalty that they exhibited towards them. Loyalty was the supreme value that the white man relished while upholding the flag of colonialism and slavery where the sun never set. The dog was the symbol of undivided loyalty. They were considered loyal,

dependable and a constant reminder by the white skin to the native to drive home the point how loyal was he. The meaning was clear. The native should be as loyal as the dog.

The relationship between the dog, the master and the native therefore, was an intimate one in the master's mind. The dog, especially the hound, was used to terrorize

and kill if the native as much as disobeyed the master as numerous records across the empire show. It was also fun for the master to see a cowering native run for life out of fear. The dogs of the white in the British empire were trained to attack only the brown and black skins and not the white. Little doubt then the dog became one of the most powerful symbols and imaginations in British colonial history of racist subjugation across the empire. I will contend it hasn't stopped for those who think along those lines and hold on to a legacy that is un-paralleled.

In colonial India, boards abounded across the country that said 'Dogs and Indians not allowed'. The Indians who saw such a board understood it as in their master's worldview they are hardly better than dogs. The analogy was shameful and humiliating.

The grand old party of India whose adherents claim that they were the only ones to fight for freedom, never as much protested

Indians dogs directly or put up boards to equate the two in same breath. The transfer of power transferred other things except freedom and autonomy and terms and symbols in the new lexicon continued to be used with a similar meaning but in a different context as before. The purpose was the same, to create the same sense of shame and humiliation that accompanied the native population in earlier era.

Is there any wonder then that the present language as a Congress leader referred to describing dogs in his speech, illustrate the same relationship, the same analogy and the same symbolism linked to an earlier era and the mind-set of his party just like it existed for the British? A Freudian slip, one may call it so where the deepest images, symbols remained unchanged and gets passed on. After all it was only a transfer of power and not independence or autonomy? Many years ago another leader of the same party while referring to a criticism of corruption by a member of parliament had

Another leader from recent times had kept on playing with his dog when an important leader sought time with him to acquaint him and discuss problems about his people. An image reminiscent of colonial behaviour of the British a few generations ago, who would behave in a similar manner.

against it. There were no fasts, no resolutions against it, not even a speech condemning it as an affront to the dignity of the natives. Perhaps the analogy escaped their mind and some even thought of it as not applied to them, more for those educated in England, and who were Englishmen by education and brown by accident. Being compared to a dog was for others, the English scale of loyalty for the lesser mortals to measure the devotion of the non-white to the white.

The British equated their relationship to Indians as a master's relationship to his dog. From the way the present leaders of Congress refer to dogs in their speeches or behave with them, one wonders if the relationship and the symbolism did ever change.

When the British left, the legacy of the dog was left in a vacuum. One couldn't call

replied by saying 'he can't answer every barking dog'. Why did the analogy to a dog have to come in? Where was the need? The parliamentarian known for his wit had replied that 'a dog barks when he sees a thief'.

Another leader from recent times had kept on playing with his dog when an important leader sought time with him to acquaint him and discuss problems about his people. An image reminiscent of colonial behaviour of the British a few generations ago, who would behave in a similar manner. What it showed was the British sense of arrogance towards the natives and their issues. 'Why listen giving him importance? I would rather show that my dog matters'. Where did this arrogance come from if not from a collective consciousness where Englishmen would treat their dogs while listening to Indians?

The recent remark by another tall leader of the party is perhaps an indicator that nothing of that legacy has changed. The pointed reference to a dog reveals a mindset where by referring to the dog and a man in the same breath, the attempt is to bring on a feeling of being lesser, of shame and humiliation.

The British didn't kill any dog in the freedom struggle. The one they hanged and killed or shot dead were who did not subscribe to the theory of non violence. They tortured and killed those like Bhagat Singh, Khudi Ram Bose or Bagha Jatin and the countless ones who died in 1857 or were from Indian National Army (INA). Can the blow of 'lathi' (stick) be compared to the torture chambers of Andaman?

No man who is tortured and abused, can write a book like Discovery of India. A true prison experience doesn't allow you to think academically. By the same logic if someone is forced to make oil like 'kohlu ka baail' and is

history. It also needs to be done as a mark of respect for the men who gave their lives for our country.

Those who give such analogies need to remember that as the dream to get back to power becomes more and more distant, the hidden angst and frustration comes out in language that is discriminatory, abusive and reveals the legacy of the party which the man heading it spoke as and the one which no one condemned.

Indians today are searching for their roots, discovering a new self-esteem within themselves. They understand the connotation and analogy with the dog that it represented. Today, it makes them question and reject all symbolism and any language that reeks of humiliation. The Congress of today needs a new identity if it has to stay relevant, different from the colonial baggage of the masters it inherited as gospel and needs to reinvent itself with a new language and symbolism

A true prison experience doesn't allow you to think academically. By the same logic if someone is forced to make oil like 'kohlu ka baail' and is tortured in a solitary confinement, would he be able to carry on with his beliefs of transformation of enemy through peaceful methods?

tortured in a solitary confinement, would he be able to carry on with his beliefs of transformation of enemy through peaceful methods? If someone is truly threatening to the empire, won't they be sent to Andaman with no amenities? The present generation of Indians are asking that question. For how long can we suppress the truth? Is that why the analogy on dogs is being raised?

The era of comparing Indians to dogs, of talking of dogs and people in the same breath to giving an analogy is long over. It should be condemned as it represents painful part of our

that conveys dignity and not based on humiliating natives.

The new India of today is getting bonded by a new language, a new symbolism where such comparisons and analogies are being thrown out. Any leadership may well realize that to compare and use such words is suicidal and Bharat, not India needs a new language and a new mind-set other than what was gifted by the British and carried forward in the transfer of power.

(The author is a Psychologist, Speaker and Author of 'The Infidel Next Door')





- Vijay Kashkari

Refugees from Fullai

Author : Adarsh Ajit

Publishers : Wit Books, New Delhi

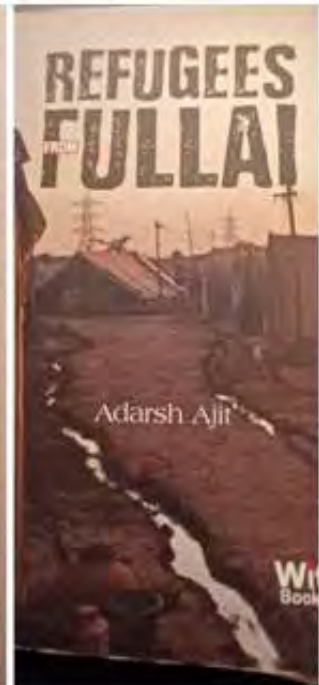
Pages: 239; Price; Rs 395/-

Adarsh Ajit, by profession a technocrat, is a household name in the literary circles of the exiled community. He was born in Kashmir. He had to leave Kashmir at the age of Thirty. He is a person of great insight as he deeply analyses the problem. His previous book of poems in Urdu, 'Yaad Jo Aatay Hain Voh Din', is a submission about his love for Kashmir. As a columnist, his short, shapely, musing sentences are liked and appreciated by whosoever reads them. The Novel reflects his

homesickness or sentimentality in his recently published book, 'Refugees from Fullai'. The story about the Fullai expresses nostalgia for the Days spent in Kashmir by the story's narrator. The narrator is the author himself.

He has captured the emotions and drama of the years of exile in the book. The author conveys that it is a novel. Rightly so, as a fictitious prose narrative of book length, typically representing character and action with some degree of realism, it is a story. The book's readers have to ponder over the surfaces to identify them with the situations of the happenings. When the storyteller romances the characters, many ghosts of ideas, feelings, and memories come to his mind, he has followed those ideas of ghosts perfectly. The names of characters and places in the Novel are the best examples of simile and metaphor. The book is a memoir of a Kashmiri Pandit who documented his experience living in Kashmir and away from Kashmir. The Novel is created from the imagination, while characters refer to factual stories focused on actual events and people. The author has infused actual human events and history into his work. After another thirty years, the Novel for youngsters would be a historical novel focusing on a particular time in history.

The Novel's story takes us to June 2037 at the place named Bargat. Bargat is a hot place,



and refugees have learned to cope with the scathing heat. The refugees were from Fullai, a paradise on earth. The storyteller was newly married to Dekbad when they involuntarily left Fullai for Bargat.

The storyteller tells his incidents at Bargat and goes into a flashback of the activities and several occasional experiences with Fullai. The story starts with a romantic note, but the narrator becomes sad upon receiving a call that his mother is in the hospital. After some time, he gets a second call on the telephone. The caller on the other side of the phone declares his mother is dead.

The author narrates many of the incidents during the days of mourning in flashbacks. He relates his days in Fullai. He recounts what happened in Fullai and how and why he and his family reached Bargat.

In the Novel's last pages, the author sees history in the making in Bargat, primarily by the forces of individuals, economics, politics, social factors, nationalism, class, race, etc. How the author develops the book, is fascinating. The author's arrangement of the events seems fair and accurate.

At the Novel's end, Adarsh Ajit connects what he wants to convey to the readers. I quote, "...No one demanded freedom from Kesar. No one demanded accession to Sabzaar. No one even demanded separate shares, but no effort was made to return Pandits to Fullai. Even if efforts were made, they were thwarted repeatedly. Then suddenly another upsurge of violence swept the valley of Fullai".

I would like to appreciate the author and assure the readers who will read the Novel that they would raise the value of the work of historical fiction.

The lines I quote from the book give the community a reason to act. "I was busy analysing the entries in my diary. It was late in the evening when Gulcheen reached Bargat to meet me.I was feeling depressed.an emergency meeting was to be convened regarding the state's situation. Aftab and Ishqpechan had disassociated from their son and daughter, respectively. The media raised questions, but nothing happened. Aftab and Ishqpechan had their own plans for the elections. I never knew how Gulcheen managed our entry into the meeting. I saw the Swami there. Hanuman Ji was also there. We took our Kalashnikovs out of the bag and wasted no time. Gulcheen shot Ishqpechan, Hanuman, Makhmal and Dr Gyani. I shot Aftab, my friend Gulaab, and the Swami." A brief climax 2037. The author ends the Novel by imagining what might happen.





- Sanjeev Munshi



SAMSKARAS

AS PER KASHMIRI TRADITIONS - II

Now the functions – each of them is celebrated with great happiness and enthusiasm:

Saat Livun and Livun: The Ceremonial start of festivities, as per Shubh Muhurat(Saath). It used to convey preparing the house by ceremonial Lipan/ cleansing. If the gap between event and a proper muhurta was large, then the family would go in for a saat livun – a symbolic start as per an auspicious muhurta.

The event is marked by drawing of auspicious symbols and floral designs on the main door and wall of the house by the Poff (Bua), called *KROOL KHARUN* in Kashmiri!



Krool Kharun – Decorating the Main Door, mostly done by Poff (Bua) and her daughter! Poff (Bua) painting a vine scroll on the outer door of the house. The design has a flower-laden creeper with Sacred Symbols of Om and Swastik on top. Ladies sing auspicious songs (vanvun) and a dish called Ver is distributed.

A traditional dish of rice mixed with walnuts, called Ver is cooked and later distributed amongst relatives and neighbours. Livun is a family event – all close relatives and neighbours would join for a traditional vegetarian meal followed by singing of Leelas(traditional songs) accompanied by 'tumbakhnaer', (a typical musical instrument made of clay and sheep skin membrane). This singing would be carried out every night till the Maanzyiraat.

Maanzyiraat:

Maanzyiraat is a community dinner (vegetarian) for family, neighbours and relatives followed by a night long musical session of Kashmiri singing and application of Mehndi (Henna) to the Mekhla-Maharaza (the person whose Mekhala is being performed) by the Poff (Mami/ Massi would only wash the feet of the groom or Mekhala Maharaza while Poff would collect cash from people to whom she would distribute Mehndi). Mostly participating ladies would hold the fort for singing, but professional singers are occasionally invited to make the night more enjoyable!



Maas (Maasi) washes the feet while as Poff (Bua) applies Maenz (Mehndi) to groom as relatives burn Isband (Harmala) to ward off evil eye. Mehndi is bought in Maenz Dul which is a decorated brass pot. Mehndi is applied on both palms/feet of the groom – a hallowed Tradition. Once the mehndi is applied on the groom, then the Poff distributes it among the guests. The tradition is to pay 'money' in lieu of mehndi.



Maenz raath is the celebrated – authentic Kashmiri food and songs enliven the night. In Kashmir, we used to have Bache Nagme where professional singing party used to sing and dance.

Devgon:

Marks the beginning of serious pooja, heralding the arrival (sthapna) of gods, particularly Ganapati and Sapt Maatrikas. The groom receives a ceremonial bath (*Kanyi Shraan*) as 4 unmarried girls hold a muslin cloth over the 'groom' while Pandit Ji pours consecrated water. Post bath, Mama carries the groom in his lap for further ceremonies, including getting his head tonsured to prepare him for the life of a Bramhchari.



Kanye Shraan: Young, unmarried girls holding a muslin cloth as Yazman or Pandit Ji pours 'abhimantrit' (consecrated) water, amidst mantras. Maam (Mama) carrying the Mekhyl e Maharaza in his lap, post Kanye Shran. An adoring Maej (Mom) looks on.

Poff has to symbolically prepare *Kheer*, *Mongwor*, *Vaer*, *Chochwor* on a typical clay stove called *Varidaan*.



Devgon Pooja! 7 Tok with Kheer, Chochvor, Mongvor and Kaslhe Doon – arranged by Poff (Bua)

In current times, Pandit ji's perform various samskaras which are supposed to have been performed prior to Upnayan, not knowing if those have been performed or not. *Kheer* and *Mongwor* in glittering new steel bowls are offered to close relatives (in simpler times, the prasada was offered in an earthen bowl called *Tok*).

Another peculiar feature is the *Tekyital* - the figure of the *Shrichakra* over a rectangular configuration painted with vermilion or saffron paste on the top of the ladies' headgear for all close relatives. As an option the design may be cut out on coloured or golden paper and pasted on the headgear; currently, ladies pin it to the *pallu* of their saris.



Mekhala: As per authorities, Pooja associated with Mekhala is elaborate (minimum 24 hrs), replete with symbolisms.



Shaving off his tresses – to look like a Bramhchari. Tonsured Maharaza with his Mamayn (Mami)
It is important to notice that in any KP ceremony, every relation, be it Mama, Bua, Maasi – have a vital role to play and have to perform a set of important activities. This also shows that how much important & vital the family ties are in KP families.

It is an initiation into the Bramhcharya Ashram by Guru, preparing the Bramhchari for the realities of life through education and living in his Guru's ashram, performing all duties needed in a commune living set up.



APPEAL!

Team NAAD, every month, brings to its readers articles and features of importance to the community. It has assumed larger importance as our next generation is increasingly drifting away from history and culture because of the scattered nature of the community. NAAD serves as a powerful tool of connecting the youth with its roots through its rich articles and features. Behind the scene, month after month, there is a lot of effort put together by the team NAAD to present to its esteemed readers this richness of our heritage. It needs your patronage and support in terms of articles and that is the smallest payback its readers can provide to it. Please write articles for NAAD and give it the strength to serve you uninterrupted.



Women Entrepreneurs in India

What is holding them



Introduction

The Indian economy has grown steadily over the last decade, and there has been a parallel surge in the number of startups and new businesses in the country. A majority of these have been founded by men. While many Indian women have ambitions towards entrepreneurship, it is often more difficult for them to succeed. In fact, India has been found to be in a group of countries where women business owners (as well as women leaders and professionals) struggle with less



favourable conditions, pronounced cultural biases, and a lack of business resources such as finances, capital, training, and development.

A society in which women cannot realise their full potential loses out on the significant potential for innovation, economic growth, and job creation. For instance, a recent study showed that in India, measures to close the gender gap could lead to a 6.8-percent gain in GDP. Another study estimated that advancing women's equality in India could boost its GDP by \$0.7 trillion in 2025 or 16 percent as

compared to the 'business as usual' scenario.

Moreover, entrepreneurship remains critical to harness the economic potential of women and thus, achieve the sustainable development goals (SDGs) by 2030.

Causes of low female entrepreneurship rates

Regardless of gender, starting a business is a difficult prospect. Key challenges for startups in India include generating funding, limited understanding of customers, penetrating the market, hiring qualified employees, and the complex regulatory environment. For women entrepreneurs, however, there are additional barriers which are part of a broader and more pronounced gender gap in the male-dominated Indian society.

Unconscious gender bias

Unconscious gender bias is defined as “unintentional and automatic mental associations based on gender, stemming from traditions, norms, values, culture and/or experience,” and has been found to be a key factor impeding the progress of women entrepreneurs. Automatic associations enable quick assessment of an individual and often feed into decision-making that is unfavourable towards women. Individuals, regardless of gender, hold unconscious biases.

Confidence in business skills

Frequently-repeated stereotypes enforce the notion that “business is not a woman's world,” and the belief that men are more competent

when it comes to financial matters. As such attitudes reflect in communication, women entrepreneurs are often treated with less respect and they sense doubt when interacting with business partners. Moreover, it has been found that practically everywhere in the world, men tend to think that they are much smarter than women, yet arrogance and overconfidence are inversely related to leadership talent.

Access to finance

While entrepreneurship is an inherently risky undertaking, women are often easily assumed to be less willing to take risks. For instance, one of India's most successful women entrepreneurs, Kiran Mazumdar-Shaw, observed a great deal of skepticism towards women entrepreneurs and she was considered 'high-risk' by potential funders whose investment she courted for her biotechnology company, Biocon. Moreover, about 79 percent of women-owned ventures are self-financed, but families are often hesitant to support their daughters' entrepreneurial ventures financially.

Networks and relationships

Masculine corporate cultures are one of the most-cited barriers to women's leadership. Today, Indian startup ecosystem is characterised by a “bro culture” of “alpha males”, where empathy is lacking and talking about emotional challenges is perceived as a weakness. Women entrepreneurs miss important opportunities to mingle and connect with people in the market and thus, struggle even more than male entrepreneurs with getting access into the market.

Family support

The other side of the “business is a man's domain” coin is that predominant social norms expect women to first and foremost look after their home. In fact, many Indian women often do assume greater responsibility at home and spend, on average, five times as much time than men on housework, household care, and other unpaid activities.



Child care

While some perceive entrepreneurial careers as difficult to reconcile with duties at home, there might be a good opportunity for women, allowing them to work with more flexible hours and space. However, when women entrepreneurs become mothers, they often encounter further difficulties holding them back. On the one hand, they are not entitled to maternity benefits.

Safety in work and public spaces

Finally, safety at the workspace as well as during commutes between the office and home is an issue in India. Delhi, in particular — which is considered one of India's four global startup cities— continues to be notoriously poor in ensuring women's safety and has high rates of sexual crimes.

Conclusion

Harnessing the full potential of women entrepreneurs can promote innovation, economic growth, and job creation. This brief has described the current situation in India and identified causes that explain the low female entrepreneurship rate in the country.

Accordingly, this article arrives at five sets of recommendations, which will help women seize entrepreneurial opportunities and increase their chances of success.

First, the low women entrepreneurship rates are part of a broader gender gap in economic participation and opportunity. Thus, it is crucial to provide equal access to education and encourage women to use their acquired skills by joining the workforce.

Second, awareness for unconscious biases and how they disadvantage women entrepreneurs needs to be raised. However, as changes in mindsets take time, women entrepreneurs need to deal with negative attitudes

Third, women entrepreneurs in India need better access to finance and networks. Organisations such as NITI Aayog's Women Entrepreneurship Platform, Catalyst for Women Entrepreneurship, and the accelerator for women in tech initiated by Zone Startups India, provide dedicated support for women entrepreneurs.



Fourth, more inclusive, non-discriminatory, and safe work environments are needed to help retain qualified women, especially in the tech sector. Measures to improve the safety of public spaces are necessary, so women can commute between their homes and offices without the mental load of having to always worry about their security.

Fifth, women entrepreneurs need more support from their families and social circles to pursue their entrepreneurial ambitions. Household and care duties should not be understood as women's sole responsibility. Furthermore, granting maternity benefits to women entrepreneurs, improving childcare, and cultivating social acceptance would help them combine their entrepreneurial pursuits and family responsibilities.

Author's Perspective: I always feel and I would strongly recommend that our Kashmiri Pandit women folk in India especially home makers in their 30s and 40s must come out and start something of their own in congruence with their passion and skills. It is matter of developing a growth and self-empowering mindset to start anything small and become self-reliant. Women can pick up various opportunities in e-commerce, micro businesses, talent specific online business to name few opportunities. The only thing they have to do is to find a mentor and follow basic principles of doing business and starting small.

Author: Vinod K. Pandita, Management Expert & Business Coach is a Founder of Perception Management Consulting Pvt. Ltd.

Attribution: Sabrina Korreck, *ORF Issue Brief No. 317*, September 2019, Observer Research Foundation.



- Dr. M K Mam



SUNSHINE VITAMIN

VITAMIN-D - III



Vitamin D deficiency is prevalent worldwide and is somewhat increasing all around. It has been observed that vitamin D deficiency (VDD) prevails in majority of people all over the world in all ages, sexes and strata of people including doctors and nurses. It has been reported to be one of the most underdiagnosed and undertreated nutritional deficiency in the world. Major source of vitamin D in most humans is synthesized in skin from direct exposure to natural Sunlight, thus inadequate exposure to Sunlight is the major cause of VDD. India is blessed with plenty of Sun that is almost throughout the year in most of the places. Sun - Surya Devata has been revered and held sacred in our country since ages. Not only that, our people had since realized its importance for maintaining good health. In-

spite of all that, VDD is very much prevalent in our country all over and in all age groups, and this has been very well shown by various community based studies done in India. Some of the factors that contribute to VDD in general are:

i) Lifestyle factors – Over the years, there has been a change in life styles with the overall increase in urbanization and industrialization and most of us mostly stay indoors, hardly go outdoors. Most of the people, especially in urban areas live and work indoors, move out in cars/buses/trains etc., start the day in early morning and return late after Sunset, so there is very little or no direct exposure to Sun. Same is the case with children and the youngsters, who spend most of their time indoors hooked to mobile

phones, iPods, computers, TV sets or other gadgets watching various programs, playing video games or chatting. They hardly move out or play outdoor games which used to be a daily routine with us in our childhood. Nowadays, in cities with the modern culture of shopping malls and the stores, shopping also is done indoors. In short, most of the time spent by the people is only indoors, with no or very little exposure to Sun, with the result vitamin D synthesis in skin is affected.

ii) Dietary habits : Our dietary sources usually fall short of the requirements of vitamin D as most foods are not a great source of vitamin D as such it is necessary to take vitamin D supplements to increase vitamin D levels. Unfortunately, children and youngsters nowadays have preference for all sorts of junk foods, soft drinks etc. and are averse to taking milk and its products, fresh green vegetables and fruits, thereby end up with VDD and calcium deficiency. It is also a fact that nutritional deficiency- malnutrition and under nutrition is one of the major problems in most of the developing countries, especially in children. As such it is but natural to have deficiency of important nutrients which include vitamin D, calcium etc. Again, use of vitamin D supplements and the food fortification which is a common practice in western countries, is less common in developing countries including India.

iii) Environmental factors: Air pollution is a big health hazard; people get afflicted with lot many medical problems. It reduces the amount of Ultraviolet (UV- B) rays of the Sun reaching down to us as compared to clean air, so vitamin D formation decreases. It absorbs solar UV-B radiation, also acts as a barrier to UV-B rays thus reduces the effectiveness of Sun exposure in producing vitamin D in the skin, with the result vitamin D formation decreases. This intensity is also affected by the amount of cloud cover or smog. Also in very hot summers people can't help but avoid the Sun.

iv) Sun phobia : Most of the people especially ladies and the children do not like to sit in the Sun, as they are simply scared of some of the ill effects of the Sun like- losing the fair color of the skin, aging spots, Sun burn and at times getting skin cancer. Whenever they are outside even for a short while, they make sure to apply Sun screen with the result whole purpose is lost. Concern about the risk of skin cancer is certainly there and the risk is much more in persons with fair skin as compared to dark skinned people where dark pigmentation protects against skin cancer.

v) Lack of awareness: There is a lack of awareness in the people about vitamin D and its role in the body. Educating the people, health workers and making them aware of the importance of vitamin D and the consequences of its deficiency, having a balanced diet with all



the essential nutrients including Vitamin D and calcium is very important.

Excess vitamin D: Vitamin D toxicity is not so common but is a potentially serious condition. It is usually caused by high intakes of vitamin D supplements for several weeks especially when taken as injections and not by diet or excessive Sun exposure. Vitamin D toxicity can cause non-specific symptoms such as nausea and vomiting, frequent urination, weakness, weight loss and kidney problems. Calcium level in the blood rises and it gets deposited in kidney, blood vessels, tendon sheaths, joint capsules etc., with subsequent damage to the heart, blood vessels and kidneys.

a) Vitamin D and extra-skeletal (other than that of the bone) health: The role of vitamin D in maintaining the bone health is very well established, however lot of research has been going on to know about its role in various physiological functions other than that of the bone. It is being realized that the functions of vitamin D are not limited only to the skeletal effects but are also closely related to the extra-skeletal effects. Vitamin D receptor found in the most tissues and cells of the body has a wide range of biological actions.

- a) These are evidences that vitamin D is a modulator of immune system and its deficiency can impair immune function, resulting in an increased risk of autoimmune disease. It has been reported that vitamin D has effects on the cells of immune system and its deficiency is associated with immune-mediated diseases like multiple sclerosis, type 1 diabetes, rheumatoid arthritis, inflammatory bowel disease etc. Studies have shown that vitamin D reduces the risk of several infectious diseases- both bacterial and viral e.g. acute respiratory tract infections and influenza.
- b) There are reports to suggest that vitamin D does have a beneficial effect on the cardiovascular system and lower vitamin D levels are associated with higher risk of cardiovascular disease.

- c) It has also been reported that people with higher vitamin D level have a lower risk of developing type 2 diabetes than those with lower levels of vitamin D.
- d) A very recent multiethnic cohort study has found that higher vitamin D intake is associated with decreased risk of dementia i.e. loss of memory compared with those with lower intake.
- e) Several studies have also shown that the people with a good level of vitamin D have a lower risk of developing cancer of colon, breast and prostate.

Most of the evidence for the extra-skeletal benefits is provided by various epidemiological and case-control studies, however, the evidence is inadequate and one cannot determine a cause-effect relationship between VDD and the diseases except in rickets and osteomalacia. There are also studies where the evidence has been mixed or little to support these health benefits. As such, lot of debate and research is going on to further elucidate the role of vitamin D in the extra skeletal health, however, well designed large scale controlled clinical trials will certainly offer more definitive answers in near future. With all the present knowledge and understanding of vitamin D, while it is important to maintain adequate level of vitamin D for optimum bone health, it may have benefits in organs and systems other than that of the bone.

To summarize vitamin D is very important for bone health and its deficiency is very much prevalent all over and in all age groups. Inadequate exposure to Sun is a major cause of VDD. Adequate and proper exposure to Sun, intake of diet rich in vitamin D with supplements when needed and educating the people about the importance of vitamin D shall help in circumventing its deficiency thus improving bone health.

(Concluded)

*(Dr M K Mam, Formerly, Vice Principal,
Prof. & Head of Orthopedics, Christian
Medical College, Ludhiana, Punjab.)*



Paintings on Kashmiri Pandit Exodus



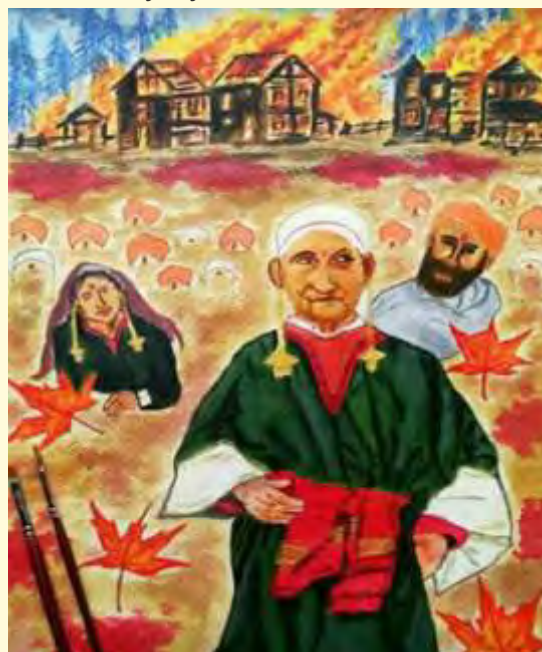
My Kashmir was burning




Life after exodus



Dal Lake view



Exile of Kashmiri Pandits




एक कश्मीरी पंडित हूं


तू जनत है, तू मनत है...
तू खुशबू है, तू फिजा है...
तू नहीं है अब, तो ज़िंदगी एक साज़ा है!

है छाया हुआ हर तरफ, एक अजीब सा सनाटा...
पर कमबख्त दिल अभी भी ,इसे नहीं मानता !!!

वह चिनार के पत्ते, अब सुख से गए हैं,
हमसे कुछ अपने ही रूट से गए हैं !!



कश्मीर की हर एक गली, हर एक रास्ता गवाह है...
वह सब जनता है की, एक कश्मीरी पंडित ने कितना
दर्द साहा है!!
तू मत खफा हो ए मेरे कश्मीर,
अभी भी कश्मीरी पंडित अपने पैरों पे खड़ा है!!!



Pankaj Raina
(Artist/ Writer)
Mob: 9560780364



TRIBUTE



Smt. Mohan Pyari Raina

Because God could not be everywhere, so He created Mother. The adage reflects a great human sentiment, a eulogy to the Procreator who embodies the attributes of the God—the Protector, the Preserver. Today's world which offers a bleak future for human relations riven by conflicts caused by ever changing social mores and commercial considerations, Mother's Love is the only ray of hope which has withstood the tempest of Time and human greed and remained untouched by these catalytic forces. Mother is Sacred for she nurtures life with her milk; she is Holy for she is eternal Giver. Losing a Mother, therefore, is losing connect with all pervading Divinity, and can be a devastating experience.

Yet another Mother bade good bye to this world to be one with her Creator, leaving her children in deep shock and family grieving. Smt Mohan Pyari Raina, w/o Late Shri Makhan Lal Raina of Naidyar, Rainawari (Srinagar); currently 129, Ashoka Enclave-I, Faridabad (Haryana) breathed her last on January 08, 2023. She was the beloved mother of Dr Ramesh Raina, President AIKS (All India Kashmiri Samaj). Besides her son and daughter-in-law Dr Saroj, she is survived by three daughters and their spouses – Salochana and Shri Vijay Seru; Binu and Prof S.S Zutshi; Manju and Shri Shekhar Pathak, and grandchildren—Chetan, Abhinov and Garvita, Vishaka, Gourav and Surabhi, Vishan, Bhavesh and Kishmish. Her demise is also mourned by Raina and Mattoo families.

Taethi (most cherished) to her children and siblings and Pyari (dearest) to her husband's side, Smt Mohan Pyari Raina, as her pet names suggest, was a very affectionate and lovable person. Genial in disposition with very shy and self-effacing demeanour, she exhibited an old world charm of feminine grace and elegance. With a pleasing and winsome personality and always ready to extend a helping hand, she was central to the social life of her relations from both sides and would go an extra mile in maintaining and nurturing them with all the love and care they deserved. As a family matriarch who had lost father at a very young age, she was a great support system to her younger siblings and cared a great deal about them. Never abrasive and harsh or given to display of authority as family elder who had taken good care of parents-in-law in Kashmir or even after exodus and equally showered love and affection on her husband's side of the family, Mohan Pyari was gentle to the fault. She is being deeply missed by both sides of her family.

Team AIKS (All India Kashmiri Samaj), on behalf of all its Affiliates, and community at large offers heartfelt condolences to Dr Ramesh Raina and his family over the sad demise Smt Mohan Pyari Raina and pray to Lord Shiva to bestow Moksha to her Aatma. Namah Shivai!

AFFILIATES' NEWS

KSS Faridabad Presented Maa Sharika Sammaan Awards-2021



Kashmir Sewak Samaj, a socio/ cultural Organization of Kashmiri Pandits living in Faridabad and its adjoining areas, held its biennial Maa Sharika Sammaan to the community members who have rendered distinguished service in the field of art, culture, science, and promotion and preservation of

distinct Kashmiri heritage, language, folk music, art, culture. The event held biennially, was organised after a gap of three years owing to Covid pandemic. The honour was for awardees selected for 2021 distinguished achievements namely Sh. Anupam Kher, Sh. Vivek Ranjan Agnihotri, Smt. Pallavi Joshi,



Smt. Bhasha Sumbli (Kashmir Files team), Late Sh. Prithvi Nath Kachru, Late Dr. P.K Kaw, Prof. Subhash Kak, Prof. Moti Lal Madan, Sh. Dalip Langoo, Dr. Surinder Raina, Sh. Sunil Raina Rajanaka, Kakini Foundation, Capt. Nitika Kaul, Ms. Vanshika Bhat and Ms. Sanna Bhat.

The award ceremony was held at Mahatma Hansraj Auditorium, DAV School, and Sector-14, Faridabad where huge and impressive community members had gathered to greet and cheer the distinguished awardees.

Shri Krishan Pal Gurjar, Honourable Minister of state for Power and Heavy Industries and Member of Parliament

(Faridabad) was the Chief Guest and Guest of Honour Ajay Gaur, Political Advisor to Chief Minister, Haryana. The ceremony started with the ritual of Sharda Vandana (Artist–Upasana Pandita as Maa Saraswati, Nishtha Thussu, Sneha Pandita, Harshi Raina & Girisha Kilam as devotees of Maa Saraswati), Lal Vaakh, the spiritually uplifting and mystic poetry of Saint Poetess of 13th century, Lal Ded, and fountainhead of distinct Sufi culture of Kashmir, which was sung and compiled by our community legendary singer Smt. Sushma Kalla and Narration of Vaakhs by Sh. Kiran Kalla.





(Artists were - Disha Handoo as Lalded, Superna Sapru as Translator of Vaakhs and Bharti Kaul as Guru of Lalded), Veeg Vachun (Artist - Anupama Raina, Renu Wali, Kiran Premi, Shriya Wali, Rohina Kilam, Bharti Kaul, Sneha Pandita, Neena Handoo, Superna Sapru, Disha Handoo, Upasana Pandita and a mesmerizing singing programme was headed

by Sh. Sanjeev Raina Gautam (Artist- Vanshika Bhat, Sanna Bhat, Shriya Wali, Shriya Pandita, Chavvi Koul, Wani Bhat). In addition to this a beautiful and Energetic Kathak performance was presented by Riya Sharma.

Towards end of cultural progame Mr. Uma Kant Kachru sang a beautiful song in his melodious voice.

President of KSS, Padma Shri Prof Sudhir Sopory, former VC JNU, in his welcome address thanked the Chief Guest Shri Krishan Pal Gurjar Ji for having spared time from his tight schedule to be with the communities who have made Faridabad and different parts of Haryana home in the wake of their forced exodus from their beloved home in Kashmir. He also expressed his gratitude to the DAV institution for making available the Auditorium and its services at the disposal of the community for holding the award and cultural function. Professor Sopory while congratulating the winners of the Prestigious Maa Sharika Sammaan for their services to the community and humanity at large through their chosen platforms and fields, said it was the community recognition for their talent and contribution and sentiment of giving back to the community and society at large. He said the awardees had been chosen through a grueling process of nomination and selection by a selection committee set up for the job.





Hon'ble Minister Shri Krishan Pal Gurjar, in his address, expressed his gratitude to the community who, he said were in good numbers in Faridabad and an important part of his constituency. He also showered fulsome praise on the resilience and fortitude of the community and its contribution to country's economy and culture even after facing so much on collective front. There were also cultural programme interludes between award giving ceremony in which young and old community artists participated and enthralled the audience.

Chief Guest Sh. Krishan Pal Gurjar released the latest issue of "Sharda Tarangini", the bimonthly journal of KSS Faridabad. He also released the books of writers Subhash Premi "Suman", Ashok Handoo, "Khamosh and Ashma Kaul.

Sh. Subhash Premi and Smt. Jyoti Razdan anchored the entire program.

KSS, General Secretary, Shri Anil Dhar presented the vote of thanks to dignitaries on the Dias, the audiences, and the volunteers who worked tirelessly to make the event success.

*Report by
Subhash Premi*

Kashmiri Sabha Dehradun Presented Cultural Progamme



Today, 01- 01- 2023 Kashmiri Sabha's cultural program wing, Athwas Cultural Group, presented a grand program of music and dance at Sharda Complex Harbajwala Dehradun, the head quarters of Kashmiri Sabha Dehradun. The internationally renowned artist Mrs. Nalani Toshniwal, Kathak dancer, while presenting the dance, made the audience aware of the nuances of Kathak dance. Ms Nalini Toshniwal is daughter of one of Kashmiri Sabha Dehradun respected senior most member Shri HN Dhar Jakhan. Ms. Nalini is founder, director of Ruchika Dance Academy Japan and Yoga expert.

Excellent and mesmerizing presentation of music was presented by these artists in the program which left the audience spellbound. Apart from this, the talents of the Kashmiri Pandit community, Mrs. Dr. Vinay Zutshi,

Mrs. Anjana Musa and Mr. KK Raina, and emerging child artistes Kumari Shraddha Chrungu, Kumari Kavya Chaku and Kumari Aarna Pandita enthralled the audience with their performances.

Shri Vinod Chamoli MLA, Uttarakhand Legislative Assembly of Uttarakhand was the chief guest. Spokesperson of Mrs. Prof. Sunita Vidyarthi was the special guest.

On this occasion, Mr. Vinod Chamoli, in his address, praised the Kashmiri Pandit community for maintaining Kashmiriyat outside Kashmir and staying connected to their roots. Uttarakhand spokesperson of Bhartiya Janata Party Mrs. Sunita Vidyarti in her address remembering her childhood in Kashmir said that her education of 40 years of educational life started from nursery class in Kashmir.



Felicitations of Shriman Pushkar Nath Ji at Gopi Geet Sammalen

Shriman Pushkar Nath Ji was felicitated at Shiv Temple, Ajit Colony, Jammu on the concluding day of third day of Gopi Geet Sammalen. We must keep a firm hold on spirituality that inestimable gift handed down to us by our forefathers. Spiritual consciousness comes from a firm mental ability which is seen in one simple, gentle, always smiling, capable of attracting people with his bold Lal-Vaakh narrative bhajans is a Saint in disguise never poses himself, gentle by nature is a known figure in Bhajans world attributed to our community welfare is none other than respected Poshkar Nath popularly known as Poshtoth.

He is calm and composed singer today in the town, is loved, respected and honoured by one and all. His artistic harmonium displays with loud and bold voice, purity in thought, speech and his action is absolutely charming. His simplicity is his will power which attracts audience when in action. Undoubtedly an asset to our community and we pray for his good health. Now what needs to be done for his commendable work for the society is that we should look for a permanent platform to give a baseline for the veteran.

*My sincere Salutation and Charan Vandhna to the great Soul

- Nana Ji Sathu

Three Kashmiri Pandits Killed in Jammu & Kashmir

Union Minister Nityanand Rai, in a statement on the floor of the Rajya Sabha, stated that three Kashmiri Pandits were among the 14 minorities killed in Jammu & Kashmir in 2022. Rai further said 180 terrorists, 31 security personnel and 31 civilians were also killed in J&K. Referring to the media reports of Kashmiri Pandit Sangharsh Samiti, he

further said that the government had taken security concerns and various measure to protect the lives of the minorities.

Kashmiri Pandits working in the Valley in a State of Panic

Kashmiri Pandits working in the Valley are in a state of panic after a terrorist group released a hit list of 56 employees from the community. Kashmiri Pandits employed in the Valley under the Prime Minister's Rehabilitation Package (PMRP) have shifted to Jammu and are on a protest for over 200 days demanding relocation. They have been camping outside the rehabilitation commissioner's office. Recently, a blog linked to The Resistance Front (TRF), an offshoot of the Lashkar-e-Taiba, published a list of 56 Kashmiri Pandits employees under PMRP and warned of mounting attacks on them. This has created fear among the protesting employees and the entire community.

Nine Kashmiri Pandits Killed Between 2020-2022

Union Minister of State for Home Affairs Nityanand Rai told the Rajya Sabha that nine Kashmiri Pandits were killed in the Kashmir Valley from 2020 to 2022.

Photo: courtesy Daily Excelsior, Jammu

PNBMT Observes Chetna Divas

Pt. Prem Nath Bhat Memorial Trust observed Chetna Divas on 27th December 2022 in Jammu at KC Resorts. A large number of Kashmiri Pandits took part in Chetna Diwas. The day is celebrated to remember Amar Shaheed Pt. Prem Nath Bhat. Advocate and Journalist Pt. Prem Nath Bhat was among the first Kashmiri Pandit community stalwart to be killed by terrorists in 1989. Pt. Prem Nath Bhat used to be an inspiration for many of those involved in the J&K state's social and political work with the missionary spirit of nationalism.

On the occasion, the chief guest was Tarun Vijay, a former Member of Parliament and Chairman National Monument Authority. The function was presided over by Prof Amitabh Mattoo. Raj Nehru, Vice Chancellor of Shri Vishwakarma University Haryana, was the guest of honour. Former Chief Secretary J&K, a political leader, spoke on behalf of the community.

The speakers spoke about the qualities of the Martyr Pt Prem Nath Bhat and described him as a bold writer and true nationalist.

Vijay Bakaya speaking for the community highlighted the pain and trauma the displaced community suffered during the last 33 years. He regretted that no concrete steps had been taken to provide a healing touch to the hapless community. He also expressed concern about the PM package employees in protest for over 200 days. He flayed the statement of LG to stop the salaries of the employees. Puran Krishan of Chudrigund Shopian and Sunil Kumar Pandita of Chotiogam, Shopian, killed by militants recently, were honoured posthumously. Shadi Lal Rai and Sundri Lal Koul read their citations. The shawls and citations were received by their family members.

Roshan Lal Pandita, chairman of the Trust, proposed the vote of thanks while Ramesh Maratha managed the stage.

Prem Nath Bhat Trust discusses KPs issues.

Prem Nath Bhat Memorial Trust organized several meetings of the heads of various KP organizations during December 2022. The purpose of the meeting was to formulate a joint response to some of the pressing issues afflicting the community. One of the meetings was chaired by Justice (Retd) Sunil Hali and the prominent who attended included Vijay Bakaya, former MLC and Chief Secretary, Virender Raina, president PK, K K Khosa president, KP Sabha, Swamy Kumar Ji, M.K Yogi, P.N Goja, Desh Rattan, Chand Ji Bhat, Brij Lal Bhat, Kuldeep Raina, M K Jalali, Reuben Sapru, Chand Ji, M M Thaploo, S K Bhat and Sundri Lal Koul.

Vijay Bakaya, who was chosen as the Community Speaker for Chetna Divas, said that the Temples & Shrines Bill issue had bedeviled the community for a long time and the time has come to get the bill passed in a time-bound manner. On the subject of the PM Package Employees, he said it's an extraordinary situation and needs a great response. Justice Hali expressed concern about casting away the community and making it fend for itself. He said, "We must create pressure points to make things happen. He added that the KP community has tremendous strengths, and we need to leverage those".

Among others who spoke included Virender Raina, who raised the issue of the Distress Sale; K K Khosa expressed serious concern regarding the condition of the package employees and said his solidarity with them. Advocate Kashmiri Lal Bhat expressed serious concerns regarding the illegal changes being made through farcical settlements in the status of the lands of Kashmiri Pandits in Kashmir. PM Package Employee's leader Reuben Sapru raised the issue of the employees and demanded that the employee's salary be released immediately. Advocate P N Goja also raised various legal issues before the community. Chairman of the Trust Roshan Lal Pandita presented the vote of thanks.

KP to be Nominated

A bill to grant representation to Kashmiri Pandits in the Jammu & Kashmir assembly will likely be introduced in the current session of Parliament. Ministries of law, home, tribal affairs and Social Justice and the J&K administration are amid final deliberations for piloting the bills this session. The representation for Pandits is likely to be given by amending the Jammu & Kashmir Reorganization Act, 2019. The legislation comes after recommendations to the effect by the delimitation commission. The delimitation panel had recommended reservation for at least two members

(including a woman) from the Kashmiri Pandits in the assembly.

A Curative Petition Dismissed

The Supreme Court (SC) has dismissed a curative petition seeking a probe by the CBI/ NIA or any other court-appointed agency into the alleged mass murders and genocide of Kashmiri Pandits (KPs) in Jammu and Kashmir during 1989-90. "In our opinion, no case is made out within the parameters indicated in the decision of this Court in *Rupa Ashok Hurra v. Ashok Hurra*," a Bench of Chief Justice of India DY Chandrachud, Justice Sanjay Kishan Kaul and Justice S Abdul Nazeer said, dismissing the curative petition filed by Roots in Kashmir, a group of Kashmiri Pandits. The order dated November 22 was uploaded on the top court's website recently. "No evidence will be available after 27 years. What happened is heart-wrenching but we can't pass orders now." the top court had said on July 24, 2017, while dismissing the main petition. On October 24, 2017, the Supreme Court also rejected the petitioner's review petition.

J&K LG Reviews

Work on Transit Accommodation

Jammu and Kashmir Lieutenant Governor Manoj Sinha recently reviewed the ongoing construction work on transit accommodations for the employees recruited under the prime minister's package in Baramulla and Bandipora districts, as reported by an official spokesperson.

Motivate Pandits to Return to the Valley

Kashmiri Pandit Sangharsh Samiti (KPSS) has asked the Government to approach the Kashmiri Pandits living in different parts of the country to motivate them to return. "If governments in the past could reach out to soft terrorists and stone pelters in their bid to make them join the mainstream, why can't the present government reach out to KPs to motivate, encourage and inspire them to return and resettle in own land, our Kashmir?" tweeted KPSS.

Package Employees Continue Protest

Prime Minister package employees' protest dharna for relocation continues in Jammu. The protesting employees are demanding attachment with the Relief and Rehabilitation Organization Jammu, given the targeted killings and continuous threats received by them from The Resistance Front (TRF). They raised serious concerns about the persistent threat letters served to them by the terror outfits, which are very volatile.

Talking to media persons at the protest site, All Migrant Displaced Employees Association Kashmir leaders said that minority employees couldn't resume their duties in the wake of persistent threat letters that have caused fear among employees. Stressing the need for early release of salaries, they said that employees were facing all sorts of hardships to meet the basic requirements. Criticizing the Government of pressure tactics, they alleged that the administration was pretending to be unaware of the ground situation and that such an approach only disheartened the employees.

'No Salaries for those

Sitting at Home' - LG Sinha

LG Mr Manoj Sinha has asked protesting Pandit employees and other minority members from Jammu to resume duties in Kashmir. He said the absent employees would not get salaries sitting at home. Hundreds of Pandit employees, who had opted for Kashmir for their postings under the special employment package for migrant Pandits, left the Valley in May this year after a spree of killings of Pandits and employees from the minority community by militants.

Listing the measures taken for the safety and security of Pandits, Mr Sinha said, "Safe postings to district headquarters were done. Those in tehsils and rural departments were posted closer to cities. Two or three Pandits were posted together. A district-level officer was appointed to address grievances," he said. A total of 1,700 additional accommodations would be provided to Pandits.

LG's Statement Flayed

After Jammu and Kashmir (J&K) Lieutenant Governor Manoj Sinha's statement, "those

sitting at homes will not get salaries", Dogra and Kashmiri Pandit employees have intensified their months-long protest demanding transfer from the Valley in the wake of targeted killings by terrorists. Kashmiri Pandit employees said they would not return to the Valley until their transfer policy and relocation demands are not addressed. Dogra employees assembled under the "All Jammu-based Reserved Categories Employees Association" banner and staged a sit-in protest outside the BJP office in Jammu. "Let them stop salaries. Unless our demand for framing of transfer policy is made, no one will join. Salaries are not more important than life," a protester told reporters.

The former chief minister and PDP chief Mehbooba Mufti slammed the LG's statement. "They have been suffering for years. The (Kashmiri Pandit) community suffered even when we were ruling the (erstwhile) state, but we gave them the salary for a year and half," the PDP leader told reporters in Kashmir's Budgam district.

Shiv Narayan Fotedar Remembered

Pt Shiv Narayan Fotedar, a community icon, was remembered recently by the Hindu Educational Society Kashmir (HESK). The Institution organized the lecture of the Pt Shiv Narayan Fotedar Memorial at Gandhi Memorial College, Jammu. Prof Amitabh Mattoo, former Vice Chancellor University of Jammu, was the main speaker. While paying glowing tribute to Shiv Narayan Fotedar, he termed him a very bold leader who had always shown guts to keep the cause of the nation and community above all.

Terming Fotedar, a great educationist and thinker ahead of his time, Prof Mattoo said he was brought up under the supervision of a bold and progressive mother who founded Vasanta School in Srinagar. He said such was the influence of his family background that he started doing philanthropic activities in childhood.

A great debater Fotedar was part of many committees in Lok Sabha, said Prof Mattoo, adding, "HESK has done great work as it tried

to revive the memory of Fotedar, and I feel honoured by the step taken by HESK led by Prof B L Zutshi". Paying tributes, Prof B L Zutshi, president of HESK, describing Fotedar as a towering personality, known as Krishna Menon of Kashmir. Prof Ashok Aima, former VC Central University, asked for the event to be continued in future.

Vijay Bakaya, former Chief Secretary who presided over the function, regretted that the Government ignored this community. He said an impression is being created that the community is well settled and needs nothing now. Even the ration has been stopped for the people dependent on cash relief. He stressed unity among the community in this hour of crisis. Prominent people of the community attended the function. Virender Raina managed the stage while a web radio was occasionally launched. Prof Rawal, general secretary of HESK, read a vote of thanks while renowned singer Kailash Mehra Sadhoo recited verses of Lal Ded. On the occasion, parks in the name of Shiv Narayan Fotedar, Justice Jia Lal Kilam and Prof D N Madan were inaugurated. Former DGP Kuldeep Khuda and advocate UK Jalali were also on the dais.

Pandit Employees' Protest Continues in Jammu.

Facing relentless purported online threats from The Resistance Force (TRF) militant outfit in Kashmir, migrant Pandit employees, who had opted for Valley postings in the past decade, continued the protest in Jammu. Recently staged a demonstration outside the BJP headquarters in Jammu and expressed unhappiness over Lieutenant-Governor Manoj Sinha's recent statement asking them to join duty. Meanwhile, new TRF threats and the list of Pandit employees posted in Kashmir continue to surface online, fuelling scares among these employees. The TRF warned that it "won't allow Israel-type settlements and deal harshly".

**Credit: News Agencies
Edit: Vijay Kashkari**

Frequently Asked Questions (FAQs) for JEE (Main) – 2023

Q. Number of Sessions

It will be conducted in Two Sessions (April/May). During the Registration, in the first Session, only Session 1 (April) will be visible, and Session 2 (May) will be visible when the window is opened again.

Q. Authentication of Mobile Number and e-mail Address

When Candidates register, they have to enter the OTP received at their registered Mobile Number, and before submitting the fees, they have to enter the OTP received at their registered e-mail address.

Q. Correction Facility

No correction facility will be given at any stage under any circumstances.

Q. Choice of Cities

The Choice of exam cities will be displayed to the candidates based on the permanent and present address in the Online Application Form.

Q. Parents/Guardian Income details

Family Annual Income (including Father's/ Guardian's Gross Annual Income, Mother's/ Guardian's Gross Annual Income, and Annual Income of Father's/Mother's/ Guardian from other sources, if any) is a mandatory field.

Q. E-mailing the Confirmation page and Scorecard

A copy of the Confirmation Page and final Score Card will be sent to the registered e-mail address of the candidates.

Q. SANDES Application

Candidates are requested to download and install the SANDES Application on their smartphone as a secondary channel (apart from SMS/E-mail) to receive notifications from NTA. (The SANDES APP can be downloaded and installed on Mobile devices.)

Q. Photograph of the Candidate

Cross-checking the photograph in real-time is done while filling in the Online Application Form.

Q. AADHAAR Number

A column/field has been added in the Online Application Form to capture the AADHAAR number of the candidates, and it will be voluntary. The candidate will be asked to verify their particulars, i.e. Name, Date of Birth and Gender, and authenticate again. If not matched, the candidate must select the second radio button - My Information on Aadhaar differs from what is entered in the Application Form and proceed further.

Q. Negative Marking

There will be Negative Marking for Sections, i.e., Section A (MCQ) and Section B (Numerical value).

- Courtesy: NTA

NTA Calendar for Academic Year 23-24

The JEE (Main) is conducted for admission to undergraduate engineering programs at NIITs, IIITs, other Centrally Funded Technical Institutions and institutions/universities funded/recognized by participating state governments. It will be conducted in 13 languages.

The NEET is the country's most extensive entrance exam for admission to MBBS and BDS courses at the undergraduate level. The CUET is the exam for undergraduate admissions to central varsities, with several private, state and deemed universities also participating.

National Testing Agency (NTA), as a testing organization to assess the competency of candidates for admission to premier higher education institutions, has notified the Examination Calendar for Academic Year 2023-24. following is the Calendar for some major examinations to be conducted by the NTA:

Joint Entrance Examination

[JEE (Main)] – 2023 Session 1

- ❖ Dates of Examinations: 24, 25, 27, 28, 29, 30, 31 January 2023
- ❖ Reserve Dates: 01, 02, 03 February 2023

Joint Entrance Examination

[JEE (Main)] – 2023 Session 2

- ❖ Dates of Examinations: 06, 08, 10, 11, 12 April 2023
- ❖ Reserve Dates: 13, April 15 2023

ICAR AIEEA 2023

(Agricultural Sciences and allied courses)

- ❖ Dates of Examinations : 26, 27, 28, 29 April 2023

National Eligibility cum Entrance Test

[NEET (UG)] – 2023

- ❖ Dates of Examinations: May 07 2023

Common University Entrance Test (CUET) 2023

- ❖ Dates of Examinations 21 to May 31 2023
- ❖ Reserve Dates 01 to June 07 2023

For more information about the examination dates and other instructions, the Candidates are advised to visit the official website of NTA www.nta.ac.in for the latest updates.

The JEE (Main) is conducted for admission to undergraduate engineering programs at NIITs, IITs, other Centrally Funded Technical Institutions and institutions/universities funded/recognized by participating state governments. It will be conducted in 13 languages.

The NEET is the country's most extensive entrance exam for admission to MBBS and BDS courses at the undergraduate level. The CUET is the exam for undergraduate admissions to central varsities, with several private, state and deemed universities also participating.

JEE (Main)-23 Important Dates Session-1

JEE (Main) 2023 is being conducted in two sessions. Session January 01 2023) and Session 2 (April 2023). The details for the Session-1 Is given hereunder:

1. Online application form submission up to January 10 2023 (up to 9 P.M.)

2. Last date of successful fee transaction through Credit Card, Debit Card, Net-Banking or UPI up to January 12 (11:50 P.M.)
3. Announcement of the city of examination (test Centre) 2nd the Week of January 2023.
4. Downloading of admit cards from the NTA website in 3rd Week of January 2023
5. Dates of Examination 24, 25, 27, 28, 29, 30, and 31 January 2023.
6. Website: www.nta.ac.in, <https://jeemain.nta.nic.in>
7. Apply online through the website <https://jeemain.nta.nic.in>

UPSC Aspirants Visit Website upsc.gov.in

The Union Public Service Commission (UPSC) will conduct the Civil Services Preliminary Examination 2023 on May 28, 2023. As per the UPSC Annual examination calendar 2023, the UPSC CSE Prelims 2023 notification will be published on February 01, 2023. UPSC Aspirants can fill up the UPSC CSE Prelims application form by visiting the official website of UPSC till February 21, 2023. However, the exam dates are liable to alteration if the circumstances warrant. "The dates of notification, commencement and duration of Examinations/ RTs are liable to alteration, if the circumstances so warrant," reads the official UPSC annual calendar.

Meanwhile, the Civil Services (Main) Examination 2023 will be held on September 15, 2023, and will continue for five days. The Indian Forest Service (Main) Examination 2023 will be conducted on November 26, 2023, and will continue for ten days.

Amazon Academy to Shut Shop

Amazon is shutting down its online learning platform. It is as per a report in the news portal ET Prime. It was in January 2021 that Amazon launched the Amazon Academy. This was when the Ed Tech sector was peaking in the country due to the physical constraints levied by Covid-19 restrictions.

The platform offered mock tests, live

lectures, and recorded learning content, among other offerings to JEE (Joint Entrance Exam) students. Facebook and SoftBank-backed Unacademy, PhysicsWallah, Byju's and Vedantu, among others, were some of the most prominent players in the segment, which was utterly online back then.

However, the company has stated that Amazon Academy's content subscribers will have access to complete course material online for a year until October 2024. Further, it will refund the fee to those enrolled in the current academic batch.

CBSE to Adopt New Education Format from Next Academic Year - Education News

Following the recommendations of the New Education Policy (NEP) 2020, the Central Board of Secondary Education (CBSE) is preparing for a paradigm shift towards the 5+3+3+4 pedagogical structure.

The board will soon circulate an order directing all CBSE board-affiliated schools in India to make provisions for migrating from the current 10+2 system to the proposed 5+3+3+4 one. According to CBSE chairperson Nidhi Chhibber, the board will make the shift from the upcoming academic Session onwards. She added that the CBSE would create a school, teacher, and student registry to track the growth of these resources throughout the multiple stages of schooling.

The CBSE chief said that including 3- to 6-year-old children in formal education is a salient feature of the NEP and that many CBSE schools are already in early childhood education through pre-nurseries and preparatory schools. Efforts from the board will bring this under the formal CBSE system framework.

The new pedagogical structure outlined in the NEP 2020 divides children's education into four stages. The first is the foundational stage lasting for five years. The following two stages, preparatory and middle, will be three years each. The secondary stage will be four years long. The new divisions are claimed to be per the kind of cognitive development stages that children and adolescents go

through. While the board exams for grades 10 to 12 will continue under the NEP, this system of examinations will be changed to eliminate the need for coaching classes. The NEP states that to do away with the 'high stakes' aspect of board exams; students will be allowed to take these examinations twice during a school year. The main test will be mandatory, while the improvement exam will be optional.

IIT Delhi's Extension Campus to Be Established On 50 Acres in Jhajjar District - Education News

He approved the proposal of setting up the extension campus of the prestigious institute and assured complete cooperation to set up the facility. V Umashankar, the Principal Secretary to the Haryana Chief Minister; Vijayendra Kumar, the Principal Secretary of the Technical Education and Higher Education department; Rajiv Rattan, the Director of Technical Education; IIT Delhi Director Professor Rangan Banerjee and other faculty members of the institute, were present at the meeting. The Chief Minister said this campus would become India's first centre for precision medicine. New healthcare technologies will be developed by incorporating the data of patients received from the National Cancer Institute located at Badsa, he said

East Delhi to get new IP University Campus

The Delhi Government is constructing a new campus under Guru Gobind Singh Indraprastha University in Surajmal Vihar, East Delhi, spanning over 18.75 acres. The construction of the new campus of IP University in East Delhi is almost complete. About 2400 students will get state-of-the-art campus-equipped facilities. As the Delhi education minister said, five specialized centres, including Robotics & Automation, Design & Innovation, Fire-Management, and Liberal Arts, are being set up on this campus.

Uttar Pradesh Govt to Build India's First Education Township

The Uttar Pradesh government plans to build an education township in the state. As per the

Yogi Adityanath government, the education township will be developed on 'Single Entry, Multiple Exit'. The government said the move would provide high-quality education to the youth and equip them with various professional skills in a single place. Besides, it will provide students and teachers with accommodation and many other facilities.

Yogi had recently directed authorities to prepare a comprehensive action plan for setting up five education townships in the state during a meeting with the consultancy firm Deloitte India representatives to explore ways to make Uttar Pradesh a \$1 trillion economy.

"The Government's objective behind the education township is to provide high-quality education to the youth and equip them with a variety of professional skills in one place. Built on the idea of 'Single Entry, Multiple Exit' (come like a blank paper and carry multiple skills), the focus of this township will be on high-end education, which will cater to students from not only the country but also African, Latin American and Central Asian

countries," the Chief Minister's office wrote.

India Fellow Social Leadership Program 2023

The India Fellow Social Leadership Program invites applications from eligible graduates between 20 and 30 years of age. This is an 18-month leadership program that is designed for young professionals who want to work with communities and develop their leadership potential to make a difference.

To be eligible for the program, applicants must be Indian citizens who are between 20 and 30 years of age. They must also be holders of a graduate degree in any discipline or be about to complete their graduation in any field by the fellowship start date.

A monthly stipend of up to INR 20,000 and other benefits

Last date to apply: 31-01-2023
Application mode: Online applications only
Short Url: <https://indiafellow.org/apply-now/>

Feedback: vijaykashkari@gmail.com

WE, THE RIVERS

-Ravinder Gurtoo



Before entering the ocean, a small river trembles with fear. It doesn't know about its next destination. It may crash, fall, or even get polluted but it never forgets the property of flowing. It tries to look at its previous path, it travelled. In the front, it sees a vast ocean and fears its disappearance forever. But the reality is that a river can't flow back after creating a reverse flow. It has to take a risk of merging with the great seas.

Memories of rivers don't die. Earthy smell of its banks, a calm flow, a smooth journey, its small ripples, its lovely destinations within forests and agricultural lands got converted into sand shores, frightening flows, huge waves, unknown destinations and endless journeys. Rivers have their own stories to tell and oceans their own. The two different worlds have many things uncommon.

The above lines written by me fit well into the exodus of Kashmiri Pandits. We Kashmiri Pandits started our journey as a river after the exodus. Lost the properties of being a river but gained some tremendous properties after becoming a part of oceans. Was the gain more or the loss big is difficult to estimate at this stage but reality is that we did change.... a change which looks permanent. I may conclude with a fact that a beloved river is better than a despised ocean.



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Seeking alliance for our son born on Date: 08 November 1994, Time: 10:45 AM at Faridabad Haryana, Height: 176 cm, Qualification: BTech (Computer Science from RGPV University Bhopal), Job description: Currently working as Senior Associate at PWC (Big 4) in Bangalore earlier worked as Product Consultant at Yardi Softwares in Pune, Salary: 7 figures. Permanent Address: Rajghat Baramulla, Kashmir, Present address: Talab Tillo Bohri Jammu, Interested may contact on Email: puranpatwari@yahoo.co.in, anjaliapatwari04@gmail.com, Mobile No: 09811561341, 9086516792.



Seeking alliance for our only daughter born at Faridabad on 5/5/1993 Time: 9.27 PM, Qualification: MBBS and currently pursuing MD pathology. Height 5ft 3 inches. Interested may contact with kulawali and tekni Email: neenac2@yahoo.com, Contact no 8191895075.



Looking for a well-educated boy for our daughter (DOB- 14/01/1992; TOB- 1:00 pm; Height- 5'5"). She has done B.Tech (ICT, Mumbai) and MBA (ISB, Hyderabad). Working for a top MNC in Hyderabad. Interested may contact- ravimunshi711@gmail.com or whatsapp- 9137417928



Looking for a suitable match for our son, born on January 02, 1991 at 06:30 PM at Jammu. Height: 5'11", B.E (C.S.E) Computer Science from VTU University. Presently working as Team Leader inside Sales in (M.N.C) USA Company at Bangalore with handsome package (seven figures). Interested persons may contact on: WhatsApp No. 7006171324, 9055272134, 8717090262, 8717090264, Email-Id: hldhar1958@gmail.com



Looking for a well-educated boy for our daughter (DOB- 14/01/1992; TOB- 1:00 pm; Height- 5'5"). She has done B.Tech (ICT, Mumbai) and MBA (ISB, Hyderabad). Working for a top MNC in Hyderabad. Interested may contact- ravimunshi711@gmail.com or whatsapp-



9137417928Wanted Suitable match for Kashmiri Pandit Boy born on 16th of Feb,1991(In New Delhi) at 03.10 hrs Height: 5' 9" MBA (International Business Studies) from Mumbai. Presently working in Pune with UK Based MNC, Family originally from Naidyar Rainawari (J&K) settled in Pune. Interested may contact Mr. Sanjay Raina 9619630232/8600400232 or mail at: sanjayraina007@yahoo.com



Seeking alliance for my only son. DOB: 19.08.1987 at Srinagar, Time: 7.45 PM, Ht. 176 cms. Education: Btech Computer Science & MBA from Tata Institute of Social Sciences. Working at Bangalore as Director in Razorpay. Highly placed and handsomely paid. Interested may contact at WhatsApp no.8803004092.



Looking for a suitable match for our son born at 12.59 AM on 4th October, 1997 at New Delhi, height 5.11ft. He is MBA from a Govt. University, working in Gurgoan in a multinational company. Family residing at Noida (Ext.). Father working in the Ministry of Finance and mother superannuated from the Ministry of Health & Family Welfare, Govt. of India. Interested may contact on 9540818777 / 9540819777 for Tekni, Kalawali etc. (both numbers are also available on whatsapp).



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Looking for a suitable girl for my son. Please find below the details: Date of Birth: 02/09/1991, Place of Birth: Jammu, Time of Birth: 10: 16 am, Qualification: B.Tech(Mechanical), Employment Details: Presently Working in Luminous India(Himachal Pradesh), (Previously working in Uno Minda). Valley address : Handwara and Present address is Durga Nagar, Bantalab Jammu, Height : 5ft 9inch, Contact/WhatsApp number : 9469554886



A Non-Karkun family but no bar within Hindu Kashmiri Community cherishes traditional values but has Modern Outlook, seeking academic & professionally qualified match, for our daughter. Jaipur (Rajasthan)/ 04:28 pm /25-01-1993/ B.Tech (ECE) throughout Distt. / 164cms-5'5")/ Job-MNC Bangalore. kbrazdan53@gmail.com, 9982129955



Looking for a suitable match for our Son born on July 29, 1988, at 4:57 PM. Place of Birth: Srinagar, Height: 5feet 10 inches. He is MBA from Kurukshetra University, working in Delhi and earning 7 figures annual salary. He is a Low amngalik. The family originally belongs to Budgam and presently resides at Butta Nagar, Jammu. Interested may contact at Email: rahulbhatn88@gmail.com & Mobile no: 9650836408, 8803769763.

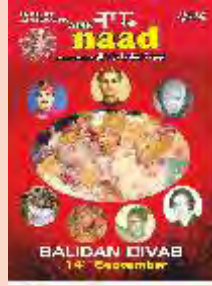
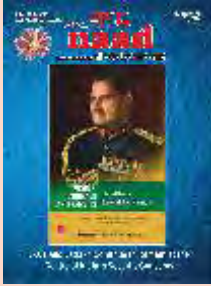


Suitable alliance sought for our daughter, born 1993, Ht. 155 Cm; BE Electronics & Communications and PGD in liberal arts from the Ashoka University. Presently working for a NOT-FOR-PROFIT organization, specializing in Public Policy Implementation & Behavioral Sciences. Currently based in Rishikesh. Interested may contact with Tekni/Kulawali through Email: maharajk1951@gmail.com / WhatsApp no. 70061 03276.



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Application No. :

Date :

The President

All India Kashmir Samaj

H. No. 308 (LGF), Sector 35, Ashoka Enclave Part - III,
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Dear Sir,

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

With best wishes
Yours Sincerely

Signature

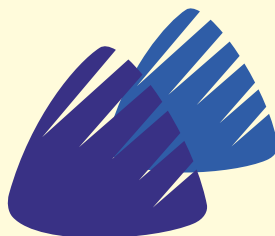
A Cheque of Rs 10,000/- (Rs. Ten Thousand) only favouring All India Kashmiri Samaj is enclosed here with.

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