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नाद naad

A Monthly Publication of all india kashmiri samaj

VOL XXIX No. 02 February 2019

Mother Tongue - Repository of cultural traditions

AIKS
All India Kashmiri Samaj

All India Kashmiri Samaj (AIKS) Makes an Effort to Compile the Details of the Immovable Property Left Behind by Our Community at the Time of Our Exodus In 1989-90 .

Dear Community Members

As you are aware, a week back, NSC Secretariat has asked the Government of Jammu and Kashmir State to furnish details of the property left behind by Kashmiri Pandits in Kashmir at the time of their exodus in 1989-90 and its present status

Background

In 2006, a Civil Writ Petition was filed by All India Kashmiri Samaj (AIKS) in the Honorable Supreme Court of India (Writ Petition (civil) No. 534 of 2006) under Article 32 of the Constitution of India, raising several issues of fundamental rights and dignity of citizens and their rights to constitutional protection as also the profound issues of public interest, particularly with reference to the Displaced, Exiled, Deprived and Oppressed community of Kashmiri Pandits. The petition is also against the callous, complacent and apathetic approach of the respondents towards the Kashmiri Pandits of Jammu and Kashmir who have been conspiratorially targeted and have been victims of terrorism in the State of Jammu and Kashmir. The petition came up for preliminary hearing on 24/11/2006 and Sh. Arun Jaitely represented AIKS. Among other issues, the petition raised the issue of 'Loot and destruction of properties left behind by Kashmiri Pandits'. With the increase in terrorism in Kashmir, in fact in the whole State, and violence being unleashed by the militants, Kashmiri Pandits saw little hope of their return to Kashmir. This led to distress sale of their properties at throw away prices, compared to the existing market rates. Subsequently, State of Jammu and Kashmir enacted a law in 1997 for protection of immovable properties and other interests of Kashmiri Pandits, called the J&K Migrants Immovable Property (Preservation, Protection and Restraint on Distress Sales) Act, 1997 and J&K Migrants (Stay of Properties) Act, 1997 (Act No. XVI of 1997- 2 June 1997). However, in view of the lackadaisical attitude of the State Government, the distress sale continued. As a consequence, AIKS took the matter to the Apex Court, as mentioned above. After many hearings in the Apex Court, the case was transferred to the Hon'ble High Court of Jammu and Kashmir in 2016, where five hearings have already taken place till now. In the light of instructions issued by NSC Secretariat and our ongoing case in the JKHC, AIKS is now requesting the community to give the details of their properties in the form below to avoid any record temper.

(Col Tej K Tikoo (Retd))
President, AIKS

Link for Form:

https://docs.google.com/forms/d/e/1FAIpQLSdnWrdh8SFO4_AMkW6PfQCwD5VptDcVQZP7qmC3Z8Q5nO3m3Q/formResponse

AIKS naad

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THIS MONTH'S COVER

Celebrating International Mother Tongue Day which is on 21st Feb. The painting is made by Smt. Shivani Koul Bhat

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FROM THE
EDITOR-IN-CHIEF

Dear Readers,

In this election year various political formations shall again visit Kashmiri Pandits for getting their support for voting them to power. What has been observed since many years is that, political parties use ethnic cleansing as an election issue to garner the votes from people, and after winning the elections, forget about the refoulment of hapless community who are the victims of Jihad.

The recent visit of PM Modi to Jammu, Kashmir and Ladakh had been keenly observed by the displaced community with a hope that PM shall offer a tangible deliverable for the displaced community. The PM, while addressing the gathering at Jammu, did bring up the issue of Kashmiri Pandits and sympathized with the religious cleansing of the community. PM said "I understand their pain. We never forgot the situation they faced at the time of exodus." He further said, "My Government is committed to restore dignity and pride of displaced Kashmiri Pandits,"

However, PM's speech fell short of any tangibles for the community. The speech did address the regional developmental plans for Jammu and the work done by Central Government for the State, but he avoided mentioning anything which his government has done for the community. The reason being that in last about five years of NDA govt., the KP community has only received verbal assurances from his govt. The historic mandate given to PM was to correct the wrongs done to nation by previous regimes. However, that opportunity was lost when BJP aligned with soft separatist political party headed by Mufti's to form the Government in the State. The four years of coalition govt. in state never addressed the issue of Jihadi terrorism or the ethnic cleansing of minority Kashmiri Pandit community. Hence, a valuable opportunity was lost.

Kashmiri Pandits had expected that under the stewardship of PM Modi, fair resolution and a road map would be shared. PM should have, at least by now, constituted impartial enquiry commission to bring the persecutors of ethnic cleansing before the law of the land on the same lines as has been done in the case of 1984 Sikh riots. But again, nothing was done in this direction. One can infer that the pain of ethnic cleansing is only an election stunt and nothing more. The inauguration of transit accommodation for KP community does not address the issue of genocide; such stop-gap arrangements have failed in the past. The community eagerly awaits the PM walking the talk and correct the wrongs done to the community.

Heinous Killings by Jihadis

Terrorism hit a new low in Kashmir when 25-year-old young women Ishrat was murdered in cold blood in Kashmir. The barbaric and bone-chilling video of this heinous murder is in wide circulation on social media. Anyone, who has seen the video can make out that the woman is pleading for mercy from the killers. But the Jihadis shoot her on point blank range.

This gruesome killing of unarmed young women only reflects how much the Kashmiri psyche has compromised their age-old traditions at the altar of Jihad.

Terrorists have justified this murder by claiming that the hapless woman was a police informer. This is the usual alibi, often given by the Jihadis after they execute innocent civilians. What is intriguing is that the lives of common innocent people do not matter any more in Kashmir. What matters in Kashmir now a days is only Jihad. The silence of separatists and that of civil society on this murder is on expected lines as their conscience is completely dead. The Kashmiri society eulogizes the death cult and innocent lives no more matter to them. This does not bode well for Kashmir. Any society which does not rise against the terrorists shall eventually submit to their dictates and shall render the society bereft of human values.

International Mother Tongue Day

21st February is the International Mother Tongue Day which is being celebrated across the world to promote the native languages. Therefore, it is very important for Kashmiri Pandit diaspora to reflect and take a clue from this day to promote their own language in their homes.

The onus of keeping alive our cultural moorings lies entirely on us. Ever since our forced displacement from Kashmir, our progeny, born outside the valley, are ignorant of the richness of this language. Various attempts are being made by learned scholars, poets, linguists, writers, etc., among the community to keep this language alive. However, the overall trend is not encouraging. It is important for all of us to keep Kashmiri language alive, at least, as a spoken language at home, so that we can connect with our roots. When Sindhis, Bengalis, Tamils or any other people can speak in their mother tongue with ease, then what stops us from communicating in our own language? Let us take a vow that we shall speak and encourage our progeny to speak in Kashmiri as it is not only a cultural requirement but also a political necessity.

भ्रनील ँिन ग्एनक

Note:- With immediate effect please contact us on **hqaiks@gmail.com.** Previous email id **aiksnd@live.com** is not being used by AIKS anymore.

NAAD MARCH ISSUE

The next issue of NAAd shall be dedicated to Shivratri-Special. Writers interested in writing articles should send their Articles, Poems latest by 25-02-2019.

- Editor-in-Chief

From the President's Desk

Our Fast Vanishing Mother Tongue

International Mother Tongue Day (IMLD) is observed every year on 21 Feb. The day was declared as such by United Nations in 2000, as United Nations Education, Social Cultural Organization (UNESCO) had recommended that 21 Feb be declared as a day to observe and celebrate mother tongue of all peoples who live on this earth, a year earlier. The day is observed to promote awareness of one's mother tongue and Multi-culturism that the diversity of the would represents. On this day in 1952, Bengali youth (mainly students & teachers of Dhaka University) were mercilessly killed in Dhaka by the Pakistani Army, when they were protesting against the imposition of Urdu as the official language, side-stepping Bengali, their mother tongue. It may be mentioned that at that time, Dhaka was the capital of East Pakistan and the protest, then onwards, came to be known as Language Movement. In subsequent years, this movement, after passing through many phases and ups and downs, became the voice of Bengali people to demand independence from Pakistan.

The importance of 'mother tongue' cannot be over emphasized. It is the most basic element of one's identity through which each individual establishes his or her uniqueness. It is only the mother tongue through which one can transmit cultures, values and traditional heritage for promoting sustainable future. Needless to say, mother language is the greatest weapons known to mankind to express one's feelings. For achieving literacy and preserving traditional knowledge, promotion of mother tongue is absolutely necessary.

It is for these reasons that many countries in the world continue to use their mother tongue for education, research and official purposes. These countries do not have to spend time and resources on first teaching their children a different language and then their basis lessons in various subjects. If one looks around, one can easily see Japan, Russia, Germany, France, China and many other countries much ahead of us in many fields. It is not to say that the standard of their development is only because of this reason, but certainly what mother tongue can teach, no other language can.

Language plays a significant role in preserving distinct identity of any ethnic group. It is not merely a medium of communication but a repository of the critical nuances of cultural moorings of a community. One of the biggest casualties of the exodus has been the Kashmiri language. Use of Kashmiri language by the children as a means of communication within their homes after exodus, has been on the decline. Another issue that has impacted this aspect has been that our children cannot learn this language because no commonly acceptable script exists. A demand had been made that Kashmiri language in another alternative script, Devnagri, be taught, so as to enable the young generation to learn the language of their forefathers. This demand was accepted by the Human Resource Development (HRD) Ministry in the NDA government (1998-2004), but was subsequently annulled by it when the new government came into power at the centre in 2004. This was done to appease the majority community of Kashmir, that had demanded the recognition of Nastaliq script for teaching the language.

This has dealt a serious blow to the aspirations of the young generation and pushed them further away from their roots. Bulk of the children living in refugee camps in Jammu, who used Nastaliq for reading and writing while in Kashmir, continued to prefer the same. However, the same cannot be said of refugees living outside the State. They now

prefer to communicate in Hindi, which is the official language of a number of states, where refugees live and where it is the most commonly used medium of written and spoken communication. In the years immediately after exodus, use of Kashmiri language for communication was used by children and grandchildren living in refugee camps. However, even here, 30 years after the exodus, the language has undergone significant changes.

For us in exodus, the near extinction of our language has dealt a serious blow to our efforts to preserve and develop our tangible and intangible heritage. Our culture and world-view too, as in the case of others, is deeply connected with our language. And since religion, culture, philosophy and value systems depend upon and are sustained by mother tongue, its disappearance has unequivocally and adversely affected our culture too. Our rituals, music, dance folklore and marriage ceremonies too are deeply ingrained in our language. We are seeing all this evaporating in front of our eyes. Under the circumstances, "When a particular group comes through quirks of history into social interaction with any other alien group, the former tries to absorb some traits from the latter. Loss of identity of a well-defined ethnic group can result in the speedy disintegration of the group character," writes, G L Jalali.

- Col. Tej K. Tikoo
Email : tk.tikoo@gmail.com
Mobile : 9899656400

ALL INDIA KASHMIRI SAMAJ (REGD.)

Centre for Kashmiri Language, Literature And Culture (CKLLC)
Invites Members to celebrate the

International Mother Tongue Day

as per Scheduled below

Thursday, 21st February 2019 at

Kashyap Rishi Bhawan, A-98, Sector 34, Noida, U.P.
(Closest Metro Station : City Centre)

You are Cordially Invited to Participate as per the Programme Given Below

PROGRAMME

Registration and tea	10:30AM - 11:00AM
Address by Col Tej K Tikoo (Retd) President, AIKS and Felicitation of Sh A K Rehbar.	11:00AM - 11:10 AM
Conversation with Sh A K Rehbar	11:10AM - 11:25AM
Key note Address by Dr M L Sar	11:25AM - 11:40AM
Panel Discussion: to be chaired by Dr Roop K Bhat	11:40AM - 12:20PM
Children Interaction	12:20PM - 01:15PM
Lunch Break	01:15PM - 02:00PM
Mushaira	02:00PM - 03:00 PM
Children's Programme	03:00PM - 04:00PM
Vote of thank	

(M K Pajan, Gen Sect, AIKS)

Maharaj K. Pajan

General Secretary's Column

Core Group Meeting of AIKS

Discussions were held by members of AIKS Core Group at R K Puram office on 29th December 2018 to take stock of the events held in previous week at Jammu. All members expressed their appreciation for the events and role of President, Col Tej Tikoo came for special appreciation for his leadership, resulting in successful conclusion of all events. It was unanimously agreed to continue such interactions with individuals and organisations as well as youth.

The youth wing would maintain continuous contact with the youth members and help them overcome multiple problems faced by them including those working in the valley under PM package.

The core group also reaffirmed periodic interaction meetings would be held in future also at Jammu to address concerns faced by the community members.

International Mother Tongue Day 2019

Like in previous years, AIKS along with Centre for Kashmiri Language, Literature and Culture (CKLLC), a unit of All India Kashmiri Samaj, will be organizing a full day programme on 21st February 2019 to coincide with International Mother Tongue Day celebrated globally by UN on this day.

Prof Roop Krishen Bhat, as hitherto, will head the organizing committee and prepare details of the programme which include presentations and discussions by prominent personalities related to this field, cultural programme, mushairas in Kashmiri language. Involvement of children will be a key focus as they are future guardians of our language and culture.

Observance of 29th Holocaust Day

Kashmiri Pandits in exile observe Holocaust Day on 19th January every year all over the globe. It was on this day in 1990 that commenced Lakhs of Kashmiri Pandits to leave their motherland of generations following a well planned and executed assault on the microscopic community by Islamic fundamentalists and Jehadis.

AIKS – N-Gen Team participated in the peaceful protest held by RIK & JKVM where a large gathering of men, women and children expressed themselves at Rajghat to highlight the atrocities perpetuated on us 29 years back. Placards and posters were used to give vent to our feelings and details are mentioned elsewhere in this edition. The gathering also offered floral tributes to 'Father of the Nation.

Later at a solemn function was held at AIKS headquarter at KR Puram, the Martyrs' who lost their lives during that period were remembered and prayers were offered in front of their photos and candles lit in their memory. The function was attended by office bearers and others participated.

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

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

244, Sector 3, R.K. Puram, New Delhi - 110022, Telephone : 011-26107431
Web : www.aiks.org E-mail : hqaiks@gmail.com

Application No. : ..... **Date : .....**

The President
All India Kashmir Samaj
244, Sector-3, R.K. Puram
New Delhi - 110022

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

Name (In full) : .....

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

Address : .....

.....

.....

..... **Pin :** .....

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

Mobile : ..... Email : .....
I have studied the AIKS Congtitution and agree abide by the policies and progframmes of the AIKS.

With best wishes

Yours Sincerely

Signature

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

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

Amount : ..... **Date :** .....

AIKS Receipt No. : .....

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

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2. Subscriptions can also be remitted directly online to the following

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Seven Day National Workshop on Indian Scripts Concludes at Jammu University

By the Grace of Guru Seven days national workshop on Indian scripts organized by the P.G Department of Sanskrit in Collaboration with Millennium India Education Foundation, New Delhi in the department of Sanskrit, University of Jammu concluded successfully on 30th December2018. This is the 2nd such workshop

that was held by the university &MIEF since 2017 and which attracted more than 30 students (PG, UG, Teaching faculty, interested people from the state of J &K) .

During the workshop, Brahmi (mother of all Indian scripts), Sharada and Takri (also known as Navi Dogri) was taught by experts from Jammu, Sanskrit & Dogri depts of UJ, IGNCA Ministry of Culture, GOI and Vishwakarma Skill Development University Gurgaon, Haryana etc. In addition, an exhibition of original sharada manuscripts was displayed by Dr Suresh Abrol, Director, Shashvat Art Gallery, and National Manuscript Resource Centre Jammu.

Earlier on the inaugural day on 26th December 2018, Prof. Manoj K Dhar Hon'ble Vice Chancellor University of Jammu, in his presidential address while appreciating the efforts of the department and MIEF, also stressed upon that ancient texts are a repertoire of infinite wisdom and knowledge that is also scientific and technical and can propel the progress of the country at a tremendous pace. He announced that the university is planning to set up a "Centre for Manuscript Preservation and hoped it would emerge as a centre for excellence in future.

Dr. Uday Kakroo Director, MIEF, New Delhi in his Keynote address while narrating he odyssey of MIEF as an emerging institution of promoting the sharada script in the country, and about his ongoing efforts with the various central govt. Ministries to recognise Sharada script learning as a skill and link it to the income generation for the scholars who would get trained. Dr Kakroo suggested to the university that a full time certificate course in Sharada could be offered by the University, to become first university in the country to do so inages, as Sharada has never been taught as an subject and which only MIEF has been able to do so and others have started following it in the country. Dr Kakroo suggested the ways and means by which this could result in income generation for the trained students.

Others who spoke on various occasions during the workshop days included Prof. Ram Bahadur Shukla, Head, Deptt. Of Sanskrit, Prof. Sushma Devi coordinator of the Sharada script revival program in Jammu University, (about her endeavours that culminated in a MOU of the department with M.I.E.F. that was executed during the headship of Prof. Ramnika Jalali; Prof. Keshav Sharma, Dean Academic Affairs, Prof.

Ramnika Jalali Former Dean Faculty of Arts & Head of Sanskrit dept., Prof. Shohab Inayat Malik, Dean Faculty of Arts congratulating organisers (Sanskrit Dept & MIEF) pointed out the indispensable linkage between script, language and culture and stressed upon theneed for the preservation of Manuscripts. and Prof. S N Pandit, etc.

The next 7 day workshop is scheduled to be held in Kurukshetra during January 2019,Full time 6 month Sharada Learning course in

Haryana during January-February 2019 etc. was informed by Dr Kakroo.

The workshop was well covered by both electronic and print media.

Proud Moment for the Country and Kashmiri Community in Particular

when Millennium India Education Foundation (MIEF) became the first NGO in the country to have been able to take Sharada script learning as Skill Development (first time ever) by signing a MOU with Shri Vishwakarma Skill University Haryana State (only skill development Unit in the country as of now) in the August presence of Hon'ble CM of Haryana Sh. Khattar and other dignitaries on 13 January 2019 at University's Newly inaugurated campus near Palwal - Haryana. MIEF wishes to thank its well wishers

in helping it to achieve this feat. MIEF also wishes to thank the vision of Hon'ble Vice Chancellor VSU Sh Raj Nehru and his team for their whole hearted understanding of the need of revival of sharada script initiated by MIEF and take the program to next level by recognizing sharada script learning as Skill and thus also becoming first university in the world to do so. A very proud moment for all of us.

Two Days International Conference on Kashmiri Language, Literature and Culture Organized in Jammu

Kashmir Cultural Trust (KCT) a registered organization engaged in promotion of Kashmiri language, literature and culture for past few decades in collaboration with Central institute of Indian languages, Mysore Ministry of Human Resource Development, Govt. of India, Sahitya Academy, New Delhi and J&K Academy of Art culture and languages is organizing a two days **International conference on Kashmiri Language literature and culture on January 6th- 7th, 2019 at K. L. Sigel hall in Jammu and Kashmir Academy of Art, Culture and Languages, Jammu.** Dr. Roop Krishen Bhat Managing Trustee and Co-ordinator of the conference welcomed the guests. He elaborated the role of Kashmir Cultural Trust in fostering Kashmiri language and culture especially among the younger generations. He also gave a detailed report about the various activities carried on by the trust in this regard. He said that Kashmir cultural trust has had academic collaborations in past with several Govt. Institutions and organizations like Ministry of culture, National Council for promotion of Urdu language (NCPUL), National council for promotion of Sindhi language (NCPSL), J&K Academy of Art, Culture and languages, Sahitya Academy, P. G. Department of Kashmiri, University of Kashmir, All India Kashmiri samaj (AIKS), Samprati, Nagraad, Kashmir Education culture and Science society (KECSS), etc. He said KCT has invited several scholars from abroad like Prof Peter Hook from USA, Prof Boris Saccharin, Prof Ludmilla khokhol from Russia, Dr. S.N. Ganjo from U.K. etc for this conference.

Dr. D.G. Rao, Director CIIL, Mysore inaugurated the conference on 6th January morning. He elaborated the role played by CIIL in promoting Indian languages and emphasized the research and publications brought by CIIL on Kashmiri language. He said that CIIL has funded a big project on endangered languages of J&K under University of Kashmir.

Dr. Aziz Hajini Secretary J&K Academy of Art Culture and Languages lauded the role of Kashmir Cultural trust in promoting Kashmiri language outside valley. He also laid stress on the use of modern technology to outreach the younger generation in terms of imbibing the language easily and readily. Prof R. L. Shantaneminent Kashmiri writer, scholar in his key note address detailed out the various genere of literature that came up during the last 30 years in which Kashmir Cultural Trust has played a vital role. Prof. Manoj Kumar Dhar, honorable Vice Chancellor of University of Jammu in his presidential remarks observed that it is a great endeavor on part of the organization like Kashmir Cultural Trust who are paving ways for the enrichment and carrying forward of the

Kashmiri language as a legacy. He gave inputs about various courses offered by the University of Jammu to learners at various levels.

On this occasion two books namely **"Prof. Omkar Koul Personality and contributions"** edited by Dr. Afaq Aziz and "**Sanskrit-Hindi-Kashmiri Dictionary"** complied by Prof. Raj Nath Bhat of BHU were released. Prof Uma Pappu swamy, Professor cum Deputy Director of CIIL presented vote of thanks. Ms Promila Koul conducted the programme.

2

Various sessions of language and linguistics, Kashmiri Literature after 1990 ,A panel discussion on preservation of Kashmiri language in diaspora, and a short story presentation were the highlights of day one of the conference.

In the panel discussion the panellists Prof Ashok Koul from USA, Prof Rattan Lal Shant, Dr. Roop Krishen Bhat, Sh Arvind Shah, Mr. Ramesh Hangloo, Sh. J. L. Raina participated. They underlined the importance of language for identity of community and suggested ways to preserve it. Preservation of Kashmiri identity, love for Language and culture, was the focus of panel discussion. The panel lists shared their experiences to help work out strategies for its, promotion and preservation.

In the session on Kashmiri Linguistics prof Uma pappu swamy and prof L. Rama moorthy of CIIL presented papers entitled " Towards building a computational grammar of Kashmiri" and "challenges in creating Kashmiri Corpora" respectively. The session was chaired by Prof Rajnath Bhat of BHU.

Prof Rattan Talashi and Dr. Shafqat Altaf presented papers on status of Literature i.e. prose and poetry after 1990 and prof Mushtaq zargar of AMU presented a paper on "popularising literature amongst youth". The session was chaired by eminent scholars Prof R. L. Shantand Prof. Zaman Azurda.

Short stories were presented by Mr. Makhan Lal Pandita, Sh. Avtar Hugami, Mr. Rinku Koul and Mr. Nisar Nadeem. This session was chaired by Mr. Aseer Kishtwari.

On day two of the conference Kashmir Cultural Trust (KCT) in collaboration with Central Institute of Indian languages, Mysore Ministry of Human Resource Development, Govt. of India, organized **Prof Omkar N Koul memorial lecture** at the same venue. Prof Jawahar Lal Handoo an eminent Folklorist and widely travelled scholar, who has been associated with several academic institutions across the country and abroad and is based at Mysore, delivered the lecture.

Prof Omkar Koul an eminent Linguist, scholar author of 65 books and hundreds of research papers and former director of CIIL, passed away in Delhi last year**.** Dr. Roop Krishen Bhat Managing Trustee and Co-ordinator of the conference who anchored the programme said that Kashmir cultural trust has decided to organize Omkar Koul memorial lectures every year on his birthday i.e. on 7th January and we are happy that the first such lecture is delivered by not only an eminent folklorist but a college mate , long time colleague and friend of Prof Koul.

Dr. Handoo spoke on "Folklore, Public sphere and civil society". On this occasion an article on "Life and contributions of Omkar Koul" and a biographic poem penned by Dr. Afaq Aziz were read by Mr. Nissar Nadeem and Dr. Roop Krishen Bhat respectively. Others who remembered and paid tributes to Prof Koul included Prof Zaman Azurda, Sh. Jagannath Sagar, Prof Rattan Talashi, Sh Piarre Hat ash, Smt Santos Nada an, Sh. Hasrat Gadda, Prof P. N. Trisal, Prof Uma Pappu swamy, Prof L. Rama Mouthy, Smt. Reno Bhan, Smt. Reeta Koul niece of Prof Koul, Mr. Rinko Koul, Ramesh Aryan etc. Dr. Roop krishen Bhat read out a message sent by prof Peter Hook a world known Linguist from USA, who had worked closely with prof Koul on many aspects of Kashmiri linguistics.

A host of Linguists, litterateurs, scholars, media and cultural personalities besides the research scholars and students of various universities of J&K, Aligarh, JNU, and BHU etc.

attended this conference. Some prominent scholars include Dr. Jawahar Lal Handoo eminent Folklorist, Prof Ashok Koul Linguist from USA, Prof. Uma Pappu swamy CIIL Mysore, Prof. L. Ramamoorthy CIIL Mysore, Prof Rajnath Bhat of BHU, Prof. Mahraj Koul. Prof Mushtaq Zargar of AMU, Prof. Zaman Azurda, Prof. Farooq Fayyaz, Dr. Shafqat Altaf, Mr. Aseer Kishtwari, , Sh. Arvind Shah, Smt. Sunita Raina Pandit, Sh. Makhan Lal Pandita, Sh. Jagannath Sagar, Sh. Prem Nath Shad, Mr. Brij Nath Betab, Smt Renu Bhan, Mr. Rinku Koul. Social activists and KCT members Mr. Ramesh Aryan, Smt Kundan Bhat, Smt. Promina Koul, Sh Hasrat Gadda, Sh. A K Naz president Naagrad, Smt. Santosh Nadaan, Mr. Ramesh Hangloo of radio Sharda, Mr Abda lMahjoor, Mr. Mohd Amin Bhat, Mr. Shahnaz Rashid Mr Nazir Reshi, etc. Besides a host of Members of Jammu based voluntary organizations like Samprati, Nagrad, Kalam, Neigray etc

At the end of programme the organisers Prof Uma Pappu swamy, Dr. Roop Krishen Bhat, Smt. Kundan Bhat and Mr. Ramesh Aryan thanked all the participants, the CIIL Mysore, The Sahitya academy, J&K Academy for the collaboration and all the print and electronic media of J&K for coverage of the programme.

Report by

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Press Statement Issued By Sh. Girdhari Lal Raina (MLC)

State administration, regrettably, continues to be apathetic towards basic issues concerning the Displaced Community of minority Kashmiri Hindus. There is hardly any area where state administration can claim to have performed its duties conscientiously. Most agonizing and exasperating is callousness demonstrated in case of health care and educational services.

State of Health care services provided in 'Migrant' camps can be assessed by the fact that Jagati Hospital continues to be without a proper official status. When conceived and financed from security related expenditure we were told that it is a 40 bedded Hospital. Going by the facility available on ground in the said Hospital, it does not conform to even a Primary Health centre. A follow up of the case for almost two years as a legislator I am anguished to point out that decision to upgrade it to CHS (community Health Centre) is nowhere near implementation stage. Files in this connection are being shifted from table to table and department to department without any result. No responsible officer has any clue about the present status of the case.

Furthermore the equipment procured for Jagati Hospital out of funds amounting to Rs.1.50 crore released by the government of India almost a decade earlier is untraceable. No one is ready to tell us where the equipment-if procured- has gone. Same is the case with supply of drugs and medicines.

Similarly goes the story of 'Migrant' schools which, stand sort of excluded from normal educational calendar of the department in more than one ways. There is hardly any extracurricular activity including sports competition organised by the government in which these schools and students studying there participate. Students are forced to study in cramped classrooms without even a playground in most cases. It is official discrimination.

Conduct of revenue department is another story of denial of justice. Eviction of illegal encroachments of left over properties in Kashmir valley belonging to both individuals as well as to the community in the form of temples, shrines, cremation grounds etc are crucial. Although necessary orders have been issued by the Hon'ble court on some cases but still possession has not been handed over to the concerned owners. New encroachments are reported at regular intervals.

Over the last 30 years, illegal sale of the land belonging to our temples, shrines and endowments has been resorted to by some unscrupulous elements in league with the local government officials. Government should annul these sales. Similarly many acres of land belonging to such community assets have been encroached upon. Government departments are also among the encroachers.

This state of affairs can't be allowed to continue. My appeal to Excellency the governor is to look into the matter personally and ensure redressal of the grievances without any further delay.

KSS Faridabad Pays Homage to Padmashree Late Shri JN Kaul (Papaji)

Kashmiri Sewak Samaj (Regd.) Faridabad (KSS), a pivotal socio-cultural organisation of Kashmiri Pandits in NCR has tirelessly dedicated itself to community service in the city of Faridabad for over three decades. Its primary focus has been social service and to maintain the ethos and cultural of Kashmiri Pandits after their persecution from the valley of Kashmir.

In its endeavour to keep alive the culture and traditions of the community, KSS regularly organises programmes that help keep the community in touch with its roots. Its efforts are largely supplemented by the rich scholarship, art, history and intellectual contributions from the community stalwarts from across the globe. It was the vision of Late Shri J N Kaul that gave birth to "MAA SHARIKA SAMMAN", an annual award conferred on the community stalwarts in recognition of their rich contribution and service in various spheres of life. It is a humble expression of gratitude from KSS towards these great community masters. KSS aptly chose the 10thNirvaanDiwas of Padma shree Late Shri JN Kaul this year for conferring these awards for the years 2011, 2013, 2015 and 2017.

The programme began with conventional welcome to the Chief Guest, Padma shree Dr Sudhir Sopory, ex-vice Chancellor of Jawaharlal Nehru University with bouquet and Angvastra by Dr S K Handoo, the President of KSS. This was followed by traditional lighting of Lamp by the Chief Guest and other dignitaries. In his welcome address, DR Handoo said. Many distinguished guests, who had very closely worked with Late Shri J N Kaul, spoke on the occasion and payed rich tributes to him describing him as one of the tallest patriots of the nation. In his address, the Chief Guest, Dr Sudhir Sopory said.

As an expression of gratitude to Padma shree J N Kaul, KSS released a special tributary issue of its newsletter, where many important community personalities shared their experiences and learnings from their association with him. The newsletter is the mouthpiece of KSS to the global Kashmiri community.

The presentation of Sharika Samman awards was received with resounding applause by the community brethren present in the JN Kaul Memorial Hall. The award ceremony was followed by a cultural programme by the community artists. Noted Kashmiri artist from the valley, Smt Kailash Mehra Sadhu enthralled the audience with her golden voice. The programme was concluded with the vote of thanks given by KSS vice-President, Dr I K Kilam.

Inputs from
Umakant Kachroo

NAAD Congratulates

Congratulations Sh. V K Shanglu IAS conferred with the Prestigious Padma Bhushan, for distinguished services of higher order- civil services by the Government of India on the eve of Republic Day.

Mr. Mahesh Kaul Awarded Prestigious Post-Doctoral Fellowship By ICPR, HRD, New Delhi for 2018-2019.

Dr. Mahesh Kaul has been awarded the prestigious Post-Doctoral Fellowship by the Indian Council of Philosophical Research (ICPR), Ministry of Human Resource Development, New Delhi to work on the Post-Doctoral thesis titled "Sri Aurobindo's Integral Yoga in the Light of Kashmir Shaivism".

Sh. Subhash Kak for being conferred Padma Shri, one of India's highest civilian honors, in–Science and Engineering-Technology.

PROUD MOMENT

A proud moment for entire Kashmiri Pandit Community in particular and Great Indian Nation as well that Dr Kuldip Thusu from Srinagar, Kashmir now settled in USA stands elected as Mayor of Dinuba City of California in December 2018 !!! Three Cheers!!!

Hearty Congratulations to the Proud Son of the Soil.

Letter to the Editor

Dear Sir

I congratulate you and the other esteemed members of the editorial board of NAAD, for the issuance of the special issue of NAAD, captioned as 19th January - Kashmiri Hindu Holocaust Day (Special Issue).

It is for the first time that such an issue of the NAAD has come out making it possible for most of the victims of the genocide amongst us to express their woeful tales of such a carnage and bloodshed resulting in our forced exodus and devastation of sorts. The official nomenclature of such a gruesome turmoil and tragedy which we the Kashmiri Pandits have been subjected to due to this Pan–Islamic-Terror, in which we lost our kiths and kins, along with our homes and shelters, captioning and classifying us as migrants, is nothing but to add more indignation to our unhealed wounds of such a catastrophe, when we did not migrate, but were forced to migrate under distrust, for saving our lives, respect and honour. I again felicitate and respect you and the other respected members of the editorial board for getting us all together in sharing our agony and horrifying tales in this regard.

Thanking you

Yours sincerely

P.L. Khushu

Cartoon Corner

- Dr. Roop Krishen Bhat

International Mother Tongue day and Kashmiri Language

Language is the identity of a community and key to communication and social integration. Out of more than 6000 languages spoken all over the world 700 languages are spoken in India. However, as per UNESCO report about 40 % languages are endangered and are dying at a very fast rate.

it was in Bangladesh that students protested against imposition of Urdu by Pakistan authorities in 1952, that four students were killed on 21st February 1952, and later in 1999 the UN Assembly realized importance of mother tongue and decided to celebrate mother tongue day on this day. The IMTD is being celebrated all over the world since 2000.The purpose is to celebrate cultural and Linguistic diversity and multilingualism.

The All India Kashmiri Samaj (AIKS) under its established centre for promotion of Kashmiri language, literature and culture chaired by Late Prof. Omkar Koul an eminent Linguist and scholar did a commendable work for last several years. Apart from organising conferences, seminars it celebrated International mother tongue day in Delhi since last few years. It brought out three important publications on this day thereby making available the Kashmiri literature in Devanagri script. The Centre has published Poetries of Lal Ded and Nund Rishi, and a "Kashmiri Cultural Reader". These are the must read books every Kashmiri household should have besides bringing out *Vaakh* magazine.

Ever since the unfortunate and tragic forced displacement of Kashmiri Hindus in the year 1990 leaving behind their centuries old homeland in Kashmir. Big volumes could be written on the bitter experiences, tragedies and sufferings of the community which all of us underwent during last twenty-nine years. Many attempts have already been made by various writers, scholars, historians, journalists, community leaders and individuals. Sufficient and incredible literature has been written on various happenings in several languages including Kashmiri in the form of poetry, short stories, novels, biographies etc. Perhaps the unique and brighter side of the current displacement has been the accumulation of vast amount of publication of displacement literature especially in Kashmiri Language. This becomes unique because in earlier similar displacements Kashmiri Hindus from Kashmir there is hardly any such literature written in Kashmiri. The obvious reason has been the neglect or under development of Kashmiri language in those times and its status only as a spoken language.

In Kashmir the terrorism added to its woes since the language of terrorists too was Urdu and all dictates and communications were issued through this language. Broken and rustic variety of Urdu was preferred in and outside homes instead of much refined, sweet and easily comprehended mother tongue Kashmiri. Kashmiri Language was degraded and disowned to a greater extent during turmoil in Kashmir. A conscious effort was made by certain vested elements to marginalize the Kashmiri language, literature and culture and promote Urdu. The Kashmiri scholars remained tight lipped and

mute in the earlier years of terrorism and not much was written or talked about in this period in the valley.

Prof Braj B. Kachroo a celebrated Kashmiri Linguist of International fame had in his article in "Kashmiri Pandits A Melting Pot Generation"-1990 had predicted that Kashmiri Language would disappear outside Kashmir in 50 years and we are now into the 30th year of displacement. So far as our mother tongue Kashmiri is concerned the trend is not that gloomy. Record number of books in all genres have been written in Kashmiri after displacement. Though there has been a bloom in Kashmiri literature after displacement, even new names not heard earlier in the field of literature were born and became popular instantly but the language in itself has been the worst sufferer or victim so far as its use, patronage and promotion is concerned. Being forced to live and survive in alien cultures and amongst non-Kashmiris our people voluntarily and effortlessly started ignoring and discarding their mother tongue for various reasons like non-native environment, curricular or career opportunity etc. Kashmiri was a hindrance or obstacle in learning of other languages and unnecessary burden which if ignored would not make much difference for their survival as Kashmiri language was not a bread earner. Governmental hostility towards Kashmiri, the wider spread of the community across States and countries resulting in inter community marriages amongst our youngsters has further worsened the situation. There could be a host of other reasons some even boosting of being part of global fraternity or global world which in their eyes could be relished or lived only through English.

The excuses apart the hard fact remains that we Kashmiris are generally hostile to our language and culture or even to our existence as Kashmiris. We succumb to material gains easily, have inbuilt inferiority complexes about language and are prone to change at the cost of our identity or individuality were ever we may be.

I presume and believe that there is a reasonable and sizable majority amongst us who want to live and be known as Kashmiris, rather than get dissolved as nobodies in the vast ocean of humans across the world. Since we are proud of our rich cultural heritage and of eminent legacy of great luminaries in various fields of knowledge known and respected globally we love to live and be known as Kashmiris.

Having said and accepted that we have to consciously honour and explore the reasons to keep our identity alive. The sole and only factor to do that is to know and speak Kashmiri language were ever we may be, In our home with family members and fellow Kashmiris where ever we meet, in offices, market places, social functions, get togethers etc. even in alien environments. If Punjabis, Bengalis, Tamils, Gujratis can proudly do so why cannot we. Following steps if followed may be helpful to achieve our goal.

1. We need to shed the tag of inferiority complex attached to being or speaking Kashmiri. Of course Kashmiri is not in school curriculum outside Kashmir, but there are sufficient teaching-learning materials available in Kashmiri which could be helpful, like, Books published by Central Institute of Indian languages, Mysore i.e. Let us Learn Kashmiri-Primer and Reader, (in Devanagri) A Handbook on Audio cassette course , Basic, Intermediate and Advance Courses, Primer written by Sh. M K Raina, Spoken Kashmiri Courses by Prof Braj Kachroo and Prof Omkar Koul, A course in Kashmiri Language by Roop Krishen Bhat, A Kashmiri primer by Arvind Shah etc. There is a Devanagri software known as Arnimaal Aakruti available and used by all our community journals and writers and host of other materials available now. It may be mentioned that all these materials have been produced during last twenty nine years keeping the need of community members in mind and lot of expertise and collective efforts, teamwork and hard labour has gone into it.

2. It takes just twenty clock hours to start from scratch and learn Devanagri script and those who know Devanagri already learning additional diacritical marks and signs for writing Kashmiri is a matter of two to three hours only.

3. It is true that Kashmiri Language is not a bread winner like many other Indian languages, but Gujrati or Tamil or for that matter any other Indian language outside India is not a bread winners too, even then these are spoken over there widely by their speakers. What matters is the love, urge and pride for the language and community.

4. It is a false apprehension that Learning or speaking of Kashmiri would be an obstacle in

learning of other languages, or over burden the children, spoil their English or Hindi pronunciation. It is a simple myth and it really works the other way round. There is a research evidence that Mother tongue helps the child to pick up or learn second or other language easily and faster. One always comprehends in mother tongue and translates communication in other language. In India most of the people are multilingual and simultaneously chaste in several languages. Several world known writers write in more than one language with perfection and ease and even better than monolinguals. While as we Kashmiris have produced world class writers like Lal Ded, Mahjoor, Nadim, Rahi, Hari Krishen Kaul etc. Incidentally all of them except Lal Ded initially started writing in other languages and later switched to their mother tongue Kashmiri, excelled in the language and are widely translated and recognised. There are many other Kashmiri writers who wrote in other modern Indian languages like Urdu, Hindi etc. but only few of them received some recognition. However, we may boost of sending our children to English medium schools but we have hardly produced some one in English literature of international fame during last few hundred years. The matter of fact remains that one can achieve greater heights with ease only in one's mother tongue.

5. Inter community marriages remains an issue but the reality is that our youngsters have no opportunities or occasions to meet with each other. Where ever they are, in colleges or work places they are dominated or surrounded by non Kashmiris. Our NGO,s or leaders have to create such opportunities where youngsters can meet. Camps held by KOA, USA is one such example. In India our youngsters remain absent from almost all community- functions. While as we are losers in terms of language and culture when our daughters marry outside the community, however, the boys marrying other community girls could be counselled to learn Kashmiri and adopt to Kashmiri culture.

6. NGO,s and socio-cultural organizations have to shoulder responsibility to provide resources for preservation of language and culture by establishing Cultural centres with complete Kashmiri ambience, with facilities like learning/teaching of Kashmiri language and culture, art galleries, museums, libraries, seminar rooms, auditoriums, sports equipment, Kashmiri cuisine, entertainment etc.

7. The *shuhul taaph* organised by KECSS annually at Lal Ded centre, *Samanbal* organised by Kashmir Cultural Trust, IMTD by AIKS are few important events which may help preservation of language and culture to some extent. Other organisations like *samprati* and *naagrad adbi sangam* Jammu too are doing good work in this regard by organising seminars, conferences etc.

8. The role of CIIL, Mysore and NRLC Patiala has been phenomenal during last few decades. The materials produced and programmes organised were very helpful for preservation and promotion of Kashmiri language and culture.

9. At individual level an initiative of Sh AN Kaul Sahib former Editor- in -chief of Naad is worth mentioning here, who has set up Smt. Lalita Kaul Sahib annual awards for best speakers for youngsters in Kashmiri, being organised on the day of Mahashivratri by JKVM in Delhi. Another effort by JKVM of organising *Gaashtarukh* competiton too could become a helpful one provided it is restricted to Kashmiri language only.

10. Subscription to Vaakh , the only literary journal in Devanagri and some of our community magazines which carry the Kashmiri section may be of great help to be in touch with literary tends in Kashmiri and improve reading skill.

Whether we like it or not it is a hard fact that no other language than mother tongue remains the sole and complete language of communication. One may be an expert speaker in other languages but it is difficult to be a confident one and achieve the native speaker's level of ease and expertise in communication through other languages.

There is an individual and collective responsibility on all of us to contribute one or other way in this endeavour. Let us on this day of International Mother tongue Day take a pledge and do our best towards preserving our language, culture and there by our identity as Kashmiri community. I hope all of us want to do that and live as proud Kashmiris where ever we may be.

(The author is a Writer, Linguist, Media free lancer and former Director, MHRD, Govt. of India. Contact : 9868555535)

- Maharaj Kaul

Enigma of Kashmir Problem

English poet Edmund Spenser described tragedy as a theory killed by a fact. A theory on anything is one of the greatest works of a human mind. So, when a theory is proven wrong on account of a fact discovered in the subject being observed, it is tragedy for the mind.

Kashmir Problem has had the life of a theory being offered to a set of situations in Jammu and Kashmir state of India since the onset of the independence of India and Pakistan in 1947. While Jammu and Ladakh provinces of the state are allied fully with India, it is the province of Kashmir that has given creeps to India since about 1950.

What ails the fabled Kashmir Valley? It is its obtuse Muslim majority of 96.4%. It would like to have an absolute Islamic governance as well as the culture in it. In the earlier years, 1950 -2000, it wanted to join Pakistan. But subsequently seeing that nation's epic and disgusting political and governance problems, the Valley Muslims were pushed to choosing the independence path alternative. But why an independent Kashmir? India is the world's third largest Muslim country, with about 189 million people. They have an absolute freedom to pursue their Islamic faith, including being governed by Sharia laws, which cover some parts of their social life. In fifty years from now, it is projected, that India will become the largest Muslim country in the world. Then why this desire to become an independent Muslim country? At 1947 epic partition of Indian subcontinent into India and Pakistan, about 30% Muslims chose to remain with India than join Pakistan.

What ails the fabled Kashmir Valley? It is its obtuse Muslim majority

Kashmir has been a Shangri-Laplace for most of its history due its natural beauty, natural barriers to enter it, foreign occupations, and closeness to many foreign countries. This has created an aloofness with the rest of India. Maharaja Hari Singh, the erstwhile king of Jammu and Kashmir state and Sheikh Abdullah, its first Prime Minister and fabled hero, wanted it to be an independent nation.

Even after Pakistan and India became two new nations on August 14 and 15 respectively, Maharaja continued to remain undecided. When on October 22, 1947 Pakistan attacked Kashmir under the disguise of a tribal uprising against its government, Maharaja was forced to leave Kashmir to save his life. The mayhem and bloodshed by tribal made Maharaja realized that his state was under threat of being overrun by Pakistani army men disguised as tribal which would resort to killing of minorities in Kashmir. This human tragedy stared before him and he decided to seek help from India. The Viceroy of India asked the Maharaja to sign Instrument of Accession before any troops shall be sent to Kashmir. This led to Maharaja signing the standard format of Instrument of Accession which was also signed by other princely states and was a legal document. This happened on Oct. 26, 1947.

India's war with Pakistan in defense of Kashmir went on through 1948, but on January 1, 1948 India went to U.N. to plead for forcing out of the invader, a cease fire, and a plebiscite. Pakistan accepted the cease fire, which took effect on Jan. 1, 1949. But it took U.N. sometime to investigate the Pakistani attack. Then on April 21, 1948, under U.N. Security Council Resolution 47, in Chapter VI jurisdiction, it asked both the countries to accept certain conditions before a plebiscite was conducted. Because Pakistan would not fulfill U.N. conditions, therefore, the plebiscite was never conducted. U.N. could not enforce its resolution because its Chapter VI status was non-binding. Later, U.N. declared that since the demographics in J&K had changed significantly since the Pakistani attack in 1947, it was unfeasible to conduct the plebiscite. In 2003, President Musharraf of Pakistan announced that Pakistan will drop the demand of a U.N. resolution on Kashmir Problem. In Nov 2010, U.N. announced that it had dropped J&K among the disputed territories in the world.

Kashmir decided to have its own constitution, as it was allowed to do so under the Instrument of Accession, which the other 564 princely states did not. J&K Constitution Assembly was set up on Oct 31, 1951 by J&K Legislative Assembly. It went through rigorous steps of establishing the basic principles of the future constitution and covered significant matters affecting its citizens and its relationship with India. J&K Constitutional Assembly was dispersed on Nov. 17, 1956 and was dissolved on Jan 25, 1957. President of India, by his Order on Jan 26, 1957, made it effective. Significant parts of the constitution relating to the relationship between Kashmir and India are:

Preamble: J&K has acceded to India on Oct 26, 1947.

Article 3 (PartII) **:** J&K is and shall be an integral part of the Union of India.

Article 5 (PartII) **:** The executive and legislative power of the State extends to all matters except those with respect to which Parliament has powers to make laws for the State under provisions of the Constitution of India.

This article stipulates that the relationship between Kashmir and India is to conform to the requirements of Articles 370 and 35 A

Article 147(Part 12): No bill shall be introduced or moved in State Legislative assembly to amend or change the above indicated Articles 3 and 5.

After the creation of Kashmir's constitution both India and Kashmir thought everything in their relationship was engineered meticulously, that too willingly, therefore, future should flow smoothly for their alliance. It did, in a rough way, for about three decades. The malevolent Islamists in Kashmir would time to time raise their heads in form of meetings, speeches, and protests, expressing their deep unhappiness with Kashmir's alliance with India. They believed Kashmir naturally should be a part of Pakistan. But their evil designs were manageable. by the state. Then in 80's disturbing and ugly political infighting got out of control, resurrecting the bogey of Kashmir's integration with Pakistan. Pakistan seized the opportunity and planned to overturn India's hold on Kashmir and prepare grounds for its empowerment there. One of the consequences of the anarchy it unleased was the forced exodus of about 350,000 Kashmiri Pandits. Subsequently, Kashmir regained stability, but the opposition to Indian rule became stronger than before, and Separatists became a force to reckon with.

Kashmir province's militants know no rest. They want to turn it into an Islamic Republic of Kashmir. For which effort they are financed by and morally supported by Pakistan and some Middle Eastern countries. In a decade Kashmir has seen the profusion of several hundred Wahhabi Islamic mosques. Besides the religious centers that they are, they are also militancy centers. They support militants with money and encouragement.

Kashmir has been a part of India for seventy years in its recent political history, and beyond that overall for thousands of years. Demands of Kashmiri separatists to let it become an independent nation are fraught with tremendous difficulties. First of all, only India's parliament has an authority to break Kashmir off India. There is not a single vote in the parliament to let that happen now and in foreseeable future. Even the members of the parliament from Kashmir are not expected to vote for it. The reasons for it are that Kashmir is legally a part of India, also, its severance from India puts it in a huge militaristic

Kashmir leaders are dishonest in wanting a reasonable level of peace there.

deficit with India's arch enemies, Pakistan and China. The separatists do not have the military power to break away Kashmir from the clutches of India. So, for foreseeable future there is no chance that Kashmir will become an independent nation.

So, Kashmir Valley Muslims are damaging themselves in hitting against a concrete wall. This is seen in the high rate of depression and suicide there. The life in the valley is depressive, anxiety-laden, bereft of joy and excitement of yore. Cultural and social activities are meager. Many a youth have given up schooling, leading a life of purposelessness, devoid of ambition. Drug use has shot up. Murder rate has shot up and every other day militants do their misdeeds of disturbing the peace and create arson. Why cannot genuine Kashmiri political leaders talk with the separatists and reason with them that an independent Kashmir is impossible to achieve? That being the case why disturb Kashmiris' peace of mind and let people concentrate on their lives, help their children achieve a good education, and have some joy in their hearts. I recently talked with a Kashmiri leader about this line of thinking. He agreed with me on all the points but said emphatically that separatists do not want to hear that their wishes are insane. But good leaders would try.

How long will such a state of anarchy and mayhem last in Kashmir? Apparently indefinitely, as Kashmir leaders are dishonest in wanting a reasonable level of peace there. Even though separatists constitute only 5% of the people but there exist 95% soft-separatists. The latter are pro-India during peaceful times, but when terrorism and strikes occur they show their support for the die-hards quietly.

What should India be doing to enforce a reasonable normalcy in Kashmir. It can stop the treasonable actions of mosques from aiding militancy. It can freeze their bank accounts. It can monitor and cut off suspected foreign communications and financial assistance, through electronic and other means. It can talk to Middle Eastern countries aiding treasonable activities in Kashmir. It can threaten them with breaking diplomatic relations with them. It can threaten the so-called soft-separatist leaders, who are in the high-level government jobs, with dismissals. It can send, every few months, a high-level Indian leader to Kashmir who would tell Kashmiris bluntly that India would never give Kashmir the independence they are clamoring for.

Although there are several elements that have been driving the Kashmir Problem for seven decades, as described earlier, but Pakistan's role is the most pivotal among them. India could have held its feet to fire for that. A blunt and vigorous stand against its intervention in Kashmir could have if not completely but quite to a significant level reduced its leverage in the creation of anarchy there. Why does not India keep the bogey of Pakistan's illegal occupation of Azad Kashmir alive, a 36% area of the original Jammu and Kashmir state, thereby keeping them defensive. Any Western country in place of India would have done much better than India has done to keep its legitimate state away from Pakistan's greed to snatch it from them

That brings us back to the assertion made at the beginning of this article: tragedy lies in the death of a theory by a fact. After Kashmir's constitution was made by Kashmiris in 1957, which specified an unamendable article in it, which prohibits the separation of Kashmir from India, one would have thought that that would bring the demise of the Kashmir Problem. But it proved to be only a good theory. Due to India's laxity in keeping the dragons of independent Kashmir in check, the facts developed thus killed a good theory. So, Kashmir Problem will go on existing for an unknown time. I think when a new generation of Indians come to political power in not so distant future, they will pursue it with utter honesty and vigor, thereby taming Pakistan's greed and Kashmiri separatists' insanity.

Suffern, New York, October 13, 2018
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- Vijay Kashkari

Exiled Employee's Agony & Apathy of the Polity - Part-I

The valley of Kashmir, once the abode of saints and Sufis, has collapsed in terms of basic human values. The onslaught of Muslim fundamentalism has reduced the valley to a sanctuary for worst type of terrorism in recent history. The main target of the terror has been the Kashmiri Hindus who were forced to flee their home and hearth and to seek shelter in the camps and rented houses at Jammu, Udhampur, Delhi and other places across the country.

History stands testimony to the harsh reality that the Kashmiri Pandits had to face ever since 1216 AD- the first exodus as per the recorded history. The present exodus took its root well before Independence of India. Emergence of Muslim fundamentalism during British rule in India, a communal flare up of 1931 in the Valley was worst of its kind, when number of Kashmiri Hindus were killed, followed by arson to terrorise the minority community. After Independence of India, this process remained unabated. Damaging Hindu temples in 1986, large scale violence during 1988, Delhi Imam's questioning the validity of accession, Gandhi ji's statue not allowed to be installed within the new complex of High Court premises and violence to life including murder, cruel treatment, torture, abduction and taking hostage were enough of the reasons to make a quick exit from the land of ancestors. Within first six months of 1990, hundreds of employees were killed.

After a large killings and religious persecution, employees of the state had to forsake their place of postings. 11871 employees of all the categories, like Academicians, Technocrats, Doctors, Engineers, and Agri. Scientists and Secretarial staff were registered at Jammu and 840 employees at Delhi. This included 1059 of central Government, 204 employees of State Government Corporations and 628 employees of Central Government Corporations. These employees were the part of 56041 displaced families constituting 257241 individuals. The registered families were registered as migrants. The code name of "Migrant" by the authorities in governance was given to deny the benefits under international laws to internally displaced persons. The bureaucracy wanted to give an impression of

After a large killings and religious persecution, employees of the state had to forsake their place of postings.

displacement and displaced persons of leaving the valley in search of green pastures.

This all happened under the patronage of Indian democracy and secularism. Sinister designer's disinformation of usurping of Government jobs even convinced Mr. George Fernandez to state that 99 percent of jobs were cornered by Kashmiri Hindus. But the position was entirely different. Out of Four Lakh state employees, only about 13000 were employees from the minority community, which comes out to be a mere 4.33%. By 2018 this has lowered down to less than 1%. (1% includes employees appointed under PM special package, linked to return and rehabilitation of Kashmiri Hindus)

It will not be out of place to mention here that in February, 1986, an attempt was made by the employees of majority community, to segregate the employees from the minority community by forming "employee's coordination committee", to look after the employees from the majority community. The insensitive powers in authority, failed the employees from the minority community, to give safe working place, a friendly and good environment and find every chance to put them under stress and strain. In India rule of law is regarded as a part of natural justice, but the justice has been denied to Kashmiri Hindus and in particular to employees, since 1947.

The democratic system is judged by the extent to which the majority community tolerates, protects and encourages minority community to express their views. But the majority community's bearing was contrary to the aims of equal participation in governance and to equality of rights. A gynecologist of SKI of Medical Sciences, Soura, Srinagar, from the minority community, was banned to discharge her legitimate duty, for the purpose, concerning the welfare of the state. She was threatened to stop performing her duties under Islamic cover. The laws were manipulated in such a manner that Kashmiri Hindu Employees were denied promotion. In a case Triloki Nath Koul and others v/s State of J&K, Hon'ble Supreme Court passed an order which benefited over eighty employees of Education Department who were wrongly denied their promotion.

Impact of exodus was not felt by the people in the governance. The bureaucracy traumatised the displaced community by not listening to the state's failures. Displaced employees were churned between egocentric bureaucracy and political executive. Ours (displaced employees) was not the first displacement of employees. Earlier, employees were displaced with the division of India. In free India, employees had to flee from their place of postings from Assam, Punjab and Leh because of the threat perception.

Finding caught in a quagmire of bureaucratic apathy and government neglect, all displaced employees pooled the resources and coordinated their efforts to reach to the powers in the corridors of power at Jammu and New Delhi. Thus was formed "All Displaced Kashmiri Employee's Forum' at Jammu. Thirty-two departments affiliated with the Forum. All the departments had their associations at the unit levels. Besides the Forum, Teachers Association and College teachers association had a working relationship with the Forum.

This was a grim period of struggle for getting monthly salary released by the state government. The displaced employees had to face all the service related problems. These problems pertained to the disbursement of salary, completion of service records, promotion, retirement benefits and utilisation of services. We wanted administrators to be responsive with a human touch, so that we were provided minimum facilities of living till our return to the valley. For getting a few of the problems solved, we had to struggle on many counts, which still continues. Exiled conditions have added to the agony with dejection, frustration and deprivation. The book, "Exiled Employee- a Contemporary Reality" published by ADKEF (All Displaced Kashmiri Employee's Forum) edited by me is a testimony to the graphic account of the displaced employee's agony and apathy of the polity.

After hectic persuasion with the Governor, his Advisors and the Chief Secretary, the government of the day, in the month of March, 1990, the salary for the displaced employees was released for one month, at the minimum of the pay scales they were placed, without any allowances. This too was possible, when the administration was convinced of the State's precedence in a similar type of situation, which had risen when employees from the valley had

to flee Ladakh during the agitation of Ladakhis for union territory.

The bureaucratic imbroglio generated a fear of uncertainty, compelling the employees to come out on roads to highlight the plight. The government failed to be sensitive to our pleas; not to sacrifice this hapless community on the altar to satisfy the provision of J&K Civil Service Rules, which does not find any foot note of a forced exodus. Despite of the fact to the realities, the government failed the displaced community, to guarantee the provisions of the Constitution, envisaging free, fair and fearless environment.

As already mentioned, one month salary at minimum of the scale, without allowances was paid in March 1990. Subsequently again one month of salary was paid. The Government issued twenty-three orders for the release of salary till 1997, when salary was ordered to be paid, till further orders. The nomenclature of this salary is 'leave salary'. In the ordinary parlance, the words 'leave salary' indicates that salary is payable to a person who has been on leave which is due to him under law, in-particular HRA/CCA. The nomenclature of leave salary was an intentional step to deny the particular perks. The denial of House Rent and Compensatory Allowances, by the insensitive people in the governance, can be judged by the following. From 1990 to 1995, the employees were successful by all means of persuasions at State and Central Government levels to get salary with increments etc and settlement of pensioners cases addressed. HRA/CCA was denied because of the codification of 'leave salary'. On 24th of April, 1995, a meeting was held, exclusively for displaced employees by the Apex Committee, the committee issued instructions to the Finance Department to deliberate upon paying of HRA/CCA and treating period of displacement as on duty (the state was under the President's rule). After formation of the popular government, state government constituted apex level committee headed by Minister for Revenue and Rehabilitation. On 10th June, 1997 at Srinagar and on 31st March 1998 at Jammu, apex level committee agreed in principle to pay HRA/CCA and some pecuniary benefits to the displaced employees. The recommendation was submitted to the state cabinet. Cabinet decided, as per GAD (Admn) 36/92-1 Dated 19-09-2001, which quotes, "the question of reimbursement of migrant salary under security related expenditure (SRE), has been taken up with Government of India. The question of providing promotion and other benefits to such employees may also be taken up for reimbursement under SRE." But to our bewilderment, GAD issued instructions to all the DDOs, not to draw HRA/CCA of 'migrant employees'. Seeing no other choice than to seek justice, the employees appealed to Hon'ble High Court. The Court on 16-07-2002 observed, "I am of the opinion, that petitioners are entitled to all the benefits including House Rent Allowance and City Compensatory Allowance (HRA & CCA)". The State Government instead of honouring the order, appealed against it in the Division bench. Displaced employees had to approach Court on

several counts. Ultimately government agreed upon and issued an order to pay the allowances at rates of their postings in the valley in 1990. Dissatisfied with the order, displaced employees have again approached the court for justice. Another example is of the case of teachers of Government aided Schools. The government didn't listen to them, despite of several reasons, justifying their demand. In one of the petitions, Usha Manwati V/S the State of Jammu & Kashmir, the court gave them a temporary respite. They are still waiting for impartial justice. 83 orders were issued to regulate salary, allowances, GPF & SLI withdrawals and pensioners benefits of the displaced employees. Strange are the ways of the government. Instead of treating these employees with compassion, it has chosen to treat them differently and deny a few perks which were otherwise due to them.

This all could have been avoided if the State Government would have been imaginative enough to treat the period of displacement as on duty and utilized the services of the displaced employees by transferring their posts temporary from the valley to Jammu.

Displaced employees were never averse to any duty but at undisturbed places. It is estimated that twenty Lakh man-days have been lost by the fragile economy of the Country by not utilizing the services of the employees which must be unique in the world history. The loss of man-days besides being a loss to the national exchequer has been a source of frustration and harassment to the displaced employees. This demand of ours was found distinguishable by Late Shri Saifudin Choudhry, Chief Whip, Polite-Bureau, CPM and he wrote to the Prime Minister that this demand of the employees should be appreciated as they wanted to work in their difficult time. By the time half of the displaced employees attained superannuation, about one thousand displaced employees were posted in Ladakh, Poonch, Rajouri, Doda and Udhampur. Contrary, the Central Government, conscious of fragile economy of India, the services of Central Government employees, employees of banks and undertakings were regulated outside the valley.

to be continued……

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- Sunita Ticku

Lives Lost in a Crazed Land

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

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

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

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

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

My Grandfather (Bobuji)- Pandit Maheshwar Nath Bhat happened to open the door. As soon as he opened, they shot him

was lying in wait.

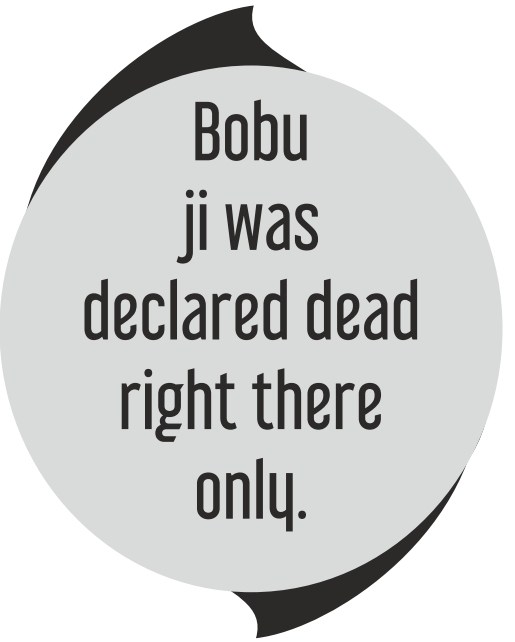
On this fateful morning of October15th, 1991, early in the morning around 7:45 am when my mama ji went out to go to temple which was right across, he forgot to ask somebody to lock the door from inside. They, the jihadis of the war in Kashmir, were waiting for a chance and here it was. The two of them barged in hiding their guns under the pheran and a newspaper. They knocked on the door, my Grandfather (Bobuji)- Pandit Maheshwar Nath Bhat happened to open the door. As soon as he opened, they shot him at point blank range in the chest area and on his legs too. And they ran in to the house looking for more. My dad, who was in the bathroom getting ready for office, heard the gunshots and he came out to see Bobuji collapsed and soaked in blood. He held him but the great Shaivite was already in the process of crossing over. My grandmother and my uncle (Shyam Lal) hearing the gun shots had also come out in the lobby but they started to run towards the back door as the Jihadis were running toward them and firing too. At some point Shyam Lal, the best cook any family could have, collapsed and so did my grandmother. The jihadis who went on a shooting rampage didn't stay or stop. They just fled quickly thinking they had killed all the folks in that house. Police and ambulance was called by my mom's cousins who lived next door.

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

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

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

Then the next day, my father was brought to Jammu by Army. Till the time we didn't see him physically, we were all battling with doubts. We had not talked to him on phone even. So, all those vague bad ideas were infesting our mind. Everybody was greatly relieved to see my dad.



He too, like my mom, looked defeated, worn out and suddenly too old. They had cleaned him up and thrown away his blood-soakedclothes, but he still had blood on his feet and his sandals. I quickly got hot water and washed his sleepers and his feet. But the blood of shameful grief that had bathed us, I couldn't get that off; it had become the color of our being's skin. And till date, like so many other hundreds of Kashmiri Pandits, we await justice for the slaying of two innocent souls.

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

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

Shree Shyam Lal

PT. Maheshwar Nath Dhar

Both of these were killed by Jihadi's on 15th October 1991 at there residence at GOGJI Bagh, Srinagar.

- Dr Anusheel Munshi

Moving Towards a Healthy Life and Cancer Free Community

February 4 marks the World Cancer Day, an international day meant to raise awareness of cancer and also to encourage its prevention, early detection, and appropriate treatment. Of all the diseases one hears and talks about, one disease outscores the rest in its ability to terrify and shock anyone and everyone. Cancer is various addressed by alternatives such as "killer disease" "disaster disease" etc. Kashmiris often address it as "nakaar dodh". As per latest data, the cancer incidence (occurrence of new cases) in various states of India ranges from 58 to 133 per 100,000 population. In the state of Jammu and Kashmir, the cancer incidence is 79 per 100,000 population. But what exactly is cancer? How is it caused? What are its symptoms? Can we do something to prevent it? If it happens to anyone, is there hope for disease control or cure? What are the myths associated with this disease? I will take these questions one by one in this article.

> In the state of Jammu and Kashmir, the cancer incidence is 79 per 100,000 population.

What Exactly is Cancer?

The most basic unit of the human body is a cell. A human body has about 35 trillion cells! In a normal individual, cell division and cell death is an amazing and a tightly controlled process. While we go about our daily tasks every day, these multitude of cells are meticulously working on their own. This amazing machinery of the cells in the human body goes about its job in a smooth manner, unknown to us externally. Occasionally, however this meticulously controlled process goes astray. In simple terms, cancer is an abnormal growth or a cell or a group of cells in a particular organ of the body. These cells start multiplying on their own and do not recognize that inhibitory signals that stop the normal cells from dividing.

How is it Caused?

At the cell level the normal division process gets deviated from its tight control. This can happen for a number of reasons. This could be related to genetic factors, environmental factors, life style and other things. In many cases, however, it may not be possible to pin point the exact cause of cancer. One of the most well known risk factor is use of tobacco in any form, smoking, paan masala, gutka and other variants. Other risk factors include alcohol intake (especially heavy intake), gross obesity, strong family history and others.

What are the Symptoms of Cancer?

Symptoms of cancer can be varied. The symptoms for which one needs to be concerned, especially if they persist are

- ❖ Persistent cough or blood-tinged saliva
- ❖ A change in bowel habits
- ❖ Blood in the stool
- ❖ Unexplained anemia

❖ Breast lump or breast discharge
❖ Lumps in the testicles
❖ A change in urination pattern

But please remember that having above symptoms does not mean that one has cancer. In fact most often, these symptoms are due to some benign reasons. However, if your symptoms last for more than a couple of weeks, it is important to see a doctor so that problems can be diagnosed and treated as early as possible.

Can e do Something to Prevent Cancer?

Certainly! One of the important steps in this direction would be to give up tobacco in any form, if one has been using it. Tobacco is a known risk factor for several cancers such as those of the throat, lung, food pipe (esophagus), and urinary bladder to name a few. The good news is that even for people who have been smokers for long, the risk of developing cancer drops as soon as they stop smoking for good.

We should try to achieve and maintain a healthy weight throughout life. This means being as lean as possible but not going to the extreme and becoming underweight. Gaining weight needs to be avoided at all ages. Further, it is recommended that everyone adopts a physically active lifestyle. The present day international recommendation is to do at least a total of 150 minutes of moderate-intensity physical activity or a total of 75 minutes of vigorous intensity activity each week, preferably spread throughout the week. A disturbing trend in present day children has been that they are hooked to television or smart phones and compromise on their outdoor activity. It is strongly recommended that children and adolescents should engage in at least 1 hour of moderate or vigorous intensity activity each day.

Everyone needs to consume a healthy diet with emphasis on plant resources. Sugary drinks and energy dense foods need to avoided or drastically cut. It is recommended to eat at least 2-3 cups of fruits and vegetables every day, using a variety of vegetables, fruits, whole grains, and legumes. Consumption of salty foods and foods processed with salt needs to be curtailed. What about alcohol intake? If you are already drinking alcoholic beverages, limit their consumption. If you are a teetotaller, then please enjoy, there is no health reason to begin alcohol intake. Please remember that there are no dietary supplements that are proven to protect against cancer, so kindly do not waste money with these (often exorbitantly priced) products. And finally, it is best for mothers to breast-feed exclusively for up to 6 months (and more), and this promotes healthy living and weight control both in mothers and infants. Optimum use of cancer screening test especially for breast, cervix, lung and colorectal (sucha as mammography, pap smear etc) are available but need to be used in consultation with qualified oncologist.

Can we Cure Cancer?

We are much more equipped to deal with cancer than ever before. Medical Science has progressed in leaps and bounds. The triad of management of cancer includes surgery, chemotherapy and radiation therapy. Some patients may require only one treatment modality, some two and some others may require all three modalities for cancer management. This would depend on the site of cancer, the general condition of the patient and the stage of the disease. All cancer treatment modalities have undergone big advancements and these have in turn improved the side effect profile of these modalities. Present day surgery includes the options of open surgery, laparoscopic surgery and robotic surgery. Systemic therapy includes option of chemotherapy, hormonal therapy and targeted therapy. These therapies are given either through the injectable route or the oral route. As evident these treatments exert their effect throughout the body.

Radiation therapy includes sophisticated treatments such as Image guided radiotherapy (IGR), intensity modulated radiotherapy (IMRT) and 4 D treatments (which account even for respiratory motion while the patient is being treated). Most modern oncology centers would have this equipment. What is to be noted however is that patients need to ensure two things before going to a cancer center: quality equipment and quality doctors. The qualified oncologist guides the patient regarding the treatment sequence. It is always preferable to have the entire cancer treatment after carefully selecting a center (instead of doing part of treatments at different centers). After treatment, the patient is supposed to come for follow up as per given advice.

What are the Common Myths Regarding Cancer?

Most cancers that occur are not related to genetic factors, as is widely believed. It is only a small minority of patients that can be related to bad genes. Many lay persons feel that cancer can be transmitted by close contact. The fact is that cancer is a non-communicable disease. There is no chance of person to person transfer of this disease by close contact. Some people feel surgery causes dissemination of cancer, which is another big myth. Another wrong perception in lay public is that radiation therapy caused burning of the body or makes the person radioactive. Radiation therapy typically involves treatment by high precision X rays and does not insert radioactivity in the patient. The primitive radiotherapy machines that used to leave ulcers on the treatment are a thing of the past.

Socio Economic Aspects

The word cancer has a stigma associated with it and this needs to be done away with. It is important for us as a society to respect the feelings of a patient, be it cancer or be it any other disease. Some patients are quite fine declaring their disease, some others want to keep things to themselves or their close family. In either case, our society needs to come out of the stigma associated with this diagnosis. Treatment of cancer can be a prolonged process, lasting a few months, if more than one treatment modality is needed. So the patient as well as the immediate care givers need to be "patient". Also, the treatment of this disease can be expensive, especially at private centers, and I would urge the community (both young and old) to take adequate health insurance while they are healthy. The premium for a health cover may seem an unnecessary expense while one is healthy, however this small expenditure can be a big financial help in cases of any medical illness..

Take Home Message

First take all the steps to promote a healthy lifestyle in you and your family. If you are a smoker (or use tobacco products in any form), stop its use. Today! Remember it is never too late to stop. Regular exercise and taking care of one's diet are other essentials. If anyone does fall prey to this disease, do not panic. The diagnosis of cancer does not mean a death sentence. It should be considered as just another disease and managed with proper medical guidance, that is all.

Wishing our entire community a long healthy life!

- Dr. Susheel Fotedar

The Mythical Origins of Kashmir
(Stories from the Nilmata Purana)

It had been a very tough year for Lord Indra. The Asuras had been breathing down his neck as usual with random, fierce attacks on his kingdom, the Swarga-loka, from all sides. But with God's grace, or rather Bhagvan Vishnu's kripa, he had been saved all the time and had been able to thwart their evil attempts to annex his kingdom. Now that there was relative peace, he had decided to take a break and go on a holiday with his dear wife, the ever-beautiful madam Shachi. Many places came to his mind. He had, for example, a standing invitation from Lord Krishna himself to visit Go-loka, a beautiful place with its capital at the Spiritual Vrindavan famous for its Maha-raasa parties which actually very few people really knew about but were considered to be the pinnacle of blissful experience by the lucky ones who had attended. However, after the hectic schedule back home, he was not same for a rather tiring kind of an experience. Even Bhagvan Shiva who normally is an unsocial, had opened the doors of Kailash Parbat for him and he was free to roam its snowy peaks the way he liked in the company of the ever-lovable Lord Ganesha who was very eager to show him places riding on his beloved mouse. Ma Parvati had additionally promised to cook the most delicious, mouth-watering dishes for him and his dear wife; even a naive person could make out that She was a wonderful cook, looking at the excellent state of Ganesha's health! But then the place was cold and rather too grim to put him in a relaxed frame of mind which was what he needed the most at the moment. "So, what about a cruise in dear Prabhu's territory?", he thought. The Kshir-Saagar with its milky waters is a very tempting proposition any time of the year and additionally he would be able to pay obeisance to his mentor and savior, Bhagvan Vishnu, forever-relaxing on Shesha-Naaga in the company of mother Laxmi with a beatific smile on that lovable face of His.

There are four Yugas, the book began, Krita, Treta, Dwapar and Kali.

"So dear Shachi, let us pack our bags and move. It is time to enjoy", he said. "But where are we going?", Shachi enquired. Lord Indra tried to look surprised. " Oh, where else but the beautiful Kshir-Saagar, the most wonderful place in this universe. With our dear Bhagvan Vishnu and Ma Laxmi around, it will be a most pleasant experience. Come on let us hurry," he tried to rush things with a sweep of his hands.

But madam Shachi was not impressed. "Oh no, not once again! We have been to Kshir-Saagar two times in the last three years. Please, let us go to some other place," she said with a look of exasperation on her face." Why can't we explore some new, uncharted territory for a change?" And then she exclaimed in an excited tone, suddenly remembering something," What about Satidesha? My friends tell me that it is an exquisitely beautiful, virgin territory, as yet unexplored by even the most adventurous of the devatas. Some of them claim that in many respects it is even more charming than our own Swarga-loka." Like a child now she became insistent," Listen to me please, let us go to Satidesha. You will feel rejuvenated, I assure you, and I will also feel happy."

"Wait a minute," Indra said and rushed to his study as something flashed through his mind. "What a coincidence!", he wondered. It was only a few days back that the intrepid adventurer, the Muni of Munis, Rishi Kashyap, had given him a travelogue penned by him after his extensive tour of the Mother Earth and in the same he had mentioned something about this Satidesha. He found the book lying on the table and started going through its pages and lo, there it was, Satidesha, the place Shachi was talking about! He went back to the room where Shachi was waiting and both of them started to read the book together.

There are four Yugas, the book began, Krita, Treta, Dwapar and Kali. Seventy-one of such Chaturyugas constitute one Manvantara. After the completion of each Manvantara, the world comes to an end after getting drowned in a huge deluge. It is the Lord Mahadeva Himself who takes the form of this endless ocean. After some time, out of mercy for bound souls, the Goddess Sati assumes the form of a boat and the future Manu places all the seeds of creation in the boat which is then towed by Vishnu in the form of a fish. He then fastens it to the top of the mountain peak called Naubandhana and then leaves the scene. Goddess Sati in the form of the boat now becomes the Mother Earth and, on this earth, at its most beautiful spot a lake of clear, limpid waters, called Satisar, comes into being. This is the Satidesha, six yojanas long and half of that in breadth, heart-enrapturing and a wonderful sporting place fit for the gods.

In this Kalpa, the book continued, six such Manvantaras have already passed and the seventh one, the Vaivasvata Manvantara, has started some time back. The Satidesha continues to be beautiful as ever, inhabited by the Nagas, a gentle tribe ruled by its king, the venerable Nila. Though it is arguably the loveliest place on earth, it is due to undergo some tremendous, cataclysmic changes in near future which will change its face forever. This chapter on the Satidesha ended rather cryptically, advising Lord Indra to visit the place at the earliest. "That is interesting", Indra laughed and said to Shachi," Okay then, let us fly down to Satidesha as soon as possible."

The flight to Satidesha, though a long one, was very comfortable and as they neared the place, they were greeted by the sweet smell of roses; when they looked around, a beautiful day had already dawned and then they saw the lake itself, deep blue like the sky and bright with pink lotuses and clear water. It was definitely a treat for not only the eyes but all the senses. Quickly choosing one isolated spot on the banks of the lake, they decided to rest for some time before indulging in their sporting activities. Lord Indra simply could not resist falling asleep immediately surrounded as the place was, by the majestic Deodar trees. The beautiful cool wind calmed his frayed nerves and feeling completely relaxed he went into deep sleep full of beautiful dreams.

When he got up from this refreshing nap, he found that Shachi had already gone into the lake and was having a bath. How beautiful she looked! Her thousand lotus-shaped eyes were looking all the more beautiful surrounded as she was by the pink lotuses in the lake water. He remembered how he had retrieved her from the clutches of her ruthless Asura father Puloman after killing him in mortal combat long time back and how thankful he was feeling for that. Desirous of jumping into the water himself now, he got up when he heard a rustling of leaves followed by some dirty grunting sounds behind in the woods.

"Who is that?" he shouted and looking back was aghast to find an ugly-looking Daitya with red, fierce eyes looking passionately at Paulomi, as Shachi was also known as, while drooling a large amount of spittle from the

King Nila, the venerable, kind-hearted king of the Nagas was having his usual morning walk

corners of his badly smelling mouth. “What the hell? Get lost before I kill you,” Lord Indra shouted, anger building up in his otherwise cool mind. He immediately recognized Sangraha the “durjaya”, difficult-to-conquer Asura, who had somehow managed to escape the last time he had killed and almost destroyed all the demons. But blinded as he was by Kama, the Daitya laughed an uproarious, raucous laughter and without caring for the king of devatas, jumped into the water and started swimming towards Aindri in a bid to kidnap her. Indra jumped after him and catching him by the scruff of his neck, dragged him back to the banks of the lake and hit him hard on the face. Meanwhile, the devatas started collecting in the skies as a fight-to-death ensued between the two. Oh, what a fierce fight it was! The earth shook and the skies trembled as the fight continued for days and then months. Nobody seemed to emerge victorious in this fight between equals. They fought with whatever was at hand, rocks, trees and what-have-you. As time passed, Indra started to feel the pinch of fatigue. Victory was nowhere in sight as the year neared its end and then he suddenly remembered his dear Vajra. Collecting the remains of his fast-sapping energy, he called out for his beloved bolt and, lo and behold, there it was! Holding it strongly in his hand, he hit the Asura hard on his head and there he dropped dead on the ground at once with just one stroke. Relieved, the devatas showered flower petals on their beloved king who now was visibly tired and drained of all energy. Looking at his dear wife, he felt happy that he was able to safeguard her honour. The lady meanwhile was sitting under a Deodar tree weeping silently and remembering her six children, Jayanta, Midhusa, Nilambara, Rbhus, Rshaba and Sitragupta. The holiday was totally marred and she now beseeched her husband to take her back because the longing for her children was overwhelming her totally. “So be it,” Lord Indra thought, feeling sad that he was not able to give his wife what she wanted. Calling forth his magical powers he closed his eyes and, in a wink, willed his and Indrani's flight back to Swarga-loka.

Dear folks, our story does not end here; it rather begins from this point on!

For unknown to everybody except Lord Hari himself, the Daitya Sangraha at the height of his passion while he was pursuing Shachi, had ejaculated into the waters of the lake itself. The semen was now growing silently in the lake and developing into a baby boy. What nasty, dark powers of attraction this growing life had! From the depths of Paatala it pulled out the dirtiest, wildest seeds of demonic flesh that formed its body. From the darkest interiors of Aakasha it sucked in the "shad-ripus", the six enemies of "Kama", "Krodha", "Lobha", "Moha", "Mada" and "Matsar", that formed the foundation of his venomous mind and then on one of those cursed but apparently innocuous looking mornings, the child was delivered on the banks of the lake Satisar.

King Nila, the venerable, kind-hearted king of the Nagas was having his usual morning walk with his retinue following him at a respectable distance when he heard the cries of a baby in the distance. Rushing towards the waters, he located the naked but robust-looking child crying inconsolably. The soft heart of the gentle king melted and picking up the child he said, "Oh, who is the cruel mother of this unfortunate child? How can one abandon one's flesh and soul like that?" Seeing nobody around, he called his beloved queen and told her, "Now that nobody seems to own this child, as a king I am duty-bound to adopt it and you being my beloved wife, I request you to take it with you and bring it up as one of your own."

As if out of some divinely-guided impulse, he then added instinctively," And let him be called Jalodbhava, the one born of the waters, for nothing else suits this unfortunate baby."

Thus, ever so innocuously, started the turbulent journey of Jalodbhava who was destined to change the face of the beautiful Satidesha forever.

To Be Continued….

प. मनोज शास्त्री

9911853256

कश्मीरी कर्मकान्ड पद्धति

लग्न–देवगुन, मेखल, काहनेथर, जन्मदिन, गृहप्रवेश,
भूमि पूजन, नवग्रह पूजा, बडा हवन, दहिम्, कहिम्, बहिम्,
शिवरात्रि, कालसर्पयोग, महामृत्युन्जय जप,
जन्मपत्री मिलाना एवं देखना इत्यादि।

कश्मीरी सेवक समाज, शारिका भवन, सैक्टर-17, फरीदाबाद

- Upender Ambardar

Tales and Legends of Garoora, Chittibandhi & Tantraypora

ABOUT one and a half km. away from the village Aragam lies Garoora village on it's western side. Garoora is a combination of two Sanskrit words, *'Garoo'* and *'Rah'* meaning the path or track of spiritual and religious guide. The village lore says that an accomplished ascetic named Shankpaul used to do religious penance at the nearby hill-top. He had twelve hundred disciples, who had exceptional devotion and faith for him. In order to carry water required by 'Guru' for his day to day religious rites, all the twelve hundred devotees would que in a line from the hermitage at the hill-top up to the 'Guru Nag' lying in the nearby Wular Lake.

As per a belief, the 'Garu-Nag' is said to be deepest part of the Wular Lake. In recognition of the extraordinary reverence and devotion for the 'Guru', the way was called 'Guru Rah', meaning Guru's path. With the passage of time, the very 'Guru-Rah' become the present day Garoora village. The elevated part of Garoora village has a pious and sacred spring known as **'Zaen-Mattan Nag'**, meaning being equivalent to the famous holy Mattan spring of Anantnag (Kashmir). The 'Zaen-Mattan' spring is believed to be invested with divine qualities and properties. It is a big spring with a radius of about 14-15 feet. About six hundred years back it had seven temples, made of chiselled stones of variable sizes. Sikander Bhutshikan, the Muslim ruler of Kashmir is said to have demolished six temples of the 'Zaen-Mattan' spring complex. As per the village lore, while destroying the seventh temple, blood is said to have flowed-out from it mysteriously. The King is said to have been startled and frightened at the sight of this.

'Garu-Nag' is said to be deepest part of the Wular Lake.

This is how the seventh temple escaped the fanatic ruler's wrath and fury. The chiselled stones of those demolished temples are believed to have been transported to 'Zainalank', the man-made island in the Wular Lake for the construction of a temple for the 'pooja' of Shriyabhat, the famous minister of the Kashmiri King Zaina-ul-Abidin ,famously called Bud shah. In addition to the temple, Budshah is said to have built a mosque at Zainalank. The state government has presently constructed a water reservoir at the holy 'Zaen-Mattan' spring and the surviving seventh temple now remains hidden in the reservoir construction. The holy spring is presently being used to supply water to the village Garoora and it's adjoining areas. Garoora village has about 2,500 Muslim families but no Kashmiri Pandit resided in the village at the time of their forced displacement in 1990.

Chittibandi :

Adjacent to Garoora, is the village of Chitti-

Bandi, which means a place having plentiful untanned or light coloured soil. A big stream runs through the village. It's main inhabitants are Gujjar families. In addition to them, about a dozen Kashmiri Pandit families resided in the village at the time of their forced displacement in the year 1990.

The village Chitti-Bandi has a small Shiv temple by the side of a big stream called ***'Boed-Koel'***. All the Pandit families had their houses in the vicinity of the said stream. A holy spring also existed near the temple. Chitti-Bandi is about a half Km. From Aragam village. Paddy forms the main crop of the village, while as apples, pears, cherry, peaches and walnuts are the major fruit bearing trees.

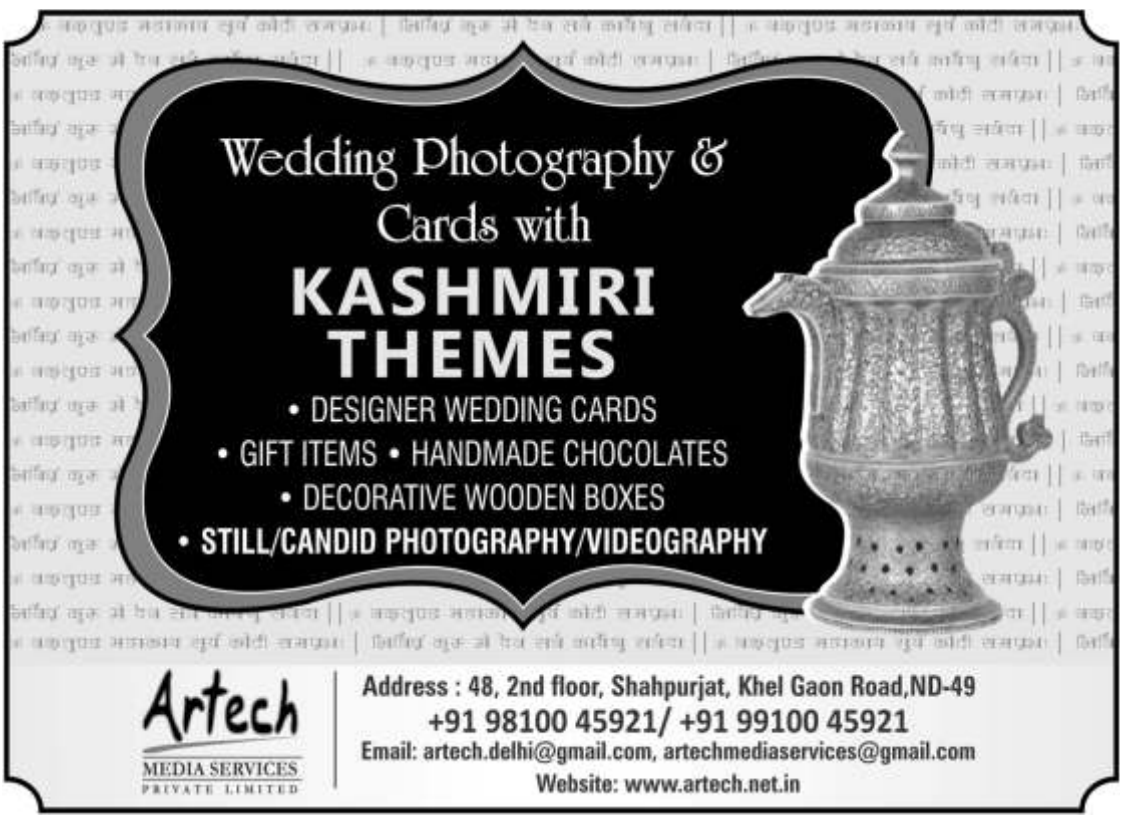
Tantraypora :

Adjoining the village Aragam at a distance of half a km is the villageof ***Tantraypora.*** The village is adjacent to the cremation ground. A majestic Chinar tree growing near the cremation ground is even today called as ***'Tantar-Boien'.*** As per the village lore**,** in earlier times, Pandits well versed in tantric religious rites are said to have resided here. The earlier name of the village is said to have been ***'Tantarpur',*** the name which proclaims it's past Hindu legacy.

Brar :

The village Brar is about 1½ kms from Aragam, while as Gund-Dachan village lies at a distance of about 2½ km from Aragam. No Kashmiri Pandit family lived in these villages. Pandits of Aragam and adjoining villages celebrated an agriculture related ritual at the harvest time. In accordance with the said ritual, a few freshly cut rice panicles were hung at the upper part of the main house door. It was believed to ensure good harvest in the succeeding years. It used to be celebrated with a sumptuous and lavish meal, comprising of mutton and water fowl preparations.

Another agriculture related festival in vogue was known as ***'Bal-Kadun'***. In it cooked rice along with a cooked fish piece kept at the barrier of the paddy field either on Saturday or Tuesday was thought to guarantee protection to the crops from the pests and diseases.



- Dr K L Chowdhury

The Way Forward

Frankly, it is hard for me to spell out the way forward for AIKS vis a vis the political prospects of our community. The politics of the State as also at the Centre is in a constant flux. Every day brings new tidings, not even one that would cheer us up. It is not just the political chicanery at all levels perpetrated by all parties. It is the frightening descent into chaos. There are no qualms of conscience, no moral values left with any leader. It is a free for all; it is a series of shouting down debates where coarseness and crudity has overtaken civilized discourse, where false news travels around the world before a bit of truth trickles down, if at all. Let us be clear, there is none interested in the country; or in you and me. Promises that were made have been broken; parties you could trust and give everything for have betrayed your faith and ditched you. It has happened before; it will happen again and again.

Amid this state of despondency and depression what can a small community, driven from homes into a wide Diaspora strive for, except to look for the basic needs to keep it from losing its identity, or even from becoming history?

We have been emasculated from the socio-political mainstream beyond any scope for revival. I feel you need to reorient your priorities at AIKS. Politics takes us nowhere. Our numbers are against us. Our scatter and Diaspora is against us. We need to direct most of our energies on issues more urgent and existential. I will try to explain:

We are a declining race; our numbers are receding in Jammu and Kashmir. We have thinned down and spread and resettled in singles or small clusters in Indian towns, or moved to distant lands, where we can boast, at best, of our individual identities and successes. All that is left here at Jammu are old couples with hardly any one to fend for them. Even they are on the move, spending their days with their wards and children who have settled in different towns and metropolises, where they are lost in the vast sea of humanity. Most of our population is a floating population. Floating populations can't have any community strength and, by corollary, any political clout.

We rue the fact that we were disenfranchised in the recent panchayat and urban body elections, yet our community has won seats that we could never imagine. Are we trying to be ungrateful to the party that gave you the mandate? It is the first time that we have two MLCs in the legislature. Some of our stalwarts have been awarded Padmas which of course were well deserved; we have eleven VCs, again due to their own merit and performance. Yet, it wouldn't happen in other regimes. So let us not lose faith in a party which, I hope, still has our good at its heart. Let us find the reason why we feel let down, before putting our eggs in another basket. Let's not rush to embrace one or the other party. We don't need to rush into hugging one party or other. Let us show some self respect. I think we lost it with the BJP the day every other KP organization, and even individuals, lost no time to vent their grievances and place their memoranda and petitions at the door of the BJP bigwigs even before the central cabinet had been announced. We lose no time to send open letters

to any one who is anybody, without realizing that they have little time even to look at them.

We need to tread carefully in Jammu and Kashmir. There is no let up in people's resistance in the valley, no let up in terrorism, no respite from in the stone-pelting epidemic that has captured world imagination and given GOI its biggest headache in J&K. I fear there are more cataclysms in store and I don't see any mend in any direction. It only increases our political irrelevance.

So What Should Be Your Priorities?

I feel we should start concentrating on the demographic decline of our community. My research studies on population are in progress and I have been following the downward trend with trepidation. The biggest concern is our diminishing population. More and more young people are staying unmarried, or marrying late, or marrying out of community. They are postponing producing children or not considering that option at all or having single kids and rarely two. At that rate we will be extinct in the next fifty years. We need to create a social awareness at all levels. Encourage early marriage, encourage early children, and encourage several children. I know we will be dubbed regressive by our own people but on more mature understanding the message will sink in. Let us go to the camps; go to clusters in big town; address congregations during the socio-cultural events or the havans that we perform every so often; spread the message on social media; and write about it in the community journals. Let us create a fund, provide incentives to families who bring two and more children, have special awards for them.

We have to take the cue from Parsis. I hope you are aware of JIO Parsi. It is a Ministry of Minority Affairs (Govt. of India) supported scheme to arrest the population decline of Parsi community in India and to promote the reversal of the trend. It provides consultatory and financial help to Parsis.

If we can arouse the conscience of our nation that a distinct ethno-religious branch of Hindus is under threat if extinction, and buttress it with the facts and figures, we might receive some attention.

At the same time we must continue to reminding the Indian nation and the world bodies of our refugee status, of the fact that we are victims of genocide and ethnic cleansing.

As you might be aware, I have been asked to lead a campaign for the UN recognition of the atrocities and violence unleashed on our community that led to our mass exodus and gave rise to a wide Diaspora. GKPD is a name given to this Diaspora. It connotes our collective consciousness of the ethnic cleansing and genocide perpetrated on us. It includes everyone uprooted from our homeland. I am happy about the full support of AIKS for this initiative. You have shown great statesmanship. It is a big morale booster for GKPD and, therefore, for our community. We are in the process of submitting our petition in the next 6 months in the UN.

I think one of the most pivotal projects ever undertaken by AIKS is the case with the SC which was later referred to the State HC. We must follow it and enforce a speedy hearing and, hopefully, a favorable judgment. The Delhi high court award of life sentence to Sajjan Kumar for the 1984 riots has opened a new chapter in the history of Indian judicial system. The judge did refer to other riots in the country including the post-Godra Gujrat riots, as genocide. Now, what stops us from filing a new case with the same court for the genocide of our community in 1990-91 and the ethnic cleansing that sent us into exile? Or from filing an addendum to our petition that has been transferred to the state high court. It will put our adversaries on notice and open a new discourse in the legal and political circles.

AIKS is an umbrella organization. It has the potential to play a bigger role in the affairs of the community. And I am sure, you will carry forward the community struggle under the inspiring leadership of Col Tej Tiku, and others. I also look forward to further improvement of Naad, which has taken big strides in highlighting all issues of the community during the last decade.

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- C L Gadoo

Kashmir – The Homeland of Kahmiri Hindus

Kashmir - a Rishi Bhoomi-- has had distinguished past history and rich culture that has been established in the chronicles of great ancient historian-poet Kalhana who wrote "Rajatarangni" (River of Kings) in 12th century. It is most important extant history of Kashmir written in Sanskrit 7,844 verses based on extensive research. Pandit Kalhana has built dynastic lists of 54 reigns, covering an aggregate period of 3050 years. He has mentioned social, economical, political and religious conditions of the period.

Nilmat Purana, the *Mahatmayas*, the Rajatarangni of Kalhan and Jonraja, made available social and cultural data about the history of Kashmir. In the *Agmas* and the scriptural literature of the Hindus of Kashmir, including Langakhsh Karmkanda represent a philosophy which is essentially Sanskrit in content. The Nilmata Purana gives 'Kasmira' as the name of the valley, which is worldwide known as 'Kashmir' and to locals 'Kashir' even today. According to Dr. Buhler, a German Indologist: "Nilmat Purana is a real mine of information regarding the sacred places of Kashmir and their legends".

Geologically, Kashmir valley is tectonic in origin. Some geologists even believe that about 100 million years have passed when Kashmir valley was formed. Subsequently, it was called "Satisar", the lake of Goddess Sati, and came into present form. (Krishnan, M.S. (1968) *Geology of India and Burma)*

Jammu and Kashmir state is situated in north of India 72-30'E longitude and 32-37degree N latitude approximately. The total area of the state is 2, 22,236 sq.kms. 78,114sq.kms. are under occupation of Pakistan. 5,180.km. Pakistan gifted to China, 37,555 sq. kms, is under occupation of China.

> The history of Kashmir begins with the history of the Vedic civilization of India.

The history of Kashmir begins with the history of the Vedic civilization of India. The people of Kashmir are a part of the proto-Vedic people of India, who have inhabited Kashmir from the most ancient times, going back to the latter stone-age culture of the Indian people who lived in the whole of the north of India. Hindus of Kashmir claim themselves to be Saraswat Brahmins and trace their ancestory to the Saraswat Brahmins living along the course of the legendry river Saraswati, which formed the cradle of Vedic civilization of India.

Evidence is available of the close contact between the people of the Saraswati civilization and people of Kashmir. Nilmat era of the Hindu history of Kashmir followed the disappearance of the river Saraswati. Nilmat Purana narrates; "sixty five rituals and festivals, were celebrated with great devotion, faith, pomp and show. Some of the rituals and festivals find mention in other Puranas also. Some of these are celebrated even today in Kashmir, like *Kaw Poonim* and Y*aksha Mavas (Kechi Mavas)*. It is generally thought that the Purana talks of rituals and

festivals of Nagas only, and these being adopted by Aryan Saraswat Brahmins of Kashmir, which is not so. Many of the rituals, festivals and days are common with those followed by Aryans in Bharatvarsha or emanating from Vedas."

Kashmiri Pandits have a rich cultural heritage. They possessed numerous religious endowments and shrines. Many Hindu monarchs built numerous elegant temples, some of these still exist. The Shiv- Shakti cult, the Mahayana Buddhism and even the Kamasutra originated from Kashmir. There is lot of literature on religion, history, philosophy and lovelore on Kashmir, as much as 35 percent of Sanskrit literature came from Kashmir. The Shiva philosophy got new dimensions in the folklore, in the Lalla Vakh of saint Lalleshwari (1335-1376).

Buddhism, Vaisnavism and Shaivism flourished side by side in Kashmir. Emperor Ashoka (2632BC) brought Buddhism to the valley. Three centuries later, Emperor Kanishka convened the Fourth Buddhist Council in Kashmir at a place called Kundalvara which led to the founding of its Mahayana sect. Buddhist missionaries from Kashmir carried it to Central Asia and China. Lalitaditya Muktapida (701-737AD) was the greatest Hindu emperor Kashmir has ever produced. He built a number of new towns with temples of great archaeological importance. "There was not a township, no village, no river, no island where this king did not lay down a sacred foundation." writes Kalhana.

Islam spread quickly in Kashmir because there was large-scale persecution of Hindus and their forcible conversion during the Muslim rule. During the reign of Sultan Sikander (1389-1413), nicknamed 'Butshikan', only 11 Hindu families survived conversion, and first mass migration of Kashmiri Pandits to plains took place. He destroyed hundreds of temples and built mosques in their place and with their material. With the collapse of the Mughal Empire in 1752, Kashmir was taken over by the Afghans. This was perhaps the worst period in the annals of Kashmir unheard of in human history.

Maharaja Ranjit Singh conquered Kashmir from Afghan's in 1819. Sikhs ruled Kashmir till 1846.Within four months of Sikh rule census was conducted in Kashmir. The population stood at 6 Lakhs and out of that only 28,000 were Kashmiri Pandits!

The Dogras ruled the State from 1846 to 1947 till India got independence from the British rule. The last Dogra ruler of Jammu and Kashmir State, Maharaja Hari Singh, signed the Instrument of Accession to unite his domains with the State of India Union. Soon after, tribals and regulars from Pakistan invaded the state but the Indian security forces repulsed the attack and pushed the invaders out. In January 1949, a ceasefire agreement was concluded between India and Pakistan with one-third of the state territories still remaining under the illegal occupation of Pakistan. India accorded special status to Jammu and Kashmir under Article 370 of the Constitution.

Kashmiri Pandits are historically and traditionally a community of scholars, intellectuals, efficient professionals, administrative workforce and have passion for education, and a community which is almost cent percent educated in varied disciplines. It was thus an unbearable oppression for them when the state authorities worked assiduously and strictly towards restricting their admissions to higher educational courses and institutions. Simultaneously, their opportunities to enter state government employment were slashed and their landed properties were taken over under the grab of 'Land to Tillers' and under cover of laws which were unconstitutional, unfair and unequal. State government changed the names of 684 villages, which had Hindu names by a government order No. REV/S/340 of 1981 dated 13-10-1981.The Muslimisation of the various political and economic processes had begun much earlier and the minorities in Kashmir were at the receiving end.

A lot of crap is being peddled out about Kashmiri Pandits having a dominant position in Kashmir whereas facts speak a different story. The basic fact is that the Muslims are ruling elite in Kashmir. They dominate the entire economic organization and enjoy communal precedence in social forums. Islam is virtually the official

religion of the state. They have three-fourth share in legislative bodies, administrative organizations and all the local government institutions. In the Kashmir province, Hindus have no elected representation in local bodies. They constitute less than 5 percent of the administrative services of the state and have less than 1percent share in higher cadres of the state administration. Muslim monopolize 94 percent 0f the state services in Kashmir. More than 90 percent of the admissions to professional, technical and other educational institutions are reserved for Muslims in one form or the other. In financial sphere, the Muslims own 96 percent of agricultural lands, orchards and other urban landed estates. They enjoy monopoly over the entire industrial organizations, trade and commerce, financial resources and exports from the province of Kashmir. The pressure tactics and persecution that the Pandits faced in Kashmir drove almost half their number out of their homes during the four decades of the Indian independence in search of their livelihood. The rest of them were flushed out in 1990, when Islamic terrorist struck the valley and a large number of minority community members were murdered in cold blood, tortured, raped, temples desecrated, their property looted and burnt.

The Hindus loved their land, perhaps with a greater spiritual commitment than the Muslims, because they were not imposters and they had lived in the valley, generation after generation, over thousands of years. They had a greater sense of national belonging, with its roots in the geography of their land. They were no conquerors; they had risen from their soil!

जय माता दी

कश्मीरी कर्मकाण्ड पंडित

लग्न, देवगुण, मेखल, काहनेथर, जन्मदिन, गृहप्रवेश, भूमि पूजा, नवग्रह पूजा, बड़ा हवन, ढहिम् कहिम् बहिम्, शिवरात्रि, काल सर्पयोग महामृत्युंजय जप, जन्मपत्री मिलाना एवं देखना इत्यादि।

संपर्क

शिवदत्त शास्त्री

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- Prof. S. K. Shah

Some Myths About Early History of India

The recent studies have clearly indicated that the location of so called Indus Valley Civilization was not only the Indus valley but a wide area that extended from present day U.P.

It is a common belief that Aryans came somewhere from Central Asia and invaded north India and settled there. It is also believed that the Indus Valley civilization, which was advanced, vanished partly due to floods and partly due to the invasion of Aryans who were more aggressive and comprised an outdoor society not particularly urbanised like the Indus valley dwellers. The Vedic literature is also ascribed to Aryans who came from outside India and were supposedly more advanced than the indigenous people. There is another belief that there was a mighty river Saraswati that joined the Ganga and Yamuna at Prayag but it vanished through some unknown reasons. All these beliefs are myths and are not borne out either through the authenticity of Rig Veda or scientific studies. These studies are associated one way or another with the origin of Kashmiri Pandits. We shall try to see how these myths evolved in the first instance and how the recent advanced scientific studies and a thorough analysis of Vedic literature has unfolded the myths.

Let us first focus on the issue of Harrapan (Indus valley) civilization. This was based on the discoveries made by Sir John Marshall in the early 1920s at Mohenjo Daro and later on at Harrapa (now in Pakistan). Since the location happened to be along the Indus valley, it acquired the name of Indus Valley Civilization. That this was a pre-Aryan culture was purely based on a surmise that linked the Aryans to a Central Asian origin. A myth was generated that Aryans comprised a migratory tribal race and therefore could not have been the builders and dwellers of an urban society. Since the Indus Valley culture was an urbanized civilization which was totally different from the rural society presently existing in this region, it was presumed that they could not be the ancestors of the present residents. Obviously it was presumed that the Vedic culture did not evolve from indigenous civilization but must have come from somewhere else. Since the north Indians had physical features and complexion more or less similar to that of Europeans and different from the south Indians, it was presumed that they had a common source. Moreover, the British archaeologists, in spite of their scientific background, were victims of racial bias laid down by the Macaulayan principle that the natives could not be expected to be as advanced as Europeans and therefore founders of Vedic culture. The lack of further information on the Indus Valley civilization generated this biased myth that was perpetuated through text books which continues in one form or another up to present day. The myth that the Aryans decimated the Indus Valley culture has become an established belief. The recent

anthropological and geological investigations have given a lie to most of these myths, though some of us still prefer to harp on these shibboleths sometimes out of ignorance and many a time for political reasons by so called progressive historians.

The question of the origin of Aryans has been a subject of debate for nearly hundred years and includes some wild theories like the one that proposed North Pole around Siberia to be the source. Surprisingly a rationalist leader like Bal Gangadhar Tilak was a votary of this theory. The Central Asia (whichever region it may mean) is the most favourite of these theories. The reason is that European scholars who considered themselves as full blooded Aryans could not visualize themselves as the migratory descendents from the same ancestors as brown Indo-Asians whom they happened to be ruling. Otherwise there is no anthropological proof to indicate that Aryans of India were not indigenous.

The recent studies have clearly indicated that the location of so called Indus Valley Civilization was not only the Indus valley but a wide area that extended from present day U.P. in the east to eastern part of Iran in the west, Pamirs in the north and present day Vidharba and Gujrat in the south. This civilization acquired the name of Indus only because of the chance of first discovery. Since this first discovery, over 7,000 sites have been identified in this widespread region out of which more than 2000 settlements are known in an area around Punjab, Haryana, Rajasthan and Kutch. This is the region through which the erstwhile river Saraswati flowed and constituted what was once upon a time the epicenter of a renowned urban civilization extending for well over 1500 years from 4300 to 2800 BC. The word *arya* in the Sanskrit literature does not refer to a race but a cultured gentleman. And if North Indians are Aryans, they are certainly the descendents of the residents around river Saraswati who belonged to a society that is (wrongly though) called Indus Valley civilization. This civilization certainly is not pre-Aryan but is primarily Aryan. Nor were the Aryans responsible for its decimation.

One of the most recently discovered sites happens to be a place called Rakhigarhi in Haryana. This site, in addition to other artifacts and implements, contains a wide variety of human skeletons. These skeletons have been subjected to DNA investigations that have indicated a predominant local element with hardly any foreign imprint, which matches totally with the present day local population. The manner of burial is also totally Vedic and similar to the rituals in present day Haryana. If the DNA is the same as that of present day population the theory that so called Aryans came from somewhere in the north and destroyed the Indus Valley civilization falls flat on the face.

It is not understandable how the myth of river Saraswati being a third tributary of Ganga and Yamuna, joining them at Prayag, evolved. We find reference of this in some Puranas, but as is well known, Puranas do not have any historical value. That the Saraswati existed as a mighty river is well established both from Rig Vedic and scientific authority. The oldest and most accurate description of river Saraswati is in Rig Veda in *Nadi Stuti* (Canto 10, hymn 75). It indicates the exact location of the river as has been proved by the recent geological and other scientific studies through satellite imagery. The scientific discoveries have proved beyond doubt that not only did the river exist but also that it was a mighty river between the Ganga (Ganges) and Sindhu (Indus) river systems and the present day rivers Sutlej, Yamuna and several other smaller streams were its tributaries. It flowed through Haryana, Rajasthan north Gujrat and Kutch from where it flowed into Arabian Sea. The present day Gaggar stream is a remnant of this river. It did disappear sometime between 4,800 and 4,000 years ago due to structural deformations of the earth's crust and consequent climatic changes that rendered greater part of this area into a desert (present day Thar desert comprising South Haryana, western Rajasthan and Kutch in India and south-west Panjab and eastern Sind in Pakistan). The structural deformation also altered the drainage pattern whereby the Sutlej river became a part of Indus system and Yamuna a part of Ganga river system. This natural catastrophe decimated a flourishing culture and generated one of the greatest prehistoric migrations of the world.

The story that the Aryans decimated a pre-Aryan culture of Indus valley is an absolute fiction generated through ignorance. The Indus

Valley Civilization or what should more appropriately be called Saraswat Civilization was in itself the so called Aryan society that got disrupted due to a natural calamity. It was this civilization that was responsible for generation of Vedic culture and literature. As mentioned earlier, there is no anthropological proof to indicate that so called Aryans of India were not indigenous. This civilization certainly is not pre-Aryan but is primarily Aryan or what should be properly called as descendants of Saraswat Civilization.

In the end it would be appropriate to add a word about how the Kashmiri Pandits are linked to this phenomenon of anthropological evolution. The migration that followed the disappearance of Saraswati took place in several phases and waves. Much is not known about how this came about. It is amply clear that Rig Veda was probably written on the banks of Saraswati when it still existed and accordingly its disappearance is not mentioned therein. The Brahmins who dwelt along Saraswati river managed to retain their habits, customs, rituals and culture even after migration. This is because Brahmins by nature have always been diehard followers of their culture, tradition and rituals. Accordingly it is easier to trace their migration trail than that of other castes. The Brahmins that migrated from Saraswati valley continued to call themselves Saraswat Brahmins wherever they went. Saraswat Brahmins are spread in many parts of the country, notably Kashmir, Haryana, Maharashtra, Goa, Varanasi, Bihar, West Bengal and some of them even as far south as Kerala. All Kashmiri Pandits are Saraswat Brahmins and they share several customs with other Saraswat Brahmins of India.

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- C.L. KALOO

Bhagavad Gita's Union With God

The Bhagavad Gita explains that the process of linking oneself with the supreme is called Yoga, and as such there are various techniques of union and in this context, the great majority of believers in the world's major religions are fundamentally "Bhakti-yogis." The Lord in the Holy Gita explained that each technique of unity of soul with spirit (union with God) viz Bhakti-Yoga, Dhayana-yoga or Karma-yoga blend each other ultimately as action is transcended through action and then the wheel of Karma ceases to revolve because the bonds of attachment fall-away. However, a spiritual entity gradually detaches his ego from the senses by adopting various techniques of concentration either through Bhakti-yoga or Dhayana-yoga and attaches his life-force, mind and ego to the God (super conscious soul). Thus, such an ardent devotee advances by means of step by step methods of Yoga- say Bhakti-yoga or Dhayana-yoga. He is then acknowledged by God to be better versed in the science of union of soul, in His primal manifestation as the cosmic "AUM" vibration (Holy Ghost) and its creative differentiations in the Cosmos and in the microcosm of his own being. Thus, he experiences the Primary SAMADHI (Sevikalpa Samadhi), while being in a transcendental state, oblivious of external creation, he perceives God in one of his divine qualities or aspects- in form or formless. Ultimately, a stage comes when he attains the highest SAMADHI (nir vikalpa) in which he experiences, both Form and Formless Lord immanent in creation and also in the absolute beyond creation.

Here, the Lord refers to personalists in Bhakti-Yoga as HE means to convey to the devotees or spiritual aspirants

Even a devotedly spiritual aspirant realizes God in duality as well as in unity. What the Lord said in 12th Adhaya-shloka-2 (12:2 B.G) is to attain fixity of mind on HIM and remain ever united to HIM while engaging oneself in day to day activities of this material world. This shloka is quoted here under:

"mayy avesya mano ye mam- nitya-yukta upasate
Sraddhaya parayopetes- te me yuktatama-matah"

Means: Those who fix their minds on my personal form and are always engaged in worshipping me, with great faith are considered by ME to be most perfect.

Here, the Lord refers to personalists in Bhakti-Yoga as HE means to convey to the devotees or spiritual aspirants that those who worship HIM (the Lord) directly by means of cultivating faith, and with devotion, find easier and better versed method to perceive God. The Lord, in this context, indicated that there are different ways to realize the Absolute truth, but Bhakti Yoga or devotional service to HIM is the highest of all, as this shloka reveals. Thus,

Bhakti Yoga is most direct and easiest means of union with the God. In "Srimad Bhagvatam", it is stated that the process of surrending unto God is called Bhakti. Therefore, Bhakti-Yoga is the path of loving devotion to God. The mind of such a true devotedly Bhakti Yoga aspirant does not find any merit and demerit in pleasure and pain respectively, and is even capable of avoiding pain which is yet to come, because of his past or present karmic activities (actions). As regards Dhayana Yoga, the Lord in Adhaya 6th, Shloka 1 (6:1 B.G) explained as quoted hereunder,

Anashritah karma-phalam karyam karma karoti yah
Sa sannyasi cha yogi cha- na niragnir na chakriyah"

Means: He is a true renunciant and also a true yogi who performs dutiful and spiritual actions (karyam and karma) without desiring their fruits- not he who performs no fire ceremony (sacrifice) nor he who abandons action.

The Lord explains in this Shloka that a devotee is neither a "sannyasi" nor a yogi, if he is inactive, performing neither dutiful actions (Karyam) nor meditative actions (karma). He is not a "sannyasi" who is niragni i.e., without the fire of renunciation in whose sacrificial flames, the true devotee burns all personal desires- lust, likes, dislikes, sorrows and pleasures. However, in Bhagavad Gita (Adhaya 6th), the Lord explains that the process of 8-fold yoga- (viz. 1. Yam 2. Niyam 3. Asana 4. Pranayama, 5. Prithyhara, 6. Dharna, 7. Dhayana and 8th Samadhi) systems is a means to control the wavering mind and the senses. But in the present day hectic world, this system is very difficult for a common aspirant to perform. Though this 8-fold yoga system as recommended in the Bhagavad Gita is no doubt, difficult to perform by the common aspirant, yet the continuous "Abeyasa" (practice) by a devotedly ardent aspirant can gradually overcome the connected difficulties of this system, and ultimately finds that he is reaching near the perfection.

In Dhayana yoga, the criterion of perfection of life is to reach the highest stage of life not with a view to enjoying the fruits of work. Thus, a devotee who acts for the satisfaction of the supreme and not for personal satisfaction is a perfect Yogi. The above Shloka, therefore, teaches us that the devotee or a living entity is called a Dhayana Yogi who is united to God and who merge the soul's spark in the cosmic light by the inner observance of blissful meditation, and who acts his daily part in the Divine play to please God. The same person is spiritually elevated by relinquishing his personal desires but conscientiously performs dutiful actions. Thus, a true aspirant or a Dhayana Yogi depends on meditation. It is through Dhayana yoga that a devotee attains permanent shelter in spirit through yoga systems.

In Dhayana yoga, the criterion of perfection of life is to reach the highest stage of life

In conclusion, it is worthwhile to mention here that since every soul is potentially divine, we sometimes, have some sort of feeling and then go deeper in ourselves in a state of stillness and ponder- what brings us in? The answer is our past deeds; and what takes us out? The answer is our own deeds here, and so on and on, we go like the caterpillar that takes the thread from its own mouth and builds its cocoon and at last, finds itself caught inside the cocoon. Similarly, we have bound ourselves by our own actions and thrown the net-work of our actions around ourselves. We have set the LAW OF CAUSATION in motion and we find it hard to get ourselves out of it. We have set the wheel in motion, and are crushed under it. In this context, Patanjali's Yoga Sutra (Aphorism-21-22) reminds us that "success in yoga comes quickly to those who are intensely energetic and this success varies according to the means adopted to obtain it: - mild, medium and intense.

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- MK Kaw

Some Action at Last!

At long last, a Parliamentary Committee has spoken in a frank and forthright manner. Kashmiri Pandits all over the world have noted with delight the significant recent observations of the Parliamentary standing committee of the ministry of Home affairs.

When in the year 2003 the All India Kashmiri Samaj filed a Civil Writ Petition in the Supreme Court of India, many pooh-poohed the whole idea on the ground that we were inviting the Apex court to assume jurisdictions which it did not have. Subsequent events proved that the State Government found itself in an embarrassing corner when it was seen doing nothing for the welfare of the Kashmiri Pandits. Astute observers of the scene felt that the State Government was forced to construct seven thousand two hundred apartments and create six thousand five hundred jobs only as a face saving device.

So much so that the State Government was compelled to have the writ petition transferred to the High Court to save itself from any further embarrassment. Although this did not perhaps fall within the jurisdiction of the standing committee, one would have liked it to urge the present leadership of the community and the Indian establishment to bring back the petition to the Supreme Court. This pre-eminent step still needs to be taken.

The other major concern of the community lies in its return to the Valley. This has been sought to be obfuscated by all interested parties by raising unnecessary observations. Does any Kashmiri Pandit really want to go back? If so, would he like to return to his ancestral house without a proper security cover? Should we not have a Panun Kasheer before we even think of moving back? How can we return to our traditional homes unless our Muslim brethren who have illegally occupied these vacate the same? etc.

What a legal jumble! First you pass a law preventing the sale of property belonging to a Kashmiri Pandit, and then connive at facilitating an illegal transaction and refusing to revoke the transaction. When the Pandits raised their voice against this wholly evil conspiracy they were bluntly told that the Government could not interfere with the transactions as these were legal and bona fide.

The Parliamentary standing committee have boldly taken the gauntlet in their hands and called a spade a spade. They have not hesitated from recommending the cancellation of such illegal transfers.

This goes well with their related suggestion that the Kashmiri Pandit sufferers should be referred to as Kashmiri Pandit refugees and not as Kashmiri migrants

In fact, the committee have gone as far as recommending that Home Ministry should not be an idle spectator but should play a proactive role in formulating rehabilitation plans for the Pandits and fulfilling their genuine needs for housing, employment, self -employment and improving their living conditions generally.

Thus the report of the standing committee represents a sharp break in the approach of the Indian establishment towards the Kashmiri refugees and the way they are treated .This augurs well for the future and the community leadership must build upon this happy beginning.

- Brig Anil Gupta

J&K : A Counter Narrative

In my previous article "Battle of Perceptions: difference correct wordings can make," I had emphasised the need of winning the battle of perceptions in J&K. Building an appropriate counter-narrative to the mischievous and false narrative spread by the power brokers of Kashmir is essential to view the entire issue in its correct perspective. Generally, the power brokers confine themselves to the views and wishes of a few districts of Kashmir and ignore the aspirations of vast majority of the other two regions as well as the frontier districts of Kashmir. Just because they are vocal and enjoyed the control of the levers of power in the state since long, they strongly and loudly advocate their narrative resulting in creating a misperception about the actual reality of trouble torn state of J&K.

The narrative built by the power brokers has gained acceptance in the rest of the country under misguided notion that the nearly 2000 square kilometre of the Valley represents the entire state of Jammu, Kashmir and Ladakh; that the aspirations of the people in the state are identical or nearly identical and that the contradictions among them are only region specific. Their narrative hovers around the theme of Kashmir being a "political problem" and needing nothing else but a political solution.. The narrative does not enjoy universal support in Jammu, Kashmir and Ladakh. Some saner Kashmiri voices like that of Haseeb Drabu and Muzaffer Hussain Baig have dared to challenge the narrative but the bullies have succeeded in cowing them down.

The state of Jammu and Kashmir is like a bouquet comprising of many religions and ethnic groups. However, the political aspirations and needs of the peoples of Jammu and Ladakh, who constitute more than half of the state's population and inhabit about 90% of its land area, and Kashmiri pundits and Muslims are conflicting.

The largest region of the state is Ladakh. It has a land area of 96,701 square kilometres. The region's population is split roughly in half between the districts of Leh and Kargil. 76.9% population of Kargil is Muslim (mostly Shia) while that of Leh is 66.5% Budhist. The Jammu region is next in size. It has an area of 26,293 sq. kms and is predominantly Hindu (63%) with 32% Muslims and 5% others including Sikhs. The Kashmir province, having a land area of 15,853 sq. km is predominantly Muslims with a sprinkling of minority Hindus and Sikhs. While majority Muslims are Sunni, Shias constitute 15% of state's population.

The state of Jammu and Kashmir is, in fact, a blend of several ethnic groups. Some of the social and ethnic groups in the state are: Kashmir's, Dogras, Gujjars and Bakerwals, Paharis, Baltis, Ladakhis and Gaddis, etc. Dogras are spread all over the Jammu region. Paharis, Gujjars and Bakerwals inhabit the mountainous regions of the state. The Muslim population of the state can be broadly divided into Kashmiri Muslims inhabiting the southern

portion of the Kashmir region, Shias, Paharis, Gujjars and Bakerwals, Balti and Dard Muslims.

The composition of population is indeed an important factor and cannot be easily overlooked or ignored but the apologists of "political problem" just do that. For instance, Shias and Gujjars and Bakerwals in the state in general and in the Kashmir region in particular, vehemently oppose the concept of "Azadi", merger of the state with the theocratic, feudalistic and medievalist Pakistan and pre-1953 constitutional position. They perceive that they would be treated no better than the Muhajirs, Shias, Ahmediyas, Sikhs, Hindus and Christians in Pakistan. They fear that fundamentalist Muslims spurred by Wahabi ideology will not let them co-exist equally and peacefully.

Three -time CM of J&K and a former Union Minister both in UPA and NDA led governments, whose party has directly or indirectly ruled the state for about five decades, Dr. Farooq Abdullah continues to harp, "Kashmir is a political issue and it cannot be resolved through economic packages or other concessions. This crucial issue can be resolved only through political means." Ironically those who enjoyed the fruits of power since October 1947 and filled their coffers with the liberal funds received from the Central government are spearheading the campaign of alienation from India, feel cheated by the secular and democratic ethos and are in forefront of challenging India's sovereignty, unity and integrity. Even, the Sunni Muslims, votaries of "Political Problem," are a divided house with four different voices of azadi, merger with theocratic Pakistan, autonomy/self-rule and complete integration with India. This shatters the myth of "political problem" to the extent that it is a mere tool for sustaining the political survival of the power-brokers.

Another plea often quoted in support of "political problem" is the UNSC resolution and the plebiscite. It is an established fact that it was Pakistan that refused to comply with the provisions of the UN resolution 47 which required complete vacation of occupied areas by Pakistan and total pull out of its army. Pakistan not only avoided plebiscite but later also illegally ceded a large portion of territory of the state to China. To complicate the matter further Pakistan changed the demography of POJK, particularly the Shia dominated Gilgit-Baltistan. Thus, plebiscite and UN resolution have become redundant and the issue is similar to flogging a dead horse.

While Haseeb Drabu sees the problem as social, veteran PDP leader Muzaffer Hussain Baig sees it as a fight to choose between "hell and heaven", a religious movement. "It is an ISI sponsored religious war in Kashmir. It is not a fight for political freedom or choice between India and Pakistan but between heaven and hell," Baig is reported to have said while speaking during a discussion "Kashmir: the way forward", organised by a Delhi-based think tank. Though, Geelani had long back defined the struggle as "Azadibarae Islam"the power brokers were reluctant to accept the same. Undoubtedly, what Kashmir is facing today can easily be defined as a "religious problem."

Terrorism and Islamisation are two sides of the same coin in the present day Kashmir. Zakir Musa does not mince words when he says that the struggle is not for azadi but for establishment of Shariat and Islam. For the young terrorists who call themselves Mujahideen, the movement is essentially Islamic and the political part is secondary. They are determined to retain the monolith character of modern Kashmir and hate the word secular and the concept of composite culture sounds very alien to them. The jihadis are motivated by ISIS ideology which believes in barbaric elimination of those who dare to differ with them. The aim is to make Kashmir an exclusive Islamic state and they abhor the

idea of "inclusivity". "Islamism and Wahhabism are the only ideologies that promise paradise towards killing and butchering other people in the name of Islam," says Imam Twahidi, a progressive and modern Muslim cleric. This is what Muzaffer Baig is referring to as choice between "Heaven and Hell." It is this ideology that drives educated Kashmiri youth towards militancy and terrorism, the desire to attain 'jannat'.

It is the fear that prevents the saner people from expressing themselves freely and accepting the presence of the elephant in the room. Growing radicalisation is the root cause of all the problems in Kashmir today. Effort is being made to spread the arc South of PirPanjal as well. There are enough indicators to confirm the theory of "religious problem." One cannot turn a blind eye to the fact that there is resistance to the return of Kashmiri Pundits who were forced to leave their hearth and homes under the shadow of gun in early nineties, coerced by the slogan of "Hum kya chahte Azadi, Azadi ka matlab kya? La ilaha illallah" (What we want 'azadi', what does azadi mean? There is no God but Allah). Having succeeded in hoarding out the Hindus, Sufism was gradually replaced by hard line Wahabism. The other indicators are waiving ISIS flags from the ramparts and minarets of mosques and during funeral of terrorists, proliferation of radical madarsa education, non-condemnation of killing of innocents by terrorists, frequently labelling the JK police personnel as infidel, blaming Indian agencies for Sunjuwan attack just because the soldiers killed there were Muslims, mourning the deaths of terrorists but not condemning killing of Indian soldiers, opposing the grant of land for raising structures for smooth conduct of Amar Nath Yatra, not condemning barbaric killings of non-Muslims by Muslims like ISIS and opposing removal of Article 35A but supporting Rohingyas to live in the state.

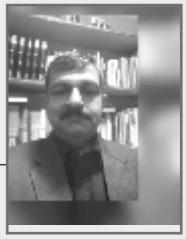
Salafi-jihadis dream of converting Kashmir into an Islamic State and then use it as a launch pad for their final assault termed Ghajwa-e-Hind.

Unfortunately, the two Kashmir based political parties fighting for the political space in J&K are also using religion to enhance their political survival. Though they claim to be secular, their actions and deeds are nothing but communal. It is pertinent to mention here that though the word secular was included in the preamble of the Constitution of India in 1977, it has yet to be included in the J&K Constitution due to the reluctance of these parties. The recent proposal of NC backed by PDP and Congress for granting regional and sub-regional autonomy is also an attempt to divide the state on religion and regional lines. It is a sure shot recipe for disaster and disintegration of the state as it furthers Musharraf's plan for division of the state on basis of religion and formation of a Muslim-majority Greater Kashmir.

Thus, the counter-narrative is obvious. Kashmir is not a political problem but a religious problem. Islamisation of Kashmir is not acceptable to the other two regions; Jammu & Ladakh. J&K is known world over for its composite culture and multi-religious society. Like the Muslims live happily in Hindu-majority Jammu and Buddhist majority Ladakh, there is no reason for denying the same to Hindus and Sikhs in Kashmir. Even all sections of Muslims in Kashmir are not in favour of a monolith Kashmir but want a heterogeneous, composite Kashmir. Fear of gun and terror of Jammat-e-Islami and Ahile Hadith prevents them from airing their views openly. There is an urgent need to smell the coffee and accept the problem. Sufism is the soul of Islamisation in Kashmir and its replacement by alien Wahabism cannot be granted permanency. Peace cannot return to J&K till Sufism returns.

(The author is a Jammu based political commentator, columnist, security and strategic analyst. The views expressed by the author are entirely personal. He can be contacted at : anil5457@gmail.com)

- Ravi Dhar



Shiva's Consort

He sat on the vedi of his quest
Pouring oblations of feelings
thoughts and his own self
The flaming tongues of fire leapt up
Besmeared in fumes of sooty
smoke
One moment they parted the veil
of the smoke
One moment the veil fell heavy on
them
He lost not hope of the
promised moksha
He kept up the steady stream
of oblations
Pundits joined him to queer his path
Some elected to pour the oblations
on his behalf
Some chose to give instructions
of the path
He listened to one he listened to all
The flames kept flapping and the
veil fall
Behold, there was a sudden
change in all
The flames drove the fumes the
sky grew clear
The rain of Heaven gently began
to fall
It drenched it quickened it made
him recall
In one fell swoop the eternal
immensity froze
Shiva found His Consort and the
Dharma was restored.

- Vimarshi Kaul

"The Dreamer and His Dream"

I saw a dream, so fascinating
From which I didn't want awakening
A dream full of Shadows and light,
With flowers that looked quite bright.
Dancing fairies and laughing forests,
Magnificent water bodies gushing
from the crust.
Bright sunshine peering the snow,
Making the atmosphere full of glow.
Monkeys jumping from tree to tree,
As if swinging from heavenly trees.
Green meadows glittering with dew,
As if pearls shinning in a Que.
Different birds singing melodious song,
Making the dream quite happy and long.
Then jumped a tiger out of the bush,
Made me frightful with his push.
Held my mom out of fear,
Screaming out to take my care.
Woke up suddenly and fell of my bed,
Soon realized that I was not dead.
My mom was awoken with my
scream,
There was no beast only a dream.
I narrated my dream to a friend,
Which had a beautiful starting
and a dreadful end.
The dreamer became everything
what he saw,
So is the universe manifestation of God.
Be wakeful and aware in the
manifestation of Lord,
Have love and compassion for
one and all...

COUNSELLING

Maharashtra Common Entrance Test (MHT CET) 2019

Maharashtra was the first State in India which provided supernumerary seats in various courses for the wards of displaced community of Jammu & Kashmir State, since the displacement. From the year 1995 the State Government regulated the admission in engineering and pharmacy through the Government of Maharashtra "Admissions Regulating Authority and State Common Entrance Test Cell"

For the academic year 2019-20, the Authority has notified the admission to various Under-Graduate and Post-Graduate courses.

For First Year of Four Year Full Time Degree Courses in Engineering, Pharmacy and First Year of Six Year Full Time Degree Course in Pharm. D. The admission process has started from 1st January and shall remain till 23rd March 2019. With late fee, online Registration on & Confirmation of Application Form (with additional Late Fee of Rs.500/-) will be up to 24th To 31st March 2019. MHT CET 2019 will be from 2nd To 13th May 2019

The candidate seeking admission to first year Engineering and Technology degree courses, it is mandatory that the candidate must appear for Physics, Chemistry and Mathematics and the candidate seeking admission to first year Pharmacy/ Pharm. D degree course it is mandatory that the candidate must appear for Physics, Chemistry as well as Mathematics and/ or Biology.

All the candidates passed / appearing at the qualifying examination i.e. HSC/12th Standard examination or its equivalent examination and having Indian Nationality are eligible for appearing for MHT-CET 2019. There is no age limit for admission and appearing to MHT-CET 2019.

The children of citizens, who are displaced from Jammu and Kashmir to any part of India or from unsafe border area of Jammu and Kashmir to a relatively safer place in Jammu and Kashmir from 1990 onwards due to terrorist activities or the children of officers belonging to Indian Administrative Services (IAS) or Indian Police Services (IPS) or Indian Foreign Services (IFS) and children of staff belonging to military and paramilitary forces transferred to Jammu and Kashmir to combat terrorist activities and joined the post on or before the last date for submission of application for admission or the children of staff and officers of Jammu and Kashmir police engaged in combating terrorism are eligible under this category. However preference will be given to J&K Migrant candidates qualifying JEE (Main) 2019 over MHT-CET 2019. Children of NRI / OCI / PIO, Children of Indian workers in the Gulf countries, Foreign National – These types of Candidature Candidates are exempted from appearing for MHT- CET 2019. Children of NRI / OCI / PIO, Children of Indian workers in the Gulf countries, candidates are exempted from appearing for MHT- CET 2019. All India Candidature & Jammu and Kashmir Migrant Candidature candidates may or may not appear for MHT-CET 2019 as Score of JEE (Main) Paper I shall be preferred over MHT-CET 2019 for admission to B.E./B.Tech. But, it is mandatory to appear for MHT-CET 2019 for

candidates belonging to Jammu and Kashmir Migrant Candidature seeking admission to B. Pharm. / Pharm. D.

Application Form for MHT-CET 2019 will be filled through Online Mode (CBT-Computer Based Test) only. The information brochure for MHT-CET 2019 and the user manual for filling up the online application form is available on web site "mhtcet 2019. mahaonline.gov.in". Candidate is advised to download and print the user manual for filling up the online application form. For submission of online application form the candidates should login at mhtcet 2019. mahaonline.gov.inwebsite. The detailed procedure for online submission of application form is given in the user manual. Please quote your Application no. in all future correspondence with State CET Cell Office. The Online Application Submission is four step process: Registration – Creation of Username and Password. My Application – Filling up Application Form for MHT-CET 2019. Upload of Photograph and Signature – Candidate must upload their recent Photograph and Signature in Online system. Payment of Fees – Candidate can make payment of Fees using Online Payment mode or Offline (i.e. Bank Challan Payment) Candidate must review their Form details before payment of Fees; the details will not be available for edit once payment is made. Fees once paid will not be refundable under any circumstances. Application form processing fees for J&K Migrant candidates is ₹ 800.

Please note that all the applicants are required to upload their recent scanned/digital color photograph and signature. The file size of the Photograph should be between 15 KB to 50 KB and Signature should be between 5KB to 20 KB per file. The online application system will not allow to upload files smaller or larger than the specified size. All Candidates have to upload their Photograph and Signature in ".jpg" format only and file name of Photograph and signature should preferably be photo.jpg and sign.jpg respectively.

On successful payment of the application fee, a confirmation of the same will be displayed online. Candidates shall print the receipt for future references. After successful payment, Candidate shall take the print out of its online application form for MHT-CET-2019.

The candidate can download his/her admit card for MHT-CET 2019 from his/her Log-In ID from 25th April, 2019 to 2nd May, 2019 by visiting the website mhtcet2019.mahaonline.gov.in. Issue of Admit Card is merely an enabling document for appearing at the MHT-CET-2019 and does not imply that the candidate satisfies all the requirements of eligibility conditions of admission.

MHT-CET 2019 is a Multiple Choice Questions (MCQs) test. Each question has 4 responses. Candidate should choose an appropriate response. After given mentioned Gate closure time no candidate will be allowed to appear for the MHT-CET 2019. The MHT-CET 2019 examination will close as per time given in the Admit Card, under any circumstances no extra time will be given to any candidate. Cell phones, calculators, watch calculators, alarm clocks, digital watches, Smart watches with built in calculators/ memory or any electronics gadgets are not allowed in the examination hall. If a candidate has objection against any question in the question paper of this examination, the same may be submitted through Candidate's Login as per the schedule in the Information brochure. Representation received by any other mode shall not be considered. Candidates will not be allowed to leave the Examination Hall till the end of the Examination. After completion of the test candidate will not be

allowed to re-enter the Test Hall. Candidates found using any unfair means will forfeit their chance of being considered for admission and will be debarred from Examination and Admission Process of MHT-CET 2019. Duration of the test for PCM is 180 minutes and PCMB will be 270 minutes. The candidate should appear the following test in the below prescribed manner.

The Competent Authority will conduct the examination, evaluate the answer sheets and declare the result. The result will be declared on websites mhtcet2019.mahaonline.gov.in as per the schedule. Provisional Answer key of each version of question paper & Candidate's response will be made available on website mhtcet 2019. mahaonline.gov.in as per schedule. The Candidate's response will be available to each candidate after entering Password and Registration ID. The Competent Authority shall invite application for admission and after verification of documents and eligibility, publish the Merit Lists as per the Rules. The down loadable mark sheet will be made available on website "mhtcet 2019. mahaonline.gov.in" as per schedule. While declaring the result, if a Candidate remains Absent in any one of subject in PCM or PCB, then the Total Marks for PCM or PCB will be declared as 'ABS' (Absent) as the Case may be.

All disputes pertaining to the conduct of examination and selection shall fall within the jurisdiction of Courts, at Mumbai only. The Commissioner, State CET CELL shall be the legal person in whose name the Government of Maharashtra may sue or may be sued.

The Competent Authority shall conduct the MAH-LLB.- 5 Yrs. Integrated Course CET 2019 for admission to the First Year of the Five-Year Full Time Professional Integrated Undergraduate Degree Course in Law, for the Academic Year 2019-20. Registration & Confirmation of Application Form for MAH-LLB 5 Yrs will be online upto10th March 2019. CET will be on 21st April 2019, computer based (in Multiple Sessions if required). The candidates should be 12th or equivalent qualified.

Admission to MBA online registration for MAH-MBA/ MMS CET 2019 on the website http://www.mahacet.org will end on 15th February 2019. MAH-MBA/MMS-CET 2019 shall be conducted only in the online mode in multiple sessions on 09th & 10th March 2019. Candidates shall appear for the CET strictly as per the date and session allotted to them at allotted center/venue. No candidate shall be allowed to appear for test in other than the allotted session/date. For other details, aspirants should go through the brochure, available on website.

For admission to MCA, the Competent Authority shall conduct the Online MAH- MCA-CET 2019 for admission to first year / direct second year (separate division & lateral entry) of three year full time post graduate degree on 23rd March 2019. The last date to register for cet is 22nd February 2019. The candidate should be an Indian National. Passed minimum three year duration Bachelor's Degree awarded by University recognized by University Grants Commission or Association of Indian Universities in any discipline with at least 50% marks in aggregate or equivalent. For Direct second year admissions, the candidate should have passed Bachelor Degree in Computer Applications or Science (Information Technology or Computer Science)

For admission to First Year of Full Time Professional Undergraduate Art in the Government, Govt. Aided and Unaided

Institutes in the State. The aspirant candidates should apply on line till 31st March 2019. The CET will be held on 19th and 20th May 2019 for practical examination and General knowledge.

Candidates should download information brochures before filling the application forms, available on website www.mahacet.org.

ADMISSION ALERTS

National Council for Hotel Management & Catering Technology (NCHMCT)

National Council for Hotel Management & Catering Technology (NCHMCT) has released the Exam date for NCHMCT JEE 2019 for admission to B.Sc Hospitality and Hotel Administration program for the academic session 2019-20 in more than 63 IHMs (Govt. as well as Private) under the academic umbrella of NCHMCT. NCHMCT JEE 2019 is scheduled to be held on April 27, 2019 in an online mode in more than 33 cities all over India. NCHMCT JEE 2019 will be conducted by the National Testing Agency (NTA). Earlier the National Council of Hotel management and catering technology (NCHMCT) was responsible for conduction of NCHM JEE. The online application form for the same has been released by NTA on its official website on January 15, 2019.

Candidate passed 10+2 or equivalent qualifying examination with English as the main subject are eligible to apply for NCHMCT JEE 2019. The candidate taking 10 +2 examination in 2019 will have to submit the pass certificate for the final admission at the time of counseling.

Panjab University CET Dates for 2019 Session

PU - CET (UG)-2019
Date of Entrance Test : April 28, 2019 (Sunday)
PU - CET (PG)-2019
Dates of Entrance Test : 08th and 09th June 2019 (Saturday & Sunday)
PU - LL.B (3 Years) Courses
Date of Entrance Test: June 22, 2019 (Saturday)
PU - B.A./B.Com. LL.B. (5 Years) Integrated Course Entrance Test-2019
Date of Entrance Test: May 19, 2019 (Sunday)
PU - PUTHAT 2019
Date of Entrance Test: April 21, 2019 (Sunday)
PU - MBA (Executive) - 2019
Date of Entrance Test: July 21, 2019 (Sunday)
PU - M.Phil & PhD 2019
Date of Entrance Test: July 6, 2019 (Saturday)
Panjab University, Chandigarh
Website: www.puchd.ac.in

Uttarakhand JEEP 2019 Joint Entrance Examination

Uttarakhand Board of Technical Education Roorkee (UBTER) has notified, Joint Entrance Examination Polytechnic 2019 for the admission in Diploma Courses in Engineering / Technology / Pharmacy / Modern Office Management and Secretarial Practice and other Diploma Programs such as Diploma in Hotel Management and Catering Technology, PGDCA Govt. /Women/Rural /Grant /Private Colleges in Uttarakhand. Interested candidates may apply online up to 15th March 2019. The JEEP Application Form 2019 has been issued in both the online and offline mode. Hence, you will have to purchase the registration form from all Government Polytechnic Centers in the state of Uttarakhand. Get the details from the official site http://ubter.in

BOOK REVIEW

JK's Radicalisation of Kashmir

Known Meets the Unknown by Gopi Kishen Muju; Jammu : *Voice of Silence, 2017; pp. 112;* Price: Rs 250; PB

Reviewed by
Tej N Dhar

In his Preface to the book, Muju states that his poems are "off shoots of spontaneity," the result of his occasional lapses into solitude, and have a spiritual dimension too. The spiritual slant is visible in "He," the poem about J Krishnamurti, which provides a short account of how he rejected tried-out ways and organized set-ups to grow into a world teacher, and spoke of truth, beauty, and joys and sorrows of life.

Several poems are located in a rural setting, which create the solitude that Muju considers the source of his poems. In "The Joys of Being Alone" he is in the company of nature where the beauty of the moon creates magic, in which he experiences a feeling of fullness "leading to peace and joy." The same feeling of peace, radiating joy and creating harmony "Between man, animal and nature," pervades the "Morning Walkers." Perhaps that is why in "The Ever Chattering Mind" he urges the mind to move into a state of vacancy, for that alone creates the possibility of new creation.

A number of poems illustrate the theme of the "Known Meets the Unknown," which is also the title of a poem, in which, on a beautiful evening, among the villagers returning to their homes, is a poor one moving along with a tired and exhausted cow, who dies on the way. In her passing away, the known meets the unknown, wherein lies the seed of creation. In "The River," the river moves on leisurely, unmindful of how the humans treat it, and dissolves into the ocean. Its merger with the ocean of eternity symbolizes the meeting of the known with the unknown. The poet sees this even in "The Lotus." The poem describes how the lotus

comes to bloom in a lake, spreading joy and peace all around, which is disrupted by a greedy boatman, who plucks it from its place. The lake mourns its loss and the water heaves in huge waves, in which the boatman is drowned and the lotus restored to its watery home. The poet thinks that the boatman too meets the unknown, and that is how the wheel of life moves on.

Because of this union of the known and the unknown, the poet in "On Death" considers life and death as twins, who make possible this union. He also puts forth an interesting idea: "To understand death/One must die/ While living." This also leads him to "A Prayer," in which he provides a short account of his life, with its proverbial ups and downs, but ready for peaceful death, for death holds no terrors for him. Because of this, and also because of his respect for Krishnamurti, he lays down in "The Will" that after this death he should be cremated and his ashes immersed in water without following any customary procedures. After that too, he does not want anybody to observe rituals, ceremonies, tenth days and monthly and yearly remembrance days.

"The Sacrificial Goat" is a short narrative with a powerful message. A tantric and a priest tell the parents of an ailing child that he can cured only if a goat is sacrificed in a ritual manner. So they procure a goat and feed it and its child for many days to make it fit for sacrifice. Before that, the ailing child has a dream in which the goat urges him not to go ahead with the sacrificial act. So on the appointed day, the child begs for the life of the goat and she is spared, much to the annoyance of the tantric and the priest. The child is treated by a doctor and is cured of his ailment. The intended message comes from the goat: "Let them sacrifice/ their selfishness, egos/ Arrogance/ Haughtiness/ Ignorance/ Superstitions/ Born out of Fear…."

Two poems in the volume are different from most of the poems in the volume. In "The Miracle," a child lost in a fair is taken by some greedy people and put in the trade of begging, but the child recognizes her parents and they recognize her by the manner in which she addresses them, and are thus united, once again. "Strange are the Ways of Life" celebrates the bonding of a mother and child, which enables them to overcome the moments of friction between them.

The poems in the volume are not all that spontaneous, though most of them do have a spiritual slant. The fact that they are in a stanza form, in which the poet also strives to create rhythm and rhyme shows that considerable hard work has gone into their making. They are easy to read and have a clear message for the readers: Learn to live a simple life and be prepared for death, for it ensures the meeting of the known and the unknown.

1. Suitable alliance for our daughter born on December 9, 1991 in Faridabad (Time: 9.58 AM). She is 5'.7" tall and has had done BBA from IP university, Delhi. She is an Asst. Manager Talent acquisition (Recruitment) in NCR. Parents belong from Habba Kadal Srinagar. Presently living in Faridabad. Interested may send CV & Kulawali along with snaps of the boy on our email id- mansi.kaul18@gmail.com. You can also contact us on mob: 8447956643.

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2. SUITABLE ALLIANCE FOR OUR GOOD LOOKING DAUGHTER BORN ON 3RD MARCH 1989 AT 1.15 PM SRINAGAR HT 159 CMS.PRESENTLY Working Innov service private LTD as Branch Relation Executive for State Bank of India Card Jammu . SHE HAS DONE THREE YEAR DIPLOMA IN GARMENTS & ISDT IN COMPUTERS. INTERESTED MAY CORRESPOND WITH TEKNI-BIODATA AT fotedarml@gmail.com MOBILE NO 8825065500 , 9419120204,

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3. Seeking divine matrimonial alliance from respectable KP families for our son, BE (E & TC); Born: 29 June '89, Srinagar, Kashmir (Time: 9.12 am); Height - 5'.8". Presently posted at Pune as 'Team Leader' in ACCENTURE (A fortune 500 Global MNC).Those interested may kindly contact our family (now in NOIDA) with relevant details on Mob : 9412224683 / 7982907003 ; Email : paannyaar@rediffmail.com / rameshmanvati@yahoo.co.in

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4. Alliance invited for our daughter, born 30.11.1992 at 3:42 am in Mumbai. Height 164 cm, B.E. (Comp. Engineering Gujarat University), P.G. (Animation Gujarat University). Presently working in an internationally reputed Noida based company as an Animator. Parents based at Baroda. Interested may respond with Tekni and Bio-data to susheel819@yahoo.com. Mob: 9898046098 / 9898086097

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5. Suitable alliance for our daughter born on June 8, 1985 in Chandigarh She is 5'4" tall and has had schooling and college education from premier institutes of Delhi University. She is an MBA in HR and working for an MNC in Gurugram. Interested may send CV & Kulawali along with snaps of the boy on our email id- yogi9yogi@gmail.com. You can also contact us on mob: 9810210809 and 9871675975.

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6. Seeking a suitable alliance for our daughter born on Aug 30, 1992. at 3.37 AM at Jammu. She is 180 cms tall. She has done B.Com & M.Com from H. L. College of commerce, Ahmedabad. Additional. Qualification Data Scientist. Presently working as Business Analyst in Tatvic Analytics, Ahmedabad. Interested may send tekni & kulawali on email id- ashok.kachroo2@gmail.com, Mob: 9419147374.

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7. Seeking suitable alliance for our son, born at Srinagar on 23rd July, 1988 at 11.59 AM, 173 CMS. He is pursuing his own business at Valsad, Gujarat having a decent annual income in seven figures. The family is currently based in Faridabad. Interested may please contact for further details on email: rajindermagazine@gmail.com or Mobile/WhatsApp: 9810847376

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8. Wanted Alliance for my Son Date of Birth 3rd July 1983, Time of Birth 11:10 AM @ Kashmir. Qualified BDS Doctor with Post Graduation in Endon, Presently working at Delhi. Boy is legally divorced after short marriage of few months. Interested may contact me @ 9419853205; rlgaroo99@gmail.com

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9. Suitable alliance sought for my son born on 21 December 1988 at 6.50 PM at New Delhi. Height 5' 11", 180 cms well built, fair complexion. Done B.E., Electronics, Communications, and Electricals from Vishveshwaraya Technical University, Bangalore and presently working in Tata Communications Ltd., Pune. May contact with Bio- data / Kulavali at raajeev.gunju@gmail.com, phone 8860143211.

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

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11. Seeking suitable match for our son, born in Jammu on 30 July 1990, at 10:58 PM height 174 cms. Qualified B. Tech from Bangalore University in Computer Science. Family belongs to Srinagar, at present Jammu. Working as a Chief Counselor in Bangalore. Contact at rsanjays@yahoo.co.in, mobile No. 9419103132

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12. Alliance for life partner is invited for my son Born July 1992, 5.6' ht, B. Tech (Mechanical) brought up in NCR, Schooling DPS, Working as Senior Engineer with an Automobile MNC. Family Settled in Indirapuram. NCR Interested may inform at: narindarpandita@gmail.com / 9953771960.

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13. Seeking Suitable Alliance for my son 167 cms. tall born in Ghaziabad on 7th July 1990 at 18.42 hrs. B.E.(CS) Working with MNC at Gurugram. Interested may please contact at 9219551200, 9818721322, EMAIL: bimaltiku@yahoo.co.in

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14. Seeking a suitable match for our son, born Sep 09, 1988, 9 25 pm at Srinagar, 5' 11", B Tech. Gainfully employed as an Executive in one of the reputed IT companies at Gurgaon. Contact 9872992186, email sadhubansilal@gmail.com

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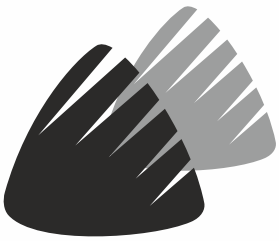
With best compliments from



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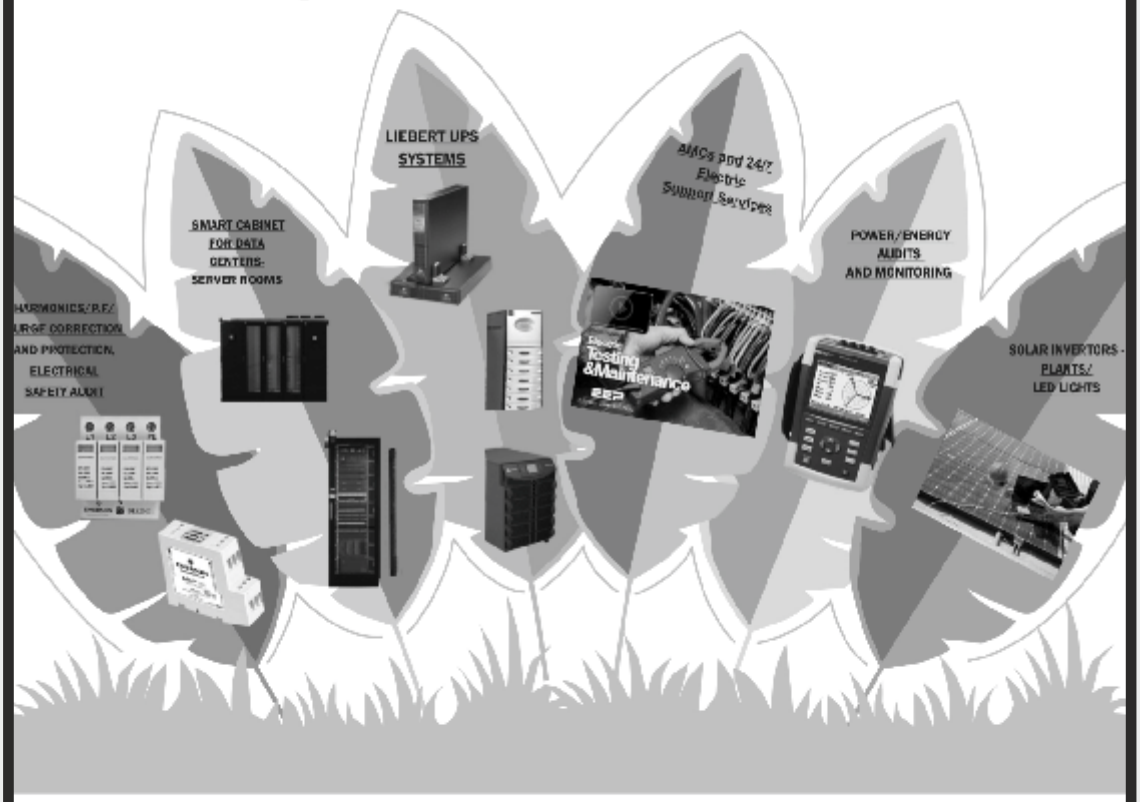

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ORBITUARY

Shri Brij Mohan Wanchoo
(1933 – 2019)

'Death ends a life but not a Relationship or the Memories"

We are deeply grieved to inform the sad demise of our revered Shri Brij Mohan Wanchoo, son of Late Shri Amar Nath Wanchoo, who breathed his last on January 18th, 2019, at Delhi, after a brief illness. He has been a towering personality and of immense source of strength to all of us throughout his life. Indeed with his passing away an era has come to an end. However, he will always live in our hearts & prayers. May Almighty grant eternal peace to his soul.

Rishati & Chetan Wangnoo

Daughters & Son-in-laws
Asha & Vijay Wangnoo
Krishna & Ramesh Raina

Nephews & Daughter-in-laws
Veena & Rajendra Wanchoo
Harish Wanchoo

Bakshis, Dhars, Peshins, Khazanchis, Kouls, Bhats, Zutshis & Rainas.

RESPECTFUL REMEMBRANCE
ON FIFTEENTH DEATH ANNIVERSARY

Dr. A.N. Kaul Adalati
(Dec. 25, 1919-Feb. 5. 2004)

Smt. Kamla Kaul Adalati
(July 1923-Feb. 5, 2004)

Fifteen years have passed since both of you departed for your eternal abode leaving us shocked and bewildered.

Dr. Amarnath Kaul Adalati, renowned Educationist & Educational Administrator and his gracious wife, Smt Kamla Kaul D/o Late Pt. Sat Lal Sadhu (BanaMohalla, Srinagar) passed away on Feb 5, 2004, following a car accident while on their way from Gwalior to Delhi. Deeply devoted to each other for more than six decades, they did not part from each other even in death.

Son of late Pt. Bishamber Nath Kaul Adalati (Batyar, Alikadal, Srinagar), Dr. Adalati, by sheer hard work, commitment, dedication and systematic educational pursuits, made a name for himself in the educational firmament of M.P. where he had settled down in the early fifties. Starting his career as a Lecturer in Education, he rose to occupy covetous positions in the State, culminating in his appointment as Secretary, M.P. Board of Secondary Education. Author of several books, he also functioned as Dean, Faculty of Education, and later, as acting Vice Chancellor of the Jiwaji University, Gwalior. After retirement, he was appointed as Director, Correspondence Courses and Continuing Education, University of Bhopal.

He was the Life Member and Secretary of prestigious Miss Hill Education Society Gwalior.

They also preserved and promoted the Kashmiri Pandit culture, traditions and language not only within their closely knit family but also among the Kashmiri community in Bhopal and Gwalior which revered them as fatherly and motherly icons, respectively. As President of Kashmiri Samaj Gwalior for a number of years,

Dr. Adalati played a notable role in helping the migrant community to settle down and stand on their own feet in the post 1990 Diaspora. We stand committed to live by the values and ideas that they have bequeathed to us and count on their blessings from the Heavens above.

May the noble souls of the departed rest in peace.

Fondly remembered by

Sons & Daughters-in-law
Dr. O. N. Kaul
& Dr. Ratna Kaul
Sanjay &
Neeta Kaul
Anil &
Anjali Kaul

Daughter & Son-in-law
Dr..Usha &
Er. Rattan Raina

Sisters & Brothers-in-law
Jaikishori Dhar
A. N. Kaul Sahib
Santosh &
B.N. Dhar (Patel)

Brother's Family
Susheela Kaul
Alka & Ravi Thusoo
Ashish & Bharati Kaul
Archana & Pankaj Dusaj

In-laws
Shri BrijNath Sadhu
Kishni Sadhu
Rita & R.K. Sadhu
Shanta Kothidar
Lakshmi & R.L. Munshi
Raj & M. K. Kaw
Dr. Saroj Kaw
Asha &
Dev Swaroop

Grand Children
Dr. Neeraj & Dr. Seema Kaul
Dr. Shweta & Dr. Birendra Jha
Neeti & Deepak Kaul (Karihaloo)
Eng. Amit & Dr. Aniya Raina,
Aditya & Ankit Kaul

Great Grand Children
Varun & Vansh, Himaank & Abheek,
Saatvik & Shloka, Ayaana & Ayraan, Arya,
Pamposh & Priyanka, Kashish & Devyansh

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