

Text - 64 pages+Cover  
Price : ₹30



# Maad

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



**Navreh  
Posht'e**

VOL XXIX No. 04

April 2019



**After 30 Years Government Recognises  
Genocide of Kashmiri Pandits**





# NAAD

wishes its readers

# Navreh

# Greetings

*(Painting by Sh. Neeraj Raina)*

## AIKS Conclave

Held in Delhi on 16th March, 2019



**EDITOR-IN-CHIEF**  
Sunil Raina Rajanaka

**EDITORIAL BOARD**  
A N Kaul Sahib – Chairman  
M. K. Kaw  
Tej N Dhar  
Bansi Pandit  
C. L. Kaul  
Prof. R.L. Shant

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

**Circulation Manager**  
Hony Capt. Virender Rawat  
9410619883

**Circulation Feedback  
&  
Data Processing**  
Bharti Raina Kaul  
011-26107431  
8130538867

**Layout & Design**  
Pranav Koul  
M/s Print Orbit

## DISCLAIMER

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

## THIS MONTH'S COVER

The cover page photos are depicting the glimpses of Kashmiri Pandit genocide. Photo Credit goes to Sanjay Moza, Rahul Trakroo and cover designed by Sunil Mahnoori

# INSIDE

- |   |                              |
|---|------------------------------|
| <b>01-02 Editorial</b>  | <b>-Sunil Raina Rajanaka</b> |
| <b>04-05 From the President's Desk</b>                                | <b>- Col. Tej K. Tikoo</b>   |
| <b>06-11 General Secretary's Column</b>                               | <b>- M. K. Pajan</b>         |
| <b>14-17 News Folio</b>   |                              |
| <b>19-21 Vacillating on Genocide of Kashmiri Pandits</b>              | <b>- Dr. Garima Tiwari</b>   |
| <b>22-24 Descry &amp; Recognize our Genocide</b>                      | <b>- Shiban Khaibri</b>      |
| <b>25-28 Interview with Rakesh Kaul</b>                               |                              |
| <b>29-32 Urgent Need for Reversal of Genocide of Kashmiri Pandits</b> | <b>- C L Gadoo</b>           |
| <b>33-38 Return of Native Kashmiri Pandits?</b>                       | <b>- Sidhartha Gigoo</b>     |
| <b>38 I Am That I Am.....</b>   | <b>- Sunita Ticku</b>        |
| <b>39-40 The Wrath of Ghar Devata</b>                                 | <b>- Dr. Sushil Fotedar</b>  |
| <b>41-42 Say No to Tobacco</b>  | <b>- Dr. Anusheel Munshi</b> |
| <b>42 The Moment I Lived!</b>   | <b>-Anshul Aima Koul</b>     |
| <b>43-45 Nimbhakacharya - Keshav Bhatt Kashmiri</b>                   | <b>- Vinod Razdan</b>        |
| <b>46-47 "Sacred Lotus", Sanctity and Health Secrets</b>              | <b>-Dr. Archana Koul</b>     |
| <b>48-49 "Kousarnag Yatra" Hindu Pilgrimage Stopped</b>               | <b>-Vinod Tikoo</b>          |
| <b>50 Firdous Cinema: An Anecdote from Past</b>                       | <b>- Rajiv Raina</b>         |
| <b>51-52 Art as A Creative Medium</b>                                 | <b>- Shivani Koul Bhat</b>   |
| <b>53 Some Action at Last !</b>                                       | <b>- M K Kaw</b>             |
| <b>54-56 Naad Education Folio</b>                                     | <b>- Vijay Kashkari</b>      |
| <b>57-58 Book Review: Didda</b>                                       | <b>- Shefali Chaturvedi</b>  |
| <b>62-63 AIKS Matrimonial Service</b>                                 |                              |



**Dear Readers,**

Wishing all of you Navreh Greetings !  
May this new Saptrishi Samvat 5095 usher in prosperity, wisdom and good health.

I feel proud of our community which has shown resilience from time to time. The reason for this is the contribution of our ancestors, who shaped the life of our community. Kashmiri Pandits, since time immemorial have been the sentinels of Sanskrit Hindu Civilization which has dominated the discourse in aesthetics, grammar and philosophy to such an extent that no human history would be complete without mentioning their role. Some time back I read Bringesh Samhita, the compendium of Mahatmaya's of various *Tirthas* of Kashmir. One of the chapters, which related to *Navreh*, mentions how since the Vedic period our ancestors had been continuing the rituals and traditions undiluted. This proves that our forefathers believed in the spirit of living full, exuberant life. It goes to the credit of the community, that irrespective of their geographical location on the globe, they have continued this practice and upheld their moorings despite numerous exoduses and Jihadi persecution perpetrated against them.

**Genocide Acceptance**

Last month Home Secretary of India while banning the JKLF accepted that the terrorist organisation was responsible for the genocide of Kashmiri Pandits, though it took almost 30 years

for the Central Government to admit the same. It is likely that had the admission come earlier, necessary measures could have been taken to mitigate the sufferings of the displaced community in accordance with internationally accepted norms. Though this admission is the first step in the series of issues that must flow out of this statement, necessary action needs to be taken for preparing the legal dossier and getting it implemented.

Govt. should take the following steps to conduct the meaningful trials:

1. Govt. should study the various genocide cases which are available with International Red Cross and UNHRC and follow the same guidelines in dealing with Kashmiri Pandit genocide.
2. An enquiry commission be constituted in line with Jewish Holocaust so that perpetrators are identified, witnesses examined and guilty punished.
3. Strong measures be taken to dismantle the terror infrastructure.
4. Individuals involved be punished and speedy trials be held, and necessary trials courts be constituted for speedy justice.
5. Separatist lobby be tried under sedition law and charges be framed against them to wage war against country.
6. Protect the religious symbols of Hindus in Kashmir by passing relevant laws through legislation or executive orders.
7. Segregate and terminate the services



of the people in administration who are working closely with the separatists.

8. Extend ban on seditious organizations like Ahl-e- hadis and other entities, who are at the forefront of radicalization in valley.
9. Govt. should also stop referring to Kashmiri Pandits as 'migrant, as this is the subversive victory of Pakistan and its supporters in valley who have diluted our forced displacement as a result of ruthless persecution
10. Take into confidence victims and implement a plan for the reversal of genocide.

If the central govt. is serious in tackling menace of terrorism, then they must take these steps in right earnest and ensure that justice is delivered. Even the Judiciary who are entreating all sorts of PIL must play its important role by delivering justice to the community who have been neglected for the last 30 years as their litigation is still not being seriously addressed.

Govt. should treat Kashmiri Pandits community as Internally Displaced People and they should be allowed to take a final decision about their fate, while going back to valley.

### **Seditious Statements of Valley-based Political Parties**

The elections to the Lok Sabha are again being used by valley-based political parties to issue seditious statements. The recent statements from National Conference and PDP regarding article 370 and 35A gives strength to Pakistani narrative that the accession of Jammu & Kashmir is not final. It is often seen that these political entities of valley have

treaded Pakistani line on Kashmir which is seditious and smacks political opportunism. On one hand they enjoy all the power and pelf offered by Indian State, and on the other hand, engage themselves in double speak which only strengthens the separatist lobby. It is a well-known fact that terrorist organisations of the state receive political patronage from the main stream parties of the valley.

People of Jammu & Kashmir need to understand that these political entities have done no good to them and have only pursued the policy of opportunism to safeguard their interests.

### **General Election**

Elections are an important exercise in any civilized democracy and as India enters into the election mode, the poll rhetoric is going to get shriller with each passing day. Every political party is supposed to put before the people its vision document and in this context the displaced community too wants its voice being addressed by the political parties who are supposed to govern the country. In this context, among the two leading political parties in India, Congress and BJP, it is the later who have made it explicitly clear in their manifesto that they will take measures for return of Kashmiri Pandits. This leaves us with only one political party supporting our cause. It is hoped that this is genuinely addressed after elections rather than making it only an election promise.

It is important that voters must exercise their franchise in favor of a political party which can secure India and take remedial measures in addressing the scourge of terrorism afflicting our country.

**भूतल गैर गणक**



## **Centre Finally Accepts KPs were Subjected to Genocide as Policy Shift on dealing with Kashmir becomes Visible**

**O**n 22 March 2019, Union Home Secretary, K S Gauba, while announcing the imposition of ban on Jammu Kashmir Liberation Front (JKLF), the pioneer of insurgency in Kashmir, said that this terrorist organization was primarily responsible for genocide of Kashmiri Pandits, which eventually purged them out of their habitat in Kashmir.

It may be mentioned that your organization had taken up a case with the National Human Rights Commission (NHRC) in the middle of the last decade to examine our complaint of killings of Kashmiri Pandits in Kashmir in 1989-90, when Islamic militancy created a turmoil in the Valley and had specifically urged the NHCR to declare these large-scale killings as genocide. In continuation of this case, State of Jammu and Kashmir too presented a fact-sheet to the august institution. According to this fact-sheet, the State Government had said that 719 Hindus had been killed.

The report states, “Due to the targeted attacks by the militants against the innocent civilians in the early years of the ongoing militancy in Jammu and Kashmir, coupled with calls by Islamist terrorist groups to Kashmiri Pandits to leave the Valley, the vast majority of them and other minority communities were forced to migrate.”

For a community numbering less than half a million prior to their exodus from Kashmir in December 1989, having over 700 of its members killed from the fall of 1989 up till the summer of 1990, was indeed a heavy toll.

The basic human rights of Pandits, as of every other Indian, are guaranteed by Indian Constitution and the provisions of

International Law. These provisions were clearly violated and their abuse should have straightway attracted the invoking of such provisions to defend the basic human rights of Kashmiri Pandits. For getting justice under such provisions, they did not have to belong to a minority community. It was only because Indian Government and international organizations turned a blind eye to their plight, that they (Pandits) had to present their case in front of the NHRC.

AIKS, along with some other Kashmiri Pandit organizations and individuals, like Sh. Rajinder Premi, had presented a comprehensive case, in which they pleaded with the NHRC to declare the events preceding the exodus of Kashmiri Pandits, and those that continued till much after they had evacuated the Valley, as 'genocide', as defined by the International Convention, to which India is a signatory.

In order to preserve its secular façade, the political establishment sacrificed the Kashmiri Pandits at the altar of political expediency and vote-bank politics. Truth became a casualty and Pandits became the victims of unjust and unjustified stand taken by the State and Central governments.

It is, nevertheless apparent from the stand taken by the NHRC that they were hard put to justify their eventual stand as they appeared to have been convinced of the Pandits' argument that genocide did actually take place. The NHRC resorted to the jugglery of semantics and played with the words to conclude that 'genocide-type of situation had got created'.

Actually, what they said was this, “Killing and 'ethnic cleansing' of Kashmiri Pandits must be seen in the deeper intent to



secure the secession of the State of Jammu and Kashmir. The crimes committed against the Kashmiri Pandits are, by any yardstick, deserving of the strongest condemnations..... but against the stern definition of the 'Genocide Convention'; the Commission is constrained to observe that while acts akin to genocide have occurred in respect of Kashmiri Pandits, and that, indeed, in the minds and utterances of some of the militants, genocide type design may exist..... the crimes, grave as they undoubtedly are, fall short of ultimate crime of genocide.” (NHRC Case No. 938/9495 7 1181/9495, 11 June 1999).

Till now, leave alone calling it a genocide, all previous governments at the centre had shied away from calling it even as ethnic cleansing, which it certainly it was.

In view of the clear and unambiguous stand now taken by the Centre, the displaced Kashmiri Pandits see the change in the governments stand as a very positive development. What is more important is the fact that it has not shied away from naming JKLF as the main culprit for our genocide.

It may be mentioned that in 1988-90, JKLF was the sole terrorist group (*Tanzeem*) operating in Kashmir and was clearly the pioneers of terrorist violence/insurgency in Kashmir, which later engulfed the whole state and still later spread to other parts of the country. It is also pertinent to add that this *Tanzeem* was entirely made up of local youth, most of whom were well-known to their victims and the Kashmiri Pandit community at large. Therefore, the killers were quite easily identified.

In view of this latest positive development, AIKS appeals to the government to take this matter to the logical conclusion by bringing the perpetrators of our genocide to justice. This includes the self-proclaimed killer of Pandits, Farooq Ahmad Dar, aka, Bitta Karate, and many others who continue to roam free.

Certain recent actions of the Centre vis a vis the State of Jammu and Kashmir also need to be viewed in the context of the events taking place in Kashmir over the last three years and the recent developments between India and Pakistan and its fall out at international level.

First came the fall of the PDP-BJP coalition government in J&K. BJP was left with

no alternative but to withdraw support to PDP as the latter had taken such decisions which only appeared to help further the separatist and radical Islamist agenda.

This was preceded and followed by 'Operation All Out' launched by the security forces in Kashmir against the Pakistan-sponsored Jihadi militants operating in Kashmir. The operation has accounted for nearly 400 jihadis during the past three/ four years, with the top leadership of jihadis getting almost entirely wiped out. While Operation All Out neutralized the jihadis, action was also initiated against their masters in Hurriyet and other underground/over ground workers.

Post-Pulwama attack on the CRPF convoy by Jaish e Mohammad suicide bomber on 14 Feb 2019, India carried out an air strike against Jaish camp at Balakote, well within Pakistani territory. This had been preceded earlier by a surgical strike on Pakistani forward posts on the Line of Control after their militants had attacked on our Army camp at Uri earlier.

However, use of air power, in the attack on Pakistani territory as retaliation against their suicide attack on our convoy, achieved many milestones; it called Pakistan's bluff of their being a nuclear power and their assumption that they could not be touched. It also conveyed in clear terms to Pakistan that their territory is no longer sacrosanct and will be hit as and when Pakistan dares to carry out attack on us in Kashmir or anywhere else.

The international opinion against Pakistan has clearly been on India's side as the world has grown wary of Jihadi violence and more importantly of the violence emanating from Pakistan. China obviously is siding with Pakistan, but the Dragon too stands isolated for its hypocrisy of dealing harshly with its own millions of Muslims in Xinjiang and at the same time, supporting one of the world's foremost Islamic terror organization. Needless to say, we have not heard the last on the subject.

- Col. Tej K. Tikoo

Email : [tk.tikoo@gmail.com](mailto:tk.tikoo@gmail.com)

Mobile : 9899656400



## General Secretary's Column

### AIKS Conclave 2019

The forced exodus of Kashmiri Pandit community from our land of generations is nearing three decades. During this long period, a number of events have taken place geo-politically in India and its neighborhood. These developments have had a direct and profound impact on our community which, since exodus, has got widely disbursed across the globe.

In order to assess the impact of these developments, AIKS has been periodically holding deliberations with prominent members of the community, affiliate organizations and others. In a chain of such events, a day-long conclave was held at the conference hall of KECSS, Pamposh Enclave, New Delhi, on 16th March 2019, which was attended by a galaxy of participants from many locations. The focus of the meeting was to take stock of the changing circumstances/political developments impacting our community, review the past demands made by AIKS to various agencies, both at the centre and at the state level over the years, and carry out thorough deliberations to reiterate its commitment towards the cause of the displaced community.

The proceedings began with a warm welcome from the General Secretary who then spoke about the need for holding the conclave at this moment of time. He also informed that post- extensive deliberations, a resolution would be passed at the end of the day which will reiterate demands of AIKS on behalf of the entire community. These demands will be taken up for redressal. He then invited the President to deliver his keynote address.

Addressing the participants, AIKS

President, Col Tej Tikoo, shared briefly about several events and programmes held in recent past by the organisation. He mentioned about a one-day programme held at Jammu in December 2018, which was very fruitful. Alongside, AIKS GeNext members engaged with KP youth to enhance connectivity with young activists, professionals, media personalities, etc., and chart out specific areas of intervention for their welfare, which will include those living in Jammu as well as those living in Kashmir valley.

Paying glorious tributes to senior members of AIKS team who have remained active with their support and guidance for decades, Col Tikoo said that many among them were no longer able to physically participate due to health issues and advancing age factors. He remembered Sh M K Kaw, Sh A N Kaul Sahib, Sh C L Gadoo, Sh P K Raina and others and said that finding replacement for them will be a challenge.

He went on to reaffirm that AIKS, while retaining its responsibility as the apex organisation, will not interfere in the affairs of the individual Affiliate units and will strive constantly to bring the entire community together.

Col Tikoo spoke about the efforts being made by community members spread across the globe to come together as GKPD and seek once again justice for our community. He mentioned that GKPD had put together a set of demands which was submitted by a delegation to Sh Raj Nath Singh, Home Minister of India, after being signed by many individuals and organisations, including AIKS. The President went on the express his firm conviction that issue of Kashmir will be



aggressively addressed in future and rehabilitation of Kashmiri Pandits in valley would be focus of Govt of India, while finding a solution.

In the day-long conclave, nearly 30 delegates spoke on numerous issues, which were contained in the agenda.

The participating members then went on to discuss various issues listed in the approach document prepared by AIKS secretariat. These key issues, articulated over the years, were reiterated in the form of a resolution which was adopted unanimously as enumerated below:

1. The Government must immediately constitute a Commission of Enquiry headed by a sitting judge of the Supreme Court of India to probe into the circumstances and fix responsibility for ethnic cleansing of the entire Kashmiri Pandit religious minority community from the valley in early 1989-90. It must recognize the exodus and ethnic cleansing of Kashmiri Pandits as Genocide.

2. Taking into consideration the violence let loose by Pakistan-sponsored, separatists-supported and religiously motivated terrorists in the valley, the only option available/acceptable for our rehabilitation in Kashmir is to create a concentrated settlement of all Kashmiri Pandits as one single unit. This city should be self-sufficient in terms of overall infrastructure, economic avenues, adequate land, decent accommodation, educational institutions, medical care, recreation centers, commercial infrastructures, etc.

3. Since political empowerment is an instrument of protecting and promoting the identity of a minority community within the body politic, a statutory provision to that effect should be institutionalized. AIKS demands adequate reservations for the community, both in the State Assembly, Parliament and in the local bodies.

4. To preserve the ethno-religious identity of this minuscule minority, we call upon the government, both Central and the State, to initiate necessary steps to grant 'Minority Status' to the displaced KPs.

5. AIKS notes with concern that the members of KP community who had braved to stay on in the Valley have lived a miserable life under the fear of gun. Their social and economic retrieval is, therefore, integral to the restitution of the community in the entirety in Kashmir. Similarly, those of our community members who are staying in Kashmir in various camps, as part of PM Employment package, are living in very difficult conditions. Their terms and conditions of service are also draconian. AIKS demands that their living conditions be ameliorated and service conditions improved by deleting discriminatory clauses.

6. We call upon the government to take urgent steps to protect and preserve the age-old heritage of the community handed down in the shape of temples, Shrines and all religious institutions/symbols. The bill seeking to do that remained pending in the Legislative Assembly for various reasons and subsequently lapsed. The bill will have to be re-introduced whenever the assembly is re-constituted:

AIKS supports Prem Nath Bhat Memorial Trust (PNBMT) in its laudable efforts to have this bill passed in the Assembly despite many obstacles that the bill has encountered.

7. Our court case (Writ Petition (Civil) No. 534 of 2006) has come up for hearing at the Hon'ble Supreme Court of India as also at the J&K State High Court. AIKS through its dedicated & brilliant team of lawyers will continue to fight the case with renewed vigor and determination.

#### **Suggestions and observations of honourable participating members Shri Shibani Khaibri.**

He spoke about less involvement of youth members in community matters and wondered if this reflected the complacency and fatigue that has set in. Giving details of the press conference held by GKPD at Jammu, he wished concrete action must emerge from this initiative.

A large part of the deliberations was devoted to understanding the stand of Prem

Nath Bhat Memorial Trust (PNBMT) on 'Temple and Shrines Bill'. Sh. Khaibri gave full background about the need for protection and preservation of our temples and shrines in Kashmir and the mammoth work done by PNBMT Trust in this regard. The details about non-passage of the bill in the state legislature in past was well articulated. For keeping pressure on the Central government for passage of the necessary bill, use of ordinance route was emphasized, so that further encroachment of our temples, shrines and places of worship which, till now, has impacted 1425 temples can be stopped. It was felt that after the presentation on the issue by Sh. Shiban Khaibri, who had come from Jammu and represented PNBMT and animated discussion on various issues thereafter, the community was now better informed on the subject.

AIKS reconfirmed its faith on PNBMT as community nodal agency for protection of our cultural centres and promised complete support to them.

Intervening in the debate, **Sh. Kamal Hak** explained that physical control of our temples and shrines is currently with three bodies: Dharmarth Trust, Shrichand Chinar and similar trusts and temples owned by KP community. Supporting the need for their protection, he gave examples of some temples where KP community secured help from the competent authorities when approached.

**Dr M K Koul (Ghassi)** informed about the efforts made by him and others to salvage Ramji temple at Sathu Barbarshah from further encroachment and his having met Dr Karan Singh in this regard.

**Sh Sudhir Shah** found the details of temples and shrines Bill presented by Khaibri Saab very informative and desired these to be put on social media for public information.

**Sh M L Talashi** suggested ordinance route should be followed for 'Shrines and Temples Bill' and desired this to be followed with the competent authority. He also supported AIKS demand for granting Minority Status to Kashmiri Pandits.

**Sh A K Raina** desired support from

community leadership to arrange meetings of PNBMT with Home Minister and others.

**Dr K L Chowdhury** addressed the gathering over phone and expressed his inability to join physically. Taking cognizance of no demands having been met by successive governments at Central and State level, he appreciated efforts made by AIKS to keep our issue alive. Speaking about the approach document prepared by AIKS, he appreciated inclusion of demand for enquiry into ethnic cleansing and genocide as very positive and desired close follow-up of AIKS legal case currently being heard at J&K High Court after transfer from Hon'ble Supreme Court as it has far reaching ramifications.

**Sh Vijay Kashkari** reminded the audience that it was AIKS which had originally drafted the document for protection of temples and shrines in 1990, which ultimately is now being spearheaded by PNBMT.

**Sh Rajinder Premi** suggested that the community must endeavour to try and get KP issue included in the election manifesto of political parties though it may be late now.

**Prof B B Dhar** expressed happiness over NCR being selected for the conclave. He also was happy to note the steps being taken by AIKS GeNext to connect with youth members. He was equally happy to know more about our temples and shrines and wants NAAD to get more membership.

**Sh Rajesh Boni** wanted our community difficulties to be seen from Hindu perspective as it has larger implications at national level.

**Sh Rajinder Tikoo** was happy to learn about the issue of our temples and shrines and their protection.

**Sh Gautam Kaul** was specific that the GOI will not find it politically correct to probe our ethnic cleansing and suggested that the same be probed by a retired judge of High Court appointed by community. He also desired AIKS to meet the J&K Governor to expedite reply awaited from the state by the High Court at Jammu as he is currently the constitutional head. He also desired that AIKS be represented at the Jammu Court by an



eminent lawyer from Delhi although this will be expensive.

Sh. Gautam Kaul emphasized the necessity of carrying out census of Kashmiri Pandits existing in India and abroad. He said that the issue had been taken up with AIKS, but as there was no movement on the issue, he had taken up the matter with the Government of India on his own. Sh. Gautam Kaul's initiative was lauded. However, it was made clear by the President that AIKS did not have enough resources/as also financial backing to take on this additional responsibility, particularly because other priority issues need its immediate attention.

During the discussion on the demand for creation of one single concentrated settlement in Kashmir to rehabilitate the displaced Kashmiri Pandits, Sh. Gautam Kaul's suggestion that displaced Kashmiri Pandits should settle in Kashmir in different areas from where they had been displaced, did not receive any support.

**Sh M L Malla** extended all support to AIKS in their endeavours.

**Dr S K Handoo** opined that AIKS should be authorised by affiliates to make all political statements and expressed more clarity in relationship of AIKS with affiliates with full trust for AIKS president.

**Sh M K Jalali** appreciated efforts to connect with youth members. He desired AIKS to have a small office at Jammu for better connectivity.

**Sh Nana Ji Raina** extended full support to AIKS from his organization, Koshur Samchar.

On behalf of AIKS Gen Next, **Sh Sanjay Sapru, Ms Manorama Bakshi, Sh Sunil Koul and Sh Sunil Raina Rajanak** collectively explained work done on upgradation of AIKS website, need to expand our contributors for NAAD and Vaakh, compilation of details regarding distress sales, encroachments, etc. They sought complete support from all members of the community in these areas so that community at large gains on all fronts.

**Sh Reapan Tikoo** explained the work

done by him and others regarding simplification in Form M prescribed by Election Commission of India and the presentation made jointly by him before the commission which, hopefully, should result in some simplification of the process and thereby lending credibility to KP vote.

#### **Press Note Released after Conclave**

AIKS Press Release: 16 March 2019

All India Kashmiri Samaj held an extra ordinary conclave of its prominent members from all over the country in New Delhi today. During the day-long deliberations the organisation carried out intense deliberations on the demands which have been projected to various agencies, both at the centre as also at the State level over the years.

AIKS re-inforced its commitment to the cause of the displaced community in its struggle, as its frontline organisation. The conclave re-iterated its demands as given below:-

1. The Government must immediately constitute a Commission of Enquiry headed by a sitting judge of the Supreme Court of India to probe into the circumstances and fix responsibility for ethnic cleansing of the entire Kashmiri Pandit religious minority community from the valley in early 1989-90. It must recognize the exodus and ethnic cleansing of Kashmiri Pandits as Genocide

2. Taking into consideration the violence let loose by Pakistan-sponsored, separatists-supported and religiously motivated terrorists in the valley, the only option available/acceptable for our rehabilitation in Kashmir is to create a concentrated settlement of all Kashmiri Pandits as one single unit. This city should be self-sufficient in terms of overall infrastructure, economic avenues, adequate land, decent accommodation, educational institutions, medical care, recreation centers, commercial infrastructures, etc.

3. Since political empowerment is an instrument of protecting and promoting the identity of a minority community within the body politic, a statutory provision to that effect should be institutionalized. AIKS

demands adequate reservations for the community, both in the State Assembly, Parliament and in the local bodies.

4. To preserve the ethno-religious identity of this minuscule minority, we call upon the government, both Central and the State, to initiate necessary steps to grant 'Minority Status' to the displaced KP's.

5. AIKS notes with concern that the members of KP community who had braved to stay on in the Valley have lived a miserable life under the fear of gun. Their social and economic retrieval is, therefore, integral to the restitution of the community in the entirety in Kashmir. Similarly, those of our community members who are staying in Kashmir in various camps, as part of PM Employment package, are living in very difficult conditions. Their terms and conditions of service are also draconian. AIKS demands that their living conditions be ameliorated and service conditions improved by deleting discriminatory clauses.

6. We call upon the government to take urgent steps to protect and preserve the age-old heritage of the community handed down in the shape of temples, Shrines and all religious institutions/symbols. The bill seeking to do that remained pending in the Legislative Assembly for various reasons and subsequently lapsed. The bill will have to be re-introduced whenever the assembly is re-constituted:

AIKS supports Prem Nath Bhat Memorial Trust (PNBMT) in its laudable efforts to have this bill passed in the Assembly despite many obstacles that the bill has encountered.

7. Our court case (Writ Petition (Civil) No. 534 of 2006) has come up for hearing at the Hon'ble Supreme Court of India and subsequently at the J&K State High Court. AIKS through its dedicated & brilliant team of lawyers will continue to fight the case with renewed vigor and determination.

The conclave also discussed the recent developments at the national / international level, which have impacted the Kashmir issue with which the return of Kashmiri Pandits is

deeply connected. All participants were one in denouncing the Pulwama attack and reiterated its commitment to protect the Nation's sovereignty and territorial integrity.

The meeting concluded with a vote of thanks followed by tea.

### **AIKS Welcomes Central Government banning of JKLF**

All India Kashmiri Samaj (AIKS) during its emergency meeting held on 23 March 2019 at New Delhi under the chairmanship of its President, Col Tej K Tikoo, passed a resolution welcoming the Central Government's decision to ban Jammu Kashmir Liberation Front (JKLF).

AIKS welcomes the Government's statement which, for the first time, acknowledges that Kashmiri Pandits were purged out of the Kashmir Valley because of their being subjected to genocide in 1989-90.

It may be mentioned that according to the fact-sheet presented to the National Human Rights Commission (NHRC) by the State of Jammu and Kashmir, 719 Hindus had been killed in the violence. The report states, "Due to the targeted attacks by militants against innocent civilians in the early years of the ongoing militancy in Jammu and Kashmir, coupled with threats from Islamist terrorist groups to Kashmiri Pandits to leave the Valley, the vast majority of Pandits and other minority communities were forced to migrate." For a community numbering less than half a million prior to their exodus from Kashmir in December 1989, having over 700 of its members killed between the fall of 1989 and the summer of 1990, a period of only 8-9 months, was indeed a heavy toll!

AIKS presented a comprehensive case in which they pleaded with the NHRC to declare the events preceding the exodus of Kashmiri Pandits, and those that continued till much after they had fled the Valley, as 'genocide', as defined by the United Nations International Convention, to which India is a signatory.

However, the NHRC resorted to clever word play and jugglery of semantics to conclude that 'a situation *akin to genocide* had got created'.

It may be pointed out that in 1988-90, JKLF was the sole terrorist group (Tanzeem) operating in Kashmir and as the Tanzeem was wholly made up of local youth, most of them were known to their victims and the Kashmiri Pandit community at large. Therefore, the killers were easily identifiable.

In view of the latest positive development, viz. banning of JKLF, AIKS appeals to the Government to take further steps and provide logical closure to this matter by bringing the perpetrators of our genocide to justice. These include the self-proclaimed killer of Pandits, Farooq Ahmad Dar aka Bitta Karate, and many others who still roam free.

#### **AIKS Team Meets the Chief Election Commissioner**

On 15 March, 2019, a delegation of All India Kashmiri Samaj (AIKS) met the members of Election Commission of India to convey the community's concerns on the voting rights in the respective constituencies in Kashmir. Issues discussed are as under:

a) Withdrawal of Form 'M': The process of filling in the 'M' form is cumbersome which, rather than making voting by ordinary people easier, makes it difficult. Some alternatives were discussed.

b) It was suggested that Relief disbursing Centers in Jammu, Delhi, Udhampur, etc., may be designated as voting booths for the registered relief holders and/or permitted to vote through secure postal ballots. The facility for downloading the Form could be made available on ECI website, as also on the Relief Commissioner's web site. The employer (private/government) or the banker

(private/nationalized) with whom the displaced Kashmiri has an account, be authorized to authenticate such ballots. It was brought to the notice of the Election Commission that postal process is time consuming and not very secure. Therefore, a back-up, in the form of secure technology-enabled process, would serve the purpose. In such a case, a minimum of three weeks lead time be allowed, to make the exercise meaningful.

c) Since many of us have lost bona-fide documents to prove our domicile as Kashmir, it is felt that a self-attested affidavit should be accepted as a bona fide document for enrolling as a voter. This way the entire responsibility will rest with the enroller who can be held accountable if found guilty of making a wrong declaration.

d) State Election Commissions and Embassies must be entrusted with enrolling and casting of the votes by the Kashmiri Displaced people.

e) Special enrolment drive for Kashmiri Pandits who have moved to Kashmir under PM Employment Package and are presently residing at places like Sheikhpora, Budgham, Vesu, etc., be launched at the earliest.

The Election Commission was requested to treat the matter with urgency, so as to implement the decisions taken from the upcoming Lok Sabha Elections.

The delegation consisted of Sh. M K Pajan and Sh. Reapan Tikoo and was led by Col Tej K Tikoo, President AIKS.

**M K Pajan**  
General Secretary

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



**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](http://www.aiks.org) E-mail : [hqaiks@gmail.com](mailto:hqaiks@gmail.com)

Application No. : .....

Date : .....

**The President**

**All India Kashmir Samaj**

244, Sector-3, R.K. Puram

New Delhi - 110022

Dear Sir,

I hereby apply for Life membership of the All India Kashmiri Samaj.

My Particulars are as under :

Name (In full) : .....

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

Address : .....

.....

.....

..... Pin : .....

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

Mobile : ..... Email : .....

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

With best wishes  
Yours Sincerely

Signature

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

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

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

AIKS Receipt No. : .....

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

# Naad Advertisement Tariff

**Back cover**

- Rs20,000/-

**Inside Cover (Front & back)** - Rs.10,000/-

**Full Page Colour** - Rs.8,000/-

**Full Page (B/W)** - Rs. 5000/-

**Half Page (B/W)** - Rs. 2500/-

**Centre Spread (Colour)** - Rs.12,000/-

**Matrimonial** - Rs.400/- Per Insertion

**Subscription Charges: Price/Issue – Rs 50/-, Annual – Rs 600/-**

## Modes of Payment

1. Visit our Website **www.aiks.org** and make the payment as explained step by step in the website.

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

**A/C Punjab National Bank : A/c No. 0151000100442202**

**A/c Name : All India Kashmiri Samaj**

**IFSC Code : PUNB0015100, MICR Code: 110024094**

## Please Note

1. All Cheques/DDs favouring All India Kashmiri Samaj to be sent at 244, Sec-3, R.K. Puram-110022, New Delhi.

2. After making the payment through Internet the subscriber must send intimation to AIKS on Mob No. 8130538867 through WhatsApp /SMS /Sending snapshot of the payment receipt.



## **“Samoohek Shivratri Mohotsav”- Herath Milan 2019**

11<sup>th</sup> March 2019: Jammu Kashmir Vichar Manch organized its annual flagship programme “Samoohek Shivratri Mohotsav”- Herath Milan at Hindi Bhawan, New Delhi on 10<sup>th</sup> March evening. The programme was attended by Padam Bhushan Shri. Prabhu Chawala, Sr Journalist and Editorial Director, The New Indian Express as Chief Guest.

While speaking on the occasion Sh. Prabhu

resolve Kashmir issue the true secular character of Kashmir has to be restored.

He urged the KP community to strengthen their cultural lineage which he said will be extremely important in their fight for reclaiming their roots.

Sh. T N Razdan, National President of JKVM in his address said that the Samoohek Shivratri Mohotsav programme has become an important event for Kashmiri Pandits in Delhi NCR in terms of preserving the rich Kashmiri Culture.



Chawala said that Kashmiri Pandits are Icons of sacrifice and have suffered a lot. Shri. Chawla complemented the Kashmiri Pandit community for their continued struggle after displacement from Valley. He stated that the removal of Kashmiri Pandit from political scene of J&K is the biggest mistake which Governments have been doing perpetually over a long period. Going in the past he said removal of Sh. Jagmohan as Governor of J&K was the biggest mistake by the then Government. He blamed a section of political leadership irrespective of political affiliation for their vested interest in not solving the Kashmir problem. He emphasized that in any settlement of Kashmir issue there should be a pre-condition of return of Kashmiri Pandits to valley. He further added that to

Sh. Sanjay Ganjoo, President, JKVM expressed his dismay over that fact that Governments at Delhi as well as J&K have been treating Kashmir Problem and Kashmiri Pandit problem as two distinct issues. He said that the two are intertwined and only if we solve the problem of Kashmiri Pandits the solution of Kashmir problem will also be obtained. He also made an appeal to his community members to be sensitive enough to help fellow Kashmiri Pandit who is in distress or needy.

Shri. Manoj Bhan, General Secretary, JKVM while moderating the programme explained about the importance of Shivratri festival and the purpose of organizing the annual programme. He further exhorted that all Kashmiri Pandits should motivate their children



to speak Kashmiri and to follow rich cultural practices of Kashmir. He said in the long struggle of reclaiming roots the preservation of culture is an extremely important tool.

The programme had an impressive performance of Bhajan Groups of KP community from Faridabad and Rohini in addition to the mesmerizing performance of a

large number of Kashmiri Pandit Kids. The entire cultural programme was directed and coordinated by Sh Sanjeev Raina Gautam, in charge cultural division of JKVM.

The annual awards presented by JKVM on the occasion of Samoohik Shivratri Mohotsav were given away by Chief Guest Shri. Prabhu Chawala:

CATEGORY	AWARDEE
Shriya bhat Kirti Sammaan	Dr. Krishna Bhan, UK
Shriyabhat Kirti Sammaan	Shri. M K Teng, Jammu
Pt. Krishnajoo Razdan Saraswati Sammaan	Smt. Advaitvadini Kaul
Pt. KrishnajooRazdan Saraswati Sammaan	Shri. Avtar Hugami
Pt. KrishnajooRazdan Saraswati Sammaan	Shri. M L Pandit
Lalitaditya Shaurya Sammaan	Shaheed Shri. Dileep Thusu
Pt Tika Lal Taploo Memorial Award	Shri. Ram Krishan Ashram, Srinagar
Yashaskar Sammaan	Vomed Theatre(Rohit Bhat)
Yashaskar Sammaan	Athrot Foundation (KanwalPeshin)
Yashaskar Sammaan	Kashmiri Pandit Sangathan(Reashver)

The annual event marked side events including Lalita Koul Sahib Memorial Kashmiri Speaking Competition, Painting & Model making competition, Kashmiri Dress Presentation and Bhajan Sandhya.

The winners are as follows:

#### **Kashmiri Speaking Competition:**

CATEGORY	AWARD	NAME
Senior	Lalita Koul Saheb Memorial Award Ist Prize	Ritika Raina
Junior	Lalita Koul Saheb Memorial Award Ist Prize	Yashashvi Razdan
Senior	Bimla Koul Memorial Consolation Prize	Sagar Koul
Senior	Bimla Koul Memorial Consolation Prize	Vansh Pandita
Junior	Bimla Koul Memorial Consolation Prize	Shreya Bhat
Junior	Bimla Koul Memorial Consolation Prize	Pranvi Pandita

#### **Painting Competition:**

CATEGORY	PRIZE	NAME
Senior	Ist	Hitrakshi Pandita
Senior	IInd	Shreya Bhat
Senior	IIIrd	Sanat Koul
Junior	Ist	Vanshika Pandita
Junior	IInd	Riddhi Kaul
Junior	IIIrd	Vani Bhat

Various other competitions on Kashmiri Theme were organised at the occasion the results are as under:

#### **DRESS COMPETITION**

1. Ashita Pandita.
2. Kinjal Safaya.
3. Lalita koul

#### **Model Making**

Vasu Hashia was declared as winner of Shivratri model making.

The programme was attended by representatives all NCR based Kashmiri Pandit Organizations including Kashmiri Samiti Delhi, All India Kashmiri Samaj, KECSS, APMCC, Panun Kashmir and local area associations including Shalamar Garden, Indrapuram, Vaishali, Partap Vihar, Mayur Vihar, Gurgaon, Faridabad, Rohini, Dwarka, Vipin Garden etc.

- Inputs from Manoj Bhan

### **Release of R L BHAT's book KUL CHHU KUNUY**

**KUL CHHU KUNUY** (meaning that the Totality of Godhead is One, Universal and



Allencompassing), is a poem in thirteen and a half cantos. It is written as the response of Lord God, Bhagavaan, Ishvar, Allah, R a b ,

whichever name you choose, to the complaint which Iqbal wrote as his famous Urdu poem *Shikva*. This response is in Kashmiri language. The author would soon present an English translation of the poem along with a translation



of Iqbal's plaint.

### **Pandits protest against, 'Demanding allotment of newly quarter's without any further delay'**

Scores of Kashmiri migrant Pandits living in Vessu colony of Anantnag protested against Prime Minister's special employment package



on Saturday evening.

According to News Agency Press Trust of Kashmir correspondent that the protesters, carrying banners and placards, assembled at Srinagar-Jammu National Highway staged protest government failing to provide them with basic facilities in the colony.

The protesters shouted slogans like we want justice against center and state government. They said, out of 512 new proposed flats, the Government managed to complete five flats only. This, they say, is a grim reflection of government's seriousness over rehabilitation of the Pandits.

\*According to Girja Raina, a resident of the colony the Government has divided our families, Girja Raina said, our parents and children live outside. "We have to share our accommodation," Raina told PTK.\*

The protesting Pandit community said that they are demanding 'basic facilities and amenities to the colony'.

"Stand to grand promises and gestures Governments Central and state brags about.

This colony is your test,” protesters said.

## **Life Members Of Kashmiri Association Lucknow & Kashmiri Community Celebrated Shivratri**

Life members of kashmiri Association Lucknow & Kashmiri Community celebrated Shivratri vatuk pooza, Rudrabhishek &Hawan with prasadam(lunch).

It was a good gathering and all members had a good cheerful get together, meeting all our



community members at one place every year.

On this occasion Mr. Ravi Kachru, Sanjay Nisha Bahadur, Ashis Namita Kaul, Anpurna Pularu, Ravinder Indu Kotru, Ashok Hangal, Rajeev Mirza, Gita Haksar, Meenakshi Tankha, Sunil Kaul, Sudhir Anjali Sivpuri, Ramendra Deepti Bhat, Prabhakar Poonam Nagu, Anjali Sudhir Shivpuri, Sachin Vidhi Wantoo, Deepak Shweta Kachru, D.K.Dhar, Rahul Anjali Langoo, Vikas, Varsha Karayun and other Biradari members were present and celebrated this event with lovely arrangements of lunch( Prasadam) with mouth watering Dum aloo, Chok Waqngun, Aloo churma, Muj Raita, Daal Baat, etc.

## **National Seminar on Influence of Kashmir Shaivism Held on 15-16 March**

The Seminar on "Influence of Kashmir Shaivism on other Indian Intellectual Traditions" held in Pune as a collaborative venture between Pune University and Ishwar Ashram Trust commenced with the inaugural Session on 15 March and concluded with the Valedictory Session on 16 March 2019. The Seminar over the two days saw the participation of eminent

speakers towards 5 Special Presentations and about 24 papers were presented by teachers and students of Kashmir Shaivism from all over the country. The seminar ran its course over six sessions and the Chair Persons for these sessions were also scholars of high eminence who contributed wonderfully in winding up the sessions and adding their own perspectives on the topics. The Keynote address by Prof Radha Vallabh Tripathi and Valedictory address by Dr. Penna were excellent in bringing out various aspects of Kashmir Shaivism. It was extremely heartening to note that one all acknowledged the contributions of our Guru Maharaj in contemporary times to the Trika system. The delegates came for the seminar from all over India and it was attended by an enthusiastic audience with peak hour attendance close to 150 Persons on each day. By the Grace of Guru Maharaj we were honoured to witness a Festival (Uthsav) on Kashmir Shaivism during the two days. The interest on the subject was remarkable and heart warming and this augurs well for the future. The interest on books published by IAT was intense and the sales were beyond expectations. All the delegates were served morning tea with snacks, lunch and afternoon tea and dinner was served to those who stayed at the university Guest Houses. The entire event was a success by the Grace of Guru Maharaj and the team work of workers and volunteers of Pune University and Ishwar Ashram Trust. Jai







# ISHWAR ASHRAM TRUST

(FOUNDER BY SHAIVACHARYA ISHWARSWAROOP SWAMI LAKSHMANJOO MAHARAJ)

(Kashmir Shaiva Institute)

## KASHMIR SHAIVISM ESSAY PRESENTATION & COMPETITION FOR CHILDREN

The top two winners in each category shall be given cash awards and certificates by the trust. All other participants shall get consolation prizes.

**REGISTER NOW**  
Last Date of Application  
25 May 2019

**Date** : Sunday 5th May 2019  
**Timing** : 01 Pm to 5.30 Pm  
**Eligibility** : Group A :- 08-12 Years  
**Group B** : 13-18 Years

### Venue :

#### Ishwar Ashram (Delhi)

R-5, Pocket 'D', Sarita Vihar, New Delhi-76  
Phone - 011 26958308, 9811883103  
Email - anusheel8@hotmail.com

#### Ishwar Ashram (Bangalore)

Kashmiri Bhavan, 108, NAL Layout,  
4th Block, Jayanagar, Bengaluru  
Karnataka - 560 041  
Phone - 9008952222/ 988677074  
Email - iatbengaluru@gmail.com

For more details  
visit us at

[www.ishwarashramtrust.com](http://www.ishwarashramtrust.com)

## Cartoon Corner - Manoj Kureel

Media barred from visiting Balakot: Is Pakistan trying to hide damage?





- Dr. Garima Tiwari



# Vacillating on Genocide of Kashmiri Pandits

## The Acknowledgment!

The Central Government recently declared the Jammu and Kashmir Liberation Front (“JKLF”) led by Yasin Malik as an unlawful association under the provisions of Section 3(1) of the Unlawful Activities (Prevention) Act, 1967. It is now accepted that the JKLF spearheaded the separatist ideology in Kashmir and has been at the vanguard of violence since 1988 including the exodus and genocide of minority Hindu community-the Kashmiri Pandits. For the first time, the terror and its network have been

sponsored extremist terrorism and Jihad. 19<sup>th</sup> January 1990 remains a black mark in the history of India. Kashmir resonated with slogans: “Oh merciless, oh infidels, leave our Kashmir”; “If you want to stay in Kashmir, you have to say Allahu Akbar”; “We want Pakistan, along with Pandit women but not their men.” JKLF and Hizb-ul Mujahideen threatened the Kashmiri Pandits with choice of either conversion to Islam, leaving Kashmir or dying. Almost half a million Kashmiri Pandits evacuated their homeland, resulting in the biggest exodus of



described using religious connotations like 'Jehad' and 'Jehadists'. This is a move away from depicting a secular stand on previous occasions for vote politics. Further, it is for first time that the Indian Government has openly acknowledged that what happened in Kashmir was “Genocide”. This acceptance is an opportune moment for all to explore the options available to bring the perpetrators to justice.

## The Facts and the Status Quo

Since late 1989, Jammu and Kashmir has been in the grip of a rancorous movement of Pakistan-

people since India's partition. Now that the Government has acknowledged it as Genocide, it is pertinent to take measures to bring the wrongdoers to justice. Union Ministry of Home Affairs states that around 62,000 Kashmiri Pandit families have been displaced since 1989-90. Notably, the three ghastly occurrences in 1997(Sangrampora), 1998(Wandhama) and 2003(Nadimarg), in which 7, 23, and 24 Kashmiri Pandits, respectively, were cruelly slayed These served as warning for other Pandits not to return to their home. According to

the Kashmiri Pandit Sangharsh Samiti, approximately 650 Kashmiri Pandits have been killed by armed groups. A Jammu and Kashmir Police report of 2008 estimates the number of killings at 209 since 1989. In December 2017, the Union Ministry of Home Affairs told the Parliament that according to State Government figures, 174 Kashmiri Pandits had been killed by armed groups. (Parliament of India, Rajya Sabha, Starred Question No 49, 20 December 2017).

Several demands have been made for investigations into the atrocities against the Pandit community and their displacement, but no heed has been paid. In 2017, a petition was filed in the Supreme Court of India, praying for inquiries into the killing of Pandits and their “exodus”. It requested the court to reopen 215 cases wherein over 700 members of the Kashmiri Pandit community were killed in 1989-90. The Supreme Court dismissed the petition on the grounds that “...more than 27 years have passed.... no fruitful purpose would emerge, as evidence is unlikely to be available at this late juncture.” The review petition on this was also rejected. Strangely, in 2017 itself, for similar incidents, the Apex Court directed the Central Bureau of Investigation to investigate 80 cases of extrajudicial killings committed in Manipur in 1979, stating that “crimes cannot be overlooked only because of the passage of time”. Furthermore, the Supreme Court also adjudged on 199 of the 293 cases relating to anti-Sikh riots (1984) that occurred 33 years ago. In 2017 itself, the 1992 Babri Masjid demolition was reopened. The Apex Court is, thus, contradicting itself by reviving cases from 1979, 1984 and 1992 while dismissing a similar, contemporaneous matter. Even though these cases could now act as precedents to bring a fresh matter, the discrepancy of the Apex Court reflects apathy towards this critical issue.

## India's Obligation Under International Law

India is a signatory to many international treaties and conventions namely: Universal Declaration of Human Rights, 1946; The International Covenant on Civil and Political Rights (ICCPR), 1966; The International Covenant on Economic, Social and Cultural Rights, 1966. India also

ratified the Geneva Conventions of 1949 but not the two Additional Protocols of 1977. All these create an obligation on the Indian Government to protect and promote the basic human rights of all. However, India has not signed and has yet to become a party to the Rome Statute of the International Criminal Court (which has jurisdiction over genocide among other crimes.)

For want of the definition of genocide under municipal law, reference is made to the definition provided under the 1948 Convention for the Prevention and the Punishment of the Crime of Genocide. India ratified the Genocide Convention on August 27, 1959. Articles II Convention provides that. “genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

1. Killing members of the group;
2. Causing serious bodily or mental harm to members of the group;
3. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
4. Imposing measures intended to prevent births within the group; and
5. Forcibly transferring children of the group to another group.”

The convention and elements of crime further enunciate that genocide may take place in the context of not only an armed conflict (international or non-international) but also in a peaceful situation. Article II provides that in order to constitute genocide, there must be a proven special intent on the part of perpetrators to physically destroy a national, ethnical, racial or religious group. A mere intention to disperse a group does not suffice, though this may constitute a crime against humanity. Further, it also needs to be established that the victims are deliberately targeted i.e. not randomly. Genocide can also be committed against only a part of the group, as long as it is identifiable (including within a geographically limited area) and “substantial.”

Even a modest reading of the factual matrix, definition and its elements, makes it evident that the Kashmiri Pandits faced elimination with genocidal intent. There is an agreement at least that the number has to be a substantial proportion of the total population of





the group. Thus, in order to start systematic legal proceedings, it is of urgent importance that a proper and coordinated fact-finding mission on the number of deaths that actually took place is conducted as the current facts provide varying numbers. In the alternative, the elimination of Kashmiri Pandits could be brought within the ambit of 'Crime against Humanity as well, in case the requirement of "number" is not proven.

The definitional conundrum is coupled with the fact that even though India has signed the Genocide Convention, it has not enacted a municipal law for its implementation and enforcement. Rather, the government has suggested that the existing criminal law (such as the Indian Penal Code, 1860) is enough to take cognizance and prosecute persons guilty of the crime of genocide. But, such a reliance on the existing criminal law would diminish the gravity of the crime as manifestly genocide has a complex tenor to it. Had India been a signatory to the Rome Statute, the matter could have been raised at the International Criminal Court. However, that is again a policy issue and there remains a pressing need to make a national legislation dealing with crimes such as genocide and crime against humanity. This would assist in making special tribunals for the crimes against Kashmiri Pandits and other such incidents that took place in India.

### **Need for Judicial Activism**

While the legislature seems to be taking a slow pace, judiciary must now seize the opportunity to fill in the vacuum. The crime of genocide violates Fundamental Rights under the Constitution of India, specifically Article 21 (the Right to Life and Liberty), Article 14 (Right to Equality) and Article 17 (Abolition of

Untouchability) and for this remedy can be sought under Article 32 of the Constitution for such violations. Further, the International Court of Justice has repeatedly stated that the Genocide Convention embodies principles that are part of general customary international law. Thus, with the principles embodied in the Genocide Convention being part of general International law, it is possible for the Supreme Court to characterize and classify the crime of genocide following the precedent set by the *Vishaka & Ors. v/s State of Rajasthan* (AIR 1997 SC 3011) judgment. In *Vishaka* case, since there were no domestic laws to provide remedial measures against sexual harassment of working women at all workplaces, the Supreme Court relied on international treaties that had not been adopted and converted into municipal laws and prepared detailed policy. Thus, in the absence of a specific legislation dealing with genocide, the courts have the power to actively adopt a rights-based approach and avenge the wrongs.

### **Let's not Vacillate Anymore!**

The time for vacillating stands, policies and priorities is long bygone. It is now time for taking concrete steps to recompense the victims of the genocide through proper laws, rehabilitation schemes and the setting up of tribunals to protect and promote the rights of the victimised community. The state must adhere to its international obligations and national responsibilities by holding the perpetrators of the crimes against Kashmiri Pandits accountable and to ensure that the rights of victims, including the right to an effective remedy and reparation are promptly protected and promoted.

*(The writer is teaching international law at School of Law, Bennett University.  
Email: garima.tiwari@bennett.edu.in)*



- Shibani Khaibari



## Descry and Recognize our Genocide Save our Temples and Shrines

**I**t dates as back as the year 1319, when the fair and pious land of Kashmiri Pandits was devastated by one Zulkadar Khan or contemptuously called Duluch or Zulich. He was commanding a strong force of some 60,000 savages who like hungry wolves, swooped on peace loving, refined and prosperous population and slaughtered Kashmiri Pandits for eight months to an extent that Jonraj says, "Son found not the father, nor the father his son, nor did brothers meet their brothers." From early 14<sup>th</sup> century, the woes of Kashmiri Pandits started under a well designed and focussed aim, to ensure forcible mass proselytizing which liberal, pseudo secular and Communist- Islamist monopolist' historians term as "advent of Islam" in Kashmir. If Rinchen would have not quarrelled with his father and had not fled from Tibet and got refuge from a very liberal Kashmiri Hindu King Ram Chand, and then "repaying" his generosity by killing him and then forcing his daughter Kota Rani to marry him, neither he would have become Sadar-ud-din nor Bulbul Shah would have been allowed to enter Kashmir, perhaps the slew of genocides, one after the other, faced by this community could have either not taken place or happened quite later and perhaps not to the extent of Kashmiri Pandit families, once getting reduced to just 11.

Agreed, excepting the Great Dida (The Terror or the Terrible) who ruled Kashmir directly and as a powerful queen of unprecedented valour, as guardian of her son and regent of her three grandsons for more than a half century (950 to 1001 A.D.) boundaries of

Kashmir had never been as secure which speaks for the invader looter Mahmud of Ghazni not succeeding in conquering Kashmir. Had Kashmir not been destined to be ruled by Kings like Simha Dev who had not organised a strong army to an extent to give a tough fight to the savage hordes of Zulich, had our frontiers been taken care of by the Hindu Kings of Kashmir, had those Kings not been liberal in granting refuge and bestowing 'Jagirs' on the likes of the ungrateful Rinchen and instead killed the ones entering Kashmir suspiciously, had Sanatan Hindu Dharam (or the Eternal Order), the oldest religion of the world, been declared as the state religion and enforced compliance strictly, perhaps there would have been an entirely different position on the canvas of Kashmiri religio-political scene. Mass killings of Kashmiri Pandits by the Muslim zealot Sultans and diehard missionary radicals would have not been of such extent or would have started a century or two late and not with such horrendous dimensions.

It becomes our moral and pious duty to acquaint our younger generations about what levels of tortures, savage methods of killings and brutalities this community had been subjected to for getting forcibly converted, how vengeance had been glutted on our temples by the likes of the rabid fanatic Sikandar, how three choices viz death, conversion or exile were ordered on our ancestors and the like. Not any Hindu or any RSS or Bajrang Dal or "fringe" Right wing Historian but the one like Sir Walter Lawrance, who would not write a word unless authenticated from various sources, has

recorded that the brute Sikandar burnt seven maunds (270 kgs) of sacred thread (Janevo or Yonei) of the murdered Kashmiri Brahmins. Treasures of knowledge, books, research papers of learning, medicine, literature, spiritualism, philosophy etc. prepared by Hindu scholars over centuries and passed on through generations were sunk in the Dal Lake. Extirpating the great and ancient religion of Sanatam Vedic Dharam (Hindu religion) from Kashmir was the avowed aim of the rabidly fanatic Sikandar, replica of which was planned and executed to a larger extent in 1989-90 and thereafter.

Passing on direct to brutal Pathan rule in Kashmir, recalling remotely about which, one would feel emotionally increasingly disturbed as their tyranny inflicted on our ancestors would be described as “They thought no more cutting off heads than of plucking a flower”. Pathan Ruler Asad Khan who boasted to be a prototype of slaughterer Nadir Shah had ordered to tie up Pandits, two and two, in grass sacks and sink them in the Dal Lake. Just stop, as an extreme insult for the ones who despite such brutalities had still not converted, pitchers filled with human excreta and ordure would be placed on a Pandit's head and the pitcher would be pelted with stones till it broke. The victim Pandit being blinded with filth.” Growing moustaches, wearing turbans and wearing shoes were forbidden and the tilak on forehead was interdicted as a result of the “fatwas” of the rulers professing the “faith of peace”. Jazia too was levied strictly. After the death of the tyrant Asad Khan, Madad Khan became the ruler and the saying “Zulum-e- Assad rarasis Madad” which means Madad proved to be a blustering tyrant and he out-heroed Asad. Madad continued the cannibalism with the peace-loving innocent but defiant Hindus who preferred torture and death to conversion. Madad used the same savage methodology to massacre them but by using leather bags instead of grass sacks for drowning in deep waters.

The space and the scope of this write up does not permit this writer to make a brief mention just to smear and smudge black, the devilish faces of other fanatic rulers who brought Kashmir to the levels of no tolerance for those who were the original inhabitants and owners of Kashmir. Let 1989-90 be referred to

briefly as to how absolute fanaticism and hate was mixed with Pakistani brand of politics which resulted into, that being perhaps the only aim, the mass exodus and genocide (akin to) of the owners of Kashmir, the Kashmiri Pandits, the term “owners” which with a sense of bringing home the point that deep roots of between 5000 to 6000 years of this community means nothing less than the ‘absolute ownership’ - clubbing, bullying and hounding out the entire community notwithstanding which otherwise deepens and strengthens our claim on our Kashmir.

At the outset, let us hope that some fine morning good sense dawns upon those self-styled liberal, democrat, secular, progressive, Leftist Red bannered politicians and intellectuals who beat their chests, cry and pull out their hair on unfortunate incidents like Akhlaq or on manufactured intolerance or on “attacks” on churches (later proved mischievous and false) but who remained tight-lipped with stoic silence on the hounding out of the entire community of Kashmiri Pandits in 1990, on their selective killing, massacres, tortures, rapes, arson and other brutalities committed on them. Just two cases of gang rapes followed by sawing alive and chopping limbs and joints of Girja Tickoo and Sarla Bhat respectively, torture and savageries heaped on Sarwananad Koul Premi and his son while killing them like numerous instances in 1990 and afterwards, massacres at Wandhama, Gool and Nadimarg etc, could rattle and shake the inner conscience of even the devils but so far, we have not heard a word from these fraud secularists and spurious liberals and democrats. They are still busy investing heavily in their vote banks, their peculiar brand of pseudo secularism, appeasement and now, are patronising and encouraging Tukdey-Tukdey ambitions of anti-Hindu and anti-India gangs. Their day of reckoning may be slightly far but it is never that far as their scope and space in Indian political system were getting scant and squeezed.

It is more than 30 years now, we the aborigines of Kashmir are living in exile though in our own country, having become worst victims of Pakistan-sponsored and pampered Islami Jihad and expansionism. We are neither

formally declared as “Internally Displaced People” nor our genocide recognized. Pakistan could decimate and annihilate Hindu population of 22.3% in 1950 to 1.2% in 2018 as in an Islamic country, “non believers”(in their parlance) or in other words non- Muslims are “destined” to be treated the way we, as a community were treated for centuries since early 14<sup>th</sup> century and since Kashmir, they vainly think “destined to be a constituent” of the Muslim Ummah or Ummat-ul-Islam, Pandits had no right to live there hence our exile. Having succeeded in their nefarious designs, such communal elements found even in government and administration as was witnessed when we were forced out of Kashmir, want our signs, symbols and markings bearing religious, spiritual, historical and original cultural and literary background to be erased, defaced, rechristened to Islamic titles and names, encroached upon and usurped. Yes, our temples and shrines in Kashmir are in utter danger as the attention of persecutors after hounding out an ethnic community has historically been after their leftout symbols and glimpses of existence and civilization to get systematically altered to manipulate and distort history accordingly.

The state government on Oct 4, 2012 submitted in a written reply on the floor of the state Assembly that as many as 208 temples were damaged, desecrated and vandalised during two decades from 1990 onwards. Giving further allied details, it claimed that 1234 structures belonging to Pandits were burnt down in Srinagar alone while Budgam witnessed 754 such structures razed. These figures are, ab initio, disputed being grossly and blatantly understated in number. How many more met the same fate after 2012 is neither revealed by the government nor can be known precisely due to wide spread of our temples and shrines deep into areas infested with the scourge of Jihadi terror. As on the date of hounding out of the community, there were 1460 temples and shrines in the valley. There are numerous instances of encroachments like in Jawala Ji Khrew, Sagam, Akingam, Prang- Anantnag, Lawang Kupwara, Vanpooh, Chattabal Srinagar, Jogi Lankar Rainawari, Hanuman Mandir opposite Gaddadar on the bank of Veth, Devraz temple Ganderbal etc. The list is symbolically

illustrative and never exhaustive as there are numerous instances where even the government and its agencies have intruded into, trespassed and usurped temple land, cremation grounds etc for building roads or community centres.

To save other existing temples and shrines in Kashmir from going into the hands of rabid fanatics, organised land mafia and even government agencies, the community in exile authorised Pandit Prem Nath Bhat Memorial Trust (PNBMT) to take up the case of getting a legislative cover to our symbols of faith on the pattern of the Auqaf Trust and Gurudwara Prabandhak Acts by passage of Kashmiri Hindu Temples and Shrines (Management and Regulation) Bill in the state legislature. It was managed to reach the floor of the Assembly in 2013 (bill No.2) but its passage was aborted under the “secular” coalition government of National Conference and Congress. The fate of the Bill continues to hang in the balance even though the PNBMT has been spearheading the movement effectively but peacefully and has left no stone unturned in its efforts to save our symbols of faith while we continue to be in exile.

Kashmir is our ancestral land, our birth place and we have our first right on it. Reversing the causes of exodus and our genocide (akin to) and our going back to Kashmir on our terms, may not immediately be possible as both the successive state governments and the forces inimical to our return are not interested in letting that happen but in the mean time, the threat to our symbols of faith and historical existence otherwise looming large in precariously radicalised Kashmir, must be saved and protected legally by passing an Act in the state Assembly. That stands at No.2 of the community's demand list followed by the one of our return. The struggle is on, as this community has never fatigued or fallen victim to complacency all these centuries right from the 14<sup>th</sup> century. Let each one of us remain committed to realising three things immediately- One, to be declared as Internally Displaced community; Two, our genocide duly recognized and lastly, our temples, shrines and symbols of faith provided statutory and legal protection similar to Auqaf Trust Act and Gurudwara Prabandhan Act.





## Interview with Rakesh Kaul

NAAD shall regularly take interviews of opinion makers, academicians, writers, thinkers, activists, administrators, jurists, scholars and entrepreneurs who have contributed to the community cause and to nation building at large.

In first of its series, Sh. Rakesh Kaul who is based in USA and who has authored the Book **The Last Queen of Kashmir** was interviewed. In conversation with Sunil Raina Rajanaka he shared his views on Kashmir and what ails the society there and the future.

***Q: More than 70-year old conflict in Kashmir does not appear to show signs of any solution in immediate future. What in your view are the key factors that have prevented the solution?***

A: The Post-Independence conflict in Kashmir was the morphing of an older, civilizational conflict that has been going on for centuries. Kashmir is a civilizational seismic zone. As far as the latest manifestation is concerned, there are five internal factors that are at play, 1) Conflict as an industry 2) Resurrection of medieval theology 3) Constitutional lacuna created by the articles governing the 'special status' of Kashmir 4) The failure of self-correcting mechanisms because of GOI welfare payolas 5) The failure of liberal, democracies to elevate leaders who can effectively face off a competing political system that seeks to subvert it.

***Q: You have described the exodus of KPs as a genocide. Why do you use such a term? What had been the government response to your proposal?***

A: The 1948 Genocide Convention is explicit on this issue. The Rome Statute of the International Criminal Court also adopted the description. Article II of the Convention defines genocide as:



Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such :

- (a) Killing members of the group;
- (b) Causing serious bodily harm, or harm to mental health, to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

Our situation meets not just one but four of the criteria. So, it is genocide, genocide, genocide! Before we talk about anyone else, we must understand how much damage we have

done to ourselves by using terms such as exodus, displacement, ethnic cleansing. These are nice sounding words that politicians are wanting to use to make us feel good, but they have no legal consequences. There must be zero ambiguity when it comes to speaking or acting on the issue of Kashmiri Pandit genocide. In terms of the government's response, based on the work that Global Kashmiri Pandit Diaspora has spearheaded there is a keyhole that has been opened by the Government of India for KPs. They have not opened the door for us but the recent statement in connection with the arrest of Yasin Malik by Rajiv Gauba, the Home Ministry secretary is a keyhole. Now, it is up to us to follow up with the Genocide key and open the door for us. Nobody else is going to do it for us.

***Q: Some experts consider the conflict of Kashmir a conflict only around the valley of Kashmir. How do you see the conflict especially it's history?***

A: I think that the view is myopic. When one looks at the long arc of history, Kashmir is the on front line of a long war between five contending civilizations. Sometimes this front line was in Afghanistan, other times in Central Asia and sometimes it got pushed all the way inside India upto Central India. Today, the battlelines are drawn in Kashmir.

***Q: Do you fear Kashmir has been Islamised and the Kashmiri Pandits return to the state appears impossible? Do you hope for reconciliation and how?***

A: You cannot fear reality. You must confront it. Kashmiri Pandits return to Valley appears impossible only because of a faulty construct within the Indian doctrine that the Kashmir Muslim separatist problem must be solved first and only then the State should attend to the Kashmiri Pandit problem. In fact, the exact opposite must happen. You cannot only kill the militant. You must kill the spirit of the militant that has infected the Valley. Reconciliation cannot happen between the perpetrator and the victim. The best way to do that is to recognize KP genocide so that those who were responsible cannot hide accountability. Then work expeditiously on the IDP status and what it dictates in terms of return.

***Q: In your book, 'The Last Queen of Kashmir',***

***you have penned a story about the dynamics of Kashmir as early as the 14th Century period. What are the correlations of that book, if any, with present day situation in Kashmir?***

A: The forces that were unleashed in Kashmir continue to rampage unabated today. You can see modern day versions of Shah Mir the traitor leader, the Fakir who is atheo-psychopath, corrupt Khazanchi, Sheikh the convert and so on. Some things never change.

***Q: What do you think are the dynamics that led to the 'almost' complete ignorance of the plights of Kashmiri Pandits over the course of time?***

A: In the convoluted thinking within the Indian establishment giving justice to Kashmiri Pandits was seen as being 'communal'. There was no ignorance inside the government or media or the police. They knew fully what was going on. There was instead a deliberate attempt to suppress the Truth.

***Q: From being uprooted from one's life - to live in camps in an alien environment, reliant upon food rations, how has this trauma impacted the Pandit community, their sense of identity and, crucially, their idea of 'home'?***

A: The horror of what was wreaked on the Kashmiri Pandit, the most gentle, noble community that one can imagine was indescribable. The vulnerable and marginal suffered the most. The women and old died young. The trauma is intergenerational and leads to many psychopathies. But such a tsunami shock also triggers resilience. In terms of identity we see the defacto phenomena of *nabhatta*, I am not a Kashmiri Pandit. I see this especially among young, highly successful Kashmiri Pandits. They feel that they made it and made it without their Kashmiri Pandit identity. Their idea of home is the house they live in and in many ways, they may have never experienced the home in the Valley.

Essentially the front-line battle is about two different ways of life, one based on individual freedom and the other based on subjugation to the tribe. The failure of the genocide of the Kashmiri Pandits has shown that our way of life has won the battle. Our way of life is infinitely superior while the other continues to fall back and recede. Over time, the Kashmiri Pandits will

realize that even though they may be individually meritorious their success is because they followed a way of life which was perfected over 5,000 years. This way of life has a home in Kashmir. My idea of 'home' is not that of a residence but that of a Source. Anywhere else as a Diaspora without connectivity with the Source one will have to compromise, and we will weaken.

***Q: What do you think have been the results of the cultural onslaught brought upon the lives of the Pandits?***

A: Again, the cultural loss is inestimable. Not just to the Pandits or to Kashmiris only but to humanity. To understand India, one has to go to the Sharda texts. But how many Sharda script masters are left? There are very few scholars who now know our grand spiritual heritage and they are aging. Our culture was singularly about technologies designed to maximize human potential irrespective of which walk of life one participated in. These technologies are now lost to us. Happily, in the West there is a growing realization of our treasures and it is here that there is a renaissance that is taking place.

***Q: How do you see the recent ban on JKLF in relevance to the Kashmiri diaspora of 1989-90?***

A: Once again the word is genocide and not diaspora. JKLF is an important theofascist organization that contributed to our genocide. The ban has several important implications. First and foremost, India was seen as a paper tiger. It may still turn out to be one if it behaves like Pakistan and releases Yasin Malik when the gaze turns elsewhere. Second, the case can provide a basis for further action against JKLF by the community.

***Q: Do you think this ban may be the first step in educating the Indian population about the plights and difficulties in the lives of Kashmiri Pandits that has been disregarded for so long?***

A: Again, the Kashmiri Pandits are a very resilient community who will rebound back so if we seek to educate about the plight and difficulty wrongly, we will face an uphill battle. Folks are used to seeing genocide refugees in the form of Rwanda or Rohingya. We don't look the part. What we must focus on is genocide. That is

an abhorrent and heinous crime. It is not time barred or has a statute of limitations.

***Q: Do you think that the ban is a delayed step from the government with context to Narendra Modi government promising the rehabilitation of Kashmiri Pandits to voters during the 2014 elections?***

A: It is very hard to speculate. But it is unlikely to be Kashmiri Pandit centric. When one looks at the weakness of the Indian government's position that they want Pakistan to act against the terrorists that reside within their territory while they themselves turned a blind eye to their home-grown snakes something had to give.

***Q: The Kashmiri Pandits Community often complains that while the state is trying to bring Pandits back and offering relief packages, it has done little to help Pandits who remained behind. Why would the Indian state not try to empower those who remained behind?***

A: Semantics matter. What does the word relief packages mean? Dole payments? A job on government payroll which is basically disguised dole. I cannot deny that when you are getting nothing then you must fight to get your due. The desperate within our community need succor and relief. But overall for the community we will be better off if our ask of the government is for those resources which enable us to become independent versus dependent. That is what empowerment is about.

***Q: What does it mean to be Kashmiri today, particularly for the youth who have grown up under the smog of the past three decades?***

A: I answer that question in my novel *The Last Queen of Kashmir* as to what three words describe the essence of what it means to be a Kashmiri Pandit. What it means to be Kashmiri Pandit is not limited by the existential challenges of time and space.

***Q: What are your hopes and expectations from the government in regard to healing the pain, distress and grief of the Kashmiri Pandits?***

A: The Global Kashmiri Pandit Memorandum of Understanding lays out the mandate of the Kashmiri Pandit community. It summarizes the expectations of the KP community. The Government should immediately recognize the representatives of the entire KP community.

They should recognize that KPs were victims of genocide and grant all the rights due under IDP regulations. Then we begin the dialog about homeland.

**Q: As a Kashmiri Pandit, do you envision and hope your Kashmir being restored back to the peaceful and serene valley that it originally was?**

A: As a human being I desire that Kashmir should be peaceful. I also know that desire is necessary but not enough. It needs *kriya shakti* also. In my novel *The Last Queen of Kashmir* I

write that the Goddess of Doom did not find residence anywhere. Finally, she was granted residence in the hill that the Maharaja of Kashmir foolishly chose to build his palace on. He was warned by the Kashmiri Pandits not to do so. Shikadevi, the Goddess of Doom, is not a threat to Kashmiris only. She is a threat to the whole world. Only the Kashmiri Pandits have the power to keep her under control and maintain peace in the Valley. Sans Kashmiri Pandits the Valley is a threat to all of humanity. Remember stories always contain a kernel of truth.

## जय माता दी कश्मीरी कर्मकाण्ड पंडित

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



संपर्क

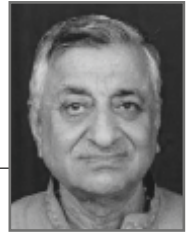
शिवदत्त शास्त्री

सेक्टर - 53, गिजोर, नोएडा, नियर कंचनजंगा  
मो. - 9711545390/7042087271

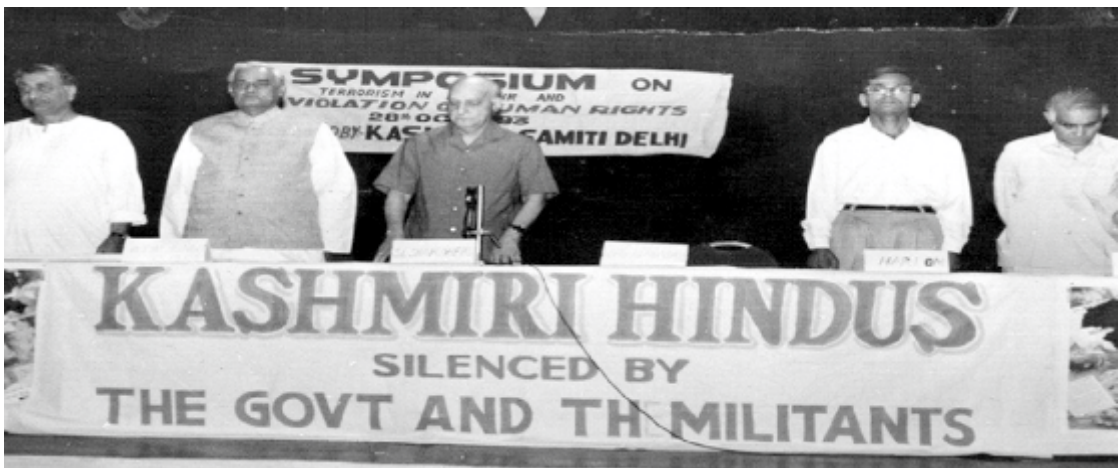




- Chaman Lal Gadoo



## Urgent Need for Reversal of Genocide of Kashmiri Pandits



**A**fter long perusal and wait, Government of India has finally accepted the Genocide of Kashmiri Pandits during 1989-1990. During 1990, Kashmiri Samiti, Delhi, was one of the front line organizations to face the onslaught of terrorism, and forcefully raised their voice against genocide and ethnic cleansing of Kashmiri Pandits.

'In the 1990s, the Delhi based KP Samiti emerged as the most influential community organization in the country by managing the large numbers of displaced who were driven out from valley and came to the capital city. The task was left to all of us in the organisation to negotiate with elected leaders at the city, state, and national levels for relief and rehabilitation. Beginning in late 1989, the KP Samiti, Delhi opened the community hall of the Kashmir Bhawan to individuals and families who had

nowhere to stay in the capital city, providing temporary shelter for hundreds of Kashmiri Hindus before the municipal government granted the hapless community members halls and camps in neighborhoods throughout the city. Families lived in these camps temporarily, for months or years, before finding rental accommodation elsewhere in the city. Families chose to live in them as long as possible in order to save money, in some cases, and participate fully in the political life of the community. The organisation also coordinated relief efforts by appealing to the Delhi municipal government and the Central Government for the establishment of transit camps, the provision of cash stipends, and the distribution of rations. (*International Journal of Hindu Studies* by **Haley Duschinski**, Assistant Professor of Anthropology at Ohio University, Athens)

## Symposium On Human Rights Violation In Kashmir

On 28th Oct. 1993 a symposium on Terrorism in Kashmir and violation of Human Rights, was organized in New Delhi. During the function, a booklet on Human Rights Violation in Kashmir, written by Dr. M.K.Teng and C.L.Gadoo was released. It contained details of KP genocide in detail. The work was appreciated by none other than Sh. Atal Bihari Vajpayee, who personally distributed this booklet at an important event at UNHRC session in Geneva during March 1994.

(LtoR) Sh. C.L.Gadoo, ShA.B.Vajpayee, Sh. S.L. Shakdhar, former chief election commissioner, Dr. Hari Om (Jammu), Dr. M.K.Teng (Jammu).

## Destruction Of Temples In Kashmir

As a major militant assault on the Hindus was delivered in January 1990, the Hindu temples and shrines, religious places and Hindu religious institutions, came under heavy attack of the militants. Almost all over the Kashmir province, temples were subjected to bomb attacks and at many places, set on fire. In suburban villages and remote regions of the province, Hindus having fled away, there was no one left to report the damage done to the temples or complain about it. The State Government exhibited no interest in the protection and safety of the Hindu temples. The administrative organization, predominately Muslim, and infested with pro-Pakistan and separatist agents, made no efforts to collect any information about the demolition and damage done to the Hindu temples. At many places in Srinagar as well as the other townships of the Kashmir, Hindus who went to lodge complaints about the desecration or demolition of temples, misappropriation of their land, arson and incendiary attacks on their homes, were turned back from the police-stations and District and Tehsil offices, without being able to get their complaints registered.

Persian chronicle, Tohafatul-Ahbab, which was translated by Dr. Kashi Nath Pandita records; "In accordance with the guidance instructions of Amir-e Kabir, this religious-abiding ruler became the instrument of strengthening the religion of Muhammad and the community of Mustafa. He brought prosperity and embellishment to the faith of the



Prophet. He razed to ground all the idols houses in his country. The idols of the infidels and the customs of the (*Kafirs*) community of infidels, and of vices, aberrations and oppressions of the heretics (*Zandiq*) were abolished. He ordered the infidels and the polytheists to leave the country. For breaking and destroying the idol houses, temples and idols, he is known by the title of Sultan Sikandar, the iconoclast (But-Shikan)."

The Joint Human Rights Committee of India (JHRCI) represented by its two ever popular and powerful Co-Chairs Dr. M.K.Teng and Mr. C.L.Gadoo have forwarded an urgent and exhaustive memorandum to the Chairman of the National Human Rights Commission and the Govt. of India on December 10, Human Rights Day, demanding immediate action by the Commission and the Govt. upon three of its most pressing demands These demands stated without mincing words included:.

**Eradicate Political Terrorism End Genocide & Ethnic Cleansing Of Hindus & Sikh Spanish Pan-islamic Groups & Pakistan For Plotting Against India's Unity.**

**A comprehensive report on Genocide and Human Rights Violation in Kashmir**

The consolidation of the pan-Islamic fundamentalism and its militarization in South Asia has been effectively used by Pakistan to export Islamic revolution to Jammu and Kashmir. Once the Jihad or the Islamic crusade for the liberation of the State triumphs, Jammu and Kashmir will as a part of the fundamental

unity of the Muslims, join the Muslim nation of Pakistan. That is the reason why Pakistan projected Jammu and Kashmir Liberation Front in the first phase of terrorism in Kashmir, ostensibly to create an impression that the Muslims have launched an armed struggle in the State to liberate it from India. The truth is that Jammu and Kashmir Liberation Front was sponsored by Pakistan to impart a more militant direction to demand for plebiscite in the State. It received arms and funds from intelligence agencies of Pakistan and always acted under the instructions of the intelligence services of that country. Once the terrorist violence in the state spread, Pakistan inducted the more powerful terrorist flanks into the state, like the Hizbul Mujahidin, the militant outfit of Jamaat-i-Islami, Al Badar, exclusively entrusted with the task of liquidating the Hindus, and the other terrorist organizations like Al Umar, Allah Tigers, Janbaz Force, Hizb Ullah and several other terrorist groups all committed to the accession of the state to Pakistan.

### **Mass Massacres**

The terrorist violence in Kashmir has involved in genocide of Hindus, destruction of their property, destruction of their temples, and their exodus from Kashmir. The terrorist violence in Jammu and Kashmir, on a well designed pattern, has led to several consequences which are inextricably interlinked with the violation of human rights. The pattern in which terrorism has manifested itself in Jammu and Kashmir has several aspects, some of which are characteristically original to the political violence unleashed by the various terrorist organizations and Pakistan in Jammu and Kashmir. These aspects are; (a) mass

massacre; (b) genocide of Hindus and (c) atrocities committed by terrorists.

In Jammu and Kashmir terrorism has involved the liquidation of thousands of people, including the Hindus, the Muslims, the security personnel and the strategic staff of the State government and other administrative bodies.

The main targets of terrorist violence in Kashmir have been;

1. the Hindus; The Hindus of Kashmir have been killed in large numbers irrespective of their age, profession and political commitments.
2. the Muslims opposed to secession,
3. Hindu employees of the State government, the government of India posted in the State, Hindu technical staff of Government of India installations of communications, police, radio and television, Hindu technical staff of the industrial corporations and the Hindu personnel of these security organizations of the state as well as the personnel of the Central paramilitary forces deployed in the State.

Terrorism has taken a very heavy toll of the personnel of the security organizations of the State. A fairly large numbers of the personnel of the para-military forces and the Indian army have been killed in the hit and run guerrilla attacks mounted on them by terrorists. The attacks have involved sudden assaults on para-military pickets in civil areas, ambush of army and para-military convoys, mine blasts, rocket and bomb blasts on police stations and other security installations.

### **Genocide of Hindus**

The rising terror which consumed hundreds of innocent Hindus, the deliberate indifference of the state apparatus infested by pro-Pakistan agents and infiltrators and the failure of Government of India to take effective and firm measures against the terrorists as well as their harbors, particularly in the ranks of the administrative organization of the state, compelled the Hindus to flee for their lives to Jammu and beyond. By July- September, 1990 more than three lakhs of Hindus had evacuated from their homes leaving their property, land, trade and business behind them. After the exodus, all the Hindu property has been looted and thousands of Hindu houses burnt down. Many Hindu shrines have also been burnt down or destroyed by explosives.



## **Protest By Kashmiri Pandits At Un Human Rights Commision, New Delhi On Dec. 10, 1999( Human Rights Day)**

On this day a major clash between members of Kashmiri Samiti, led by C.L.Gadoo and members of All-Party Hurriyat Conference led by acting Chairman, Mirwaiz Umar Farooq was averted by the timely intervention of Delhi Police. After this incident a written request was sent by Hurriyat Conference to President of Kashmiri Samiti for talks which was turned down by Samiti as it is open fact Pro-Pakistan Hurriyat Conference along with Muslim fundamentalists are responsible for Genocide and Ethenic cleansing of Kashmiri Pandits.

## **Historical Verdict Of National Humman Rights Commission**

In 1993, when the National Human Rights Commission (NHRC) was established in India, Kashmiri Pandits found an appropriate forum where its miserable plight may find redress. A joint memorandum was submitted by Panun Kashmir Movement, All India Kashmiri Samajand Kashmiri Samiti,

Delhi to Commission on 7<sup>th</sup> March 1994. In its petition and reports to NHRC the displaced community pleaded before it regarding genocide, exodus and apartheid treatment of Kashmiri Pandits. The three member bench of NHRC comprising of Justice Shri M.N.Venkatachaliah, Chairperson, Justice Shri V.S.Malimath, Member, Shri Virendra Dayal, Member, after five years long deliberationsin an unanimous verdict pronounced on 11<sup>th</sup> June 1999, observed on the genocide plea, "The commission is therefore of the view that the killings and ethnic cleansing of Kashmiri Pandits are, by any yardstick, deserving of the strongest condemnation. And there can be no gainsaying the acute sufferings and deprivation caused to the community. But against the stern definition of the Genocide Convention, the Commission is constrained to observethat while acts akin to genocide have occurred in respect of Kashmiri Pandits and that indeed in the minds and utterances of some of the militants a genocide type design may exist." Point 62, case 1181/95NHRC

**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**





- Siddhartha Gigoo



## Return of Native Kashmiri Pandits?

One blazing summer day in 1991, my father, Arvind Gigoo, and I stood by a roadside overlooking a camp for the displaced Kashmiri Pandits in Udampur, Jammu and Kashmir. The camp had been set up the previous year in an abandoned football field and, due to the constant influx of new arrivals fleeing their homes in trouble-torn Kashmir, a large part of it spilled over onto barren agricultural land. That day, a swarm of locusts had descended on the arid piece of land upon which stood twelve 1,200 canvas tents. Inside those tents were more than 1,200 homeless Pandit families battling for survival. Everywhere there was desolation. My father and I tried to make sense of the human condition. “What’s going to happen to us?” we wondered. “At least we’re safe. At least we’re still...”

Carrying the burden of the community’s history marred by six enforced exoduses the first having taken place in the 14th century under Shah Mir (an invader and the founder of Muslim rule in Kashmir), we nurtured the hope that our predicament would end soon and that we would see happy times once again.

Twenty nine years later, on the last day of 2018, my father and I remembered our days in the camp when we had thought that the end was near. “I wish I had a camera those days,” lamented my father. “That horror should have been captured for posterity.”

“For us, history had stopped,” says Primo Levi about his time in Buna (a sub-camp of Auschwitz). For over quarter of a century, we saw the end of history, too. A people whose history dates back 5,000 years saw history stop yet again when, for the seventh time, they were banished from their land in 1990 and



condemned to live miserable lives in exile thereupon. The land that for centuries had welcomed and sheltered zealots, scholars, mystics, conquerors, missionaries, atheists, agnostics and warriors, and allowed them to profess and practise their ideas and beliefs, had no place for its original inhabitants any more. Thousands of Kashmiri Pandits have perished since then because of disease, deprivation, homelessness and alienation.

Looking at photographs of Jews deported from their homes and made to suffer in Nazi camps, I am reminded of the horror I encountered in camps. Very few photographs of our “camp life” exist today. Whatever little people possessed got destroyed. In camps, there was no room for people let alone for things essential for human survival.

When people are uprooted from their homes, they not only lose their identity and a sense of belonging, they also lose language. A new vocabulary characterised by dispossession took birth. “In the camps, we learnt new words and their meanings,” says my father. “Ration card, migrant, tent, relief, dementia, delirium, diabetes, arthritis, tumour, sunstroke, snakebite,



*Left: Author's great-great-grandmother (Year 1890s; Kashmir)*

malignancy, heatstroke, hypertension, amnesia, myopia, thyroid, senility, cardiac arrest, depression, cholesterol, cataract, echo, viral, conjunctivitis...”

Time, space, memory, home and relationships assumed different meanings altogether. The last 29 years have been the darkest period in the history of our community. Some are still languishing in darkness because they remain in camps, waiting to go back to Kashmir. But most are resigned to their fate. The hope they kept alive in their hearts for more than quarter of a century is diminishing. They don't even know what to go back to if at all they get to go back. Nothing remains of their homes where once they flourished and dreamt of living and dying. Not even ruins.

On the New Year's Eve 2018, when people were reflecting on the year gone by and the year to come, my father, who lives with my mother in Jammu, sent me a photograph I had never seen in my life.

“Look, what Nancy gave us. You remember Nancy Bhat of Ladhoo, don't you? She's my grandmother's sister's daughter-in-law. She visits us sometimes and ends up remembering her days in Ladhoo. The lavish wedding ceremonies, us visiting them in spring and celebrating Navreh (New Year) in the temple of Goddess Zala at Khrew. The woman on the left in the photograph is my grandmother's mother.”

My great-great-grandmother looks at me with wonder in her eyes as though she is about to reveal the deepest secret of her life. I can't take my eyes off her. Diamond-shaped gold ornaments are dangling off her large earlobes. She's wearing a headgear and smiling an enigmatic smile. Next to her is another woman a sibling or a close relative. A child, aged three or

four with glint in his eyes, is throwing me an inscrutable smile. There are more people around the two women and the child, but they are outside the frame. What might have happened that day, and later in the life of my great-great-grandmother? What's she hiding in her heart?

Thus begins the quest to decipher the woman I have never seen in my life. I want to know everything about her. Who she was? What she did? How she lived? How she died? I want to know about her children and grand children and sons-in-law and daughters-in-law. The mysterious look in her eyes betrays her awareness about me.

### **Where are they going?**

The people in the photograph come alive. She's at a wedding a hundred years ago. Women are singing a wedding song. They whirl around the bride and take turns to be at her place the coveted place in the centre of a colourful sawdust circle made by the bride's uncle. They kiss foreheads. A man throws a handful of marigold petals up in the air. He blows a conch to announce the bridegroom's arrival. Under a yellow umbrella, and ushered by seven aunts and six uncles (one died while crossing a river), the bridegroom steps into the courtyard. He is wearing an embroidered headgear and a garland of cardamom pods. The eldest uncle blows the conch seven-and-a-half times. The groom lifts the veil of marigolds, and shows his youthful smile. He is wearing a coat the same tweed coat his father wore on an excursion to Verinag, the holy spring from where the Vitasta flounders. The chorus goes on and on. In the courtyard, honeybees flutter over hyacinths floating in a pond. A matriarch steps forward, kisses the groom's forehead, and applies a vermilion tilak on it. A girl comes out of hiding to dance. This isn't the first time I have seen the little girl. Next to her is a young man with a mole on his chin, and a beautiful woman with a scar on the bridge of her nose. Their belongings are packed a bundle of clothes and kitchenware. Behind them are the petrified shadows of people. They are leaving for good. Where are they going?

The air is burnished with camphor fumes. Camphor fumes remind me of death. With heavy objects tied to their ankles, these people are thrown into the river by the persecutors. The sacred threads are removed from their bodies,

fed to flames and the ashes are buried deep into the ground in order to erase the traces. The pockets of these hapless people are emptied. Some of these people plunge into the Vitasta to evade death. The only two people who survive are a woman and her infant son. Carrying her son in her arms, the woman scrounges for refuge in a distant land. When she falls asleep, she dreams of a spring amid a cluster of huts and windmills. Fountains of water gush forth from the spring. She rushes towards the spring to quench her thirst.

She addresses her son: “After I die, you will find a stone in my pocket. I have carried it all my life, hoping that someday you will chance upon it and take it back to the place where it belongs a ruin atop the sacred hill. The stone is the last vestige of our age-old existence. The endless summer has turned it black. Worship it for this is the stone from the very hill against which the heads of your ancestors were smashed. The land that once belonged to me is not mine anymore. It is claimed by wandering nomads, by the animals which graze there, by the dead whose remnants are in its soil, by foreigners who have never set foot on it, by conquerors who are not able to conquer it, and by the stars whose light falls on it. This land belongs to our shadows now and to the shadows of people who sacrificed their lives to nurture it. They left no progeny. The land is their progeny. Someday you must go in search of the land under which I have buried a gold earring. Go in spring when the ice is melting. Go with a seed and sow it there. On the day of your return, smear yourself with the ashes of your ancestors and drink the nectar of the holy spring. On that very day, you will know who you really are and where you have come from.”

### **A Peep into my past**

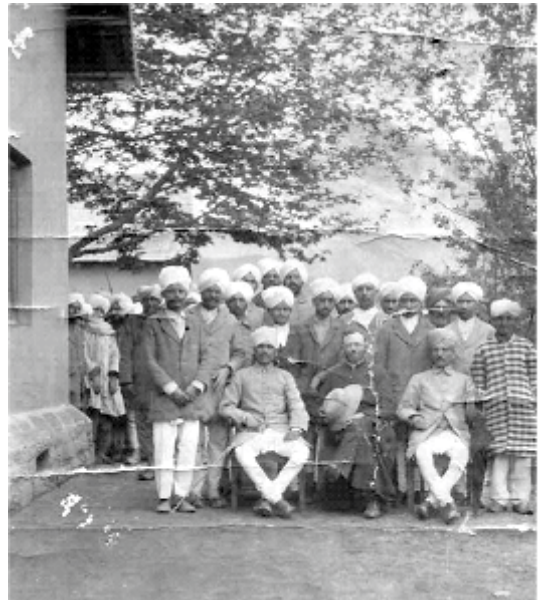
On the first day of the New Year, when the light of dawn lit up the photograph in front of me, I read my father's letter.

Dear Siddhartha,

For 25 years, you kept asking me a question. I brushed it aside and told you anecdotes that no one knows. Truth plain and simple, like spring water. I can't hold it any longer.

Balak Ram Gigoo, my great-great-grandfather, owned a provisions shop in

Srinagar, Kashmir. His son was Gulab Ram Gigoo. Balak Ram's sister Sangri Devi was the wife of Sudarshan Mian who lived at Rainawari in Srinagar. Gulab Ram Gigoo managed the estate of Ved Lal Dhar who owned lands and orchards. His monthly salary was 90 rupees. Ved Lal Dhar used to give him seventy maunds of rice and fruits a year. Gulab Ram spent his whole life as the manager of Ved Lal Dhar's estate. He used to visit Maharaja Pratap Singh who respected him. Once one Dr Bal Krishen took him to Allahabad to meet Moti Lal Nehru. The two stayed in Anand Bhawan for five days. Actually Ved Lal Dhar had asked Dr Bal Krishen



*Centre (man holding a hat in his lap):  
Author's great-grandfather, Madhu  
Ram Gigoo (1920s, Kashmir)*

to do so. Gulab Ram knew Arabic, Persian and Urdu. He had studied the Quran, and Persian and Urdu poets. The family had a domestic help named Krishen Das who served the family for 30 years. He looked after the two cows, made butter and ghee and, at times, distributed these among the neighbours. There was a big piece of land adjacent to the house in which Krishen Das used to grow vegetables and fruits. Whenever Gulab Ram went to the orchards he got fruits in abundance for the family, relatives and the neighbours. One day, at the age of 69, Gulab Ram died suddenly while smoking the hookah in





*Author's grandmother and great-grandmother, Uma Shori Gigoo and Dhanawati Gigoo (1970, Kashmir)*

an orchard. He had two sons, Madhu Ram Gigoo and Nand Lal Gigoo.

Madhu Ram Gigoo was born in 1893 in Srinagar, Kashmir. He studied up to matriculation in Biscoe School, Srinagar. He was a good swimmer who had swum across the Wular lake twice and was awarded by Tyndale Biscoe. After passing matriculation Madhu Ram Gigoo learnt laboratory work from one Dr Doon who had come to Srinagar from London. Tyndale Biscoe had asked Dr Doon to take Madhu Ram as an apprentice. The boulevard had been constructed. Dr Doon constructed a house at the foot of the Shankaracharya hill. He opened a clinical laboratory in a room of the house. Madhu Ram used to go there every day. He was fluent in English. Two brothers Dr Nev and Dr Alter came from London. Dr Nev became so popular in Srinagar that people called him "Nev God". He was very kind towards all and treated his patients with love, understanding and compassion. All the Englishmen were Christian Missionaries whose mission was to convert people to Christianity. Dr Alter made Madhu Ram Gigoo read the Bible and cram psalms, and took him to the Church on Sundays. Then one day Dr Alter asked Madhu Ram Gigoo to embrace Christianity. He told him that he would be able to visit all the places in the world. Madhu Ram Gigoo converted to Christianity in the Roman Catholic Church in Srinagar. He was given the new name Michael Bhan. That day there were festivities in the courtyard of the Church. Christians became happy and celebrated the event. Four English ladies and a

Muslim from Bihar came to Madhu Ram's house at Khankah-i-Sokhta in Srinagar. Madhu Ram's wife, Dhanawati, and mother were there.

Photos were taken. A relative spread a rumour that Madhu Ram Gigoo had married an English Christian girl. Actually Madhu Ram was already married to Haer from Khrew, a village in Kashmir. Haer was an ace at horse riding. The new name given to Haer in her husband's house was Dhanawati. (Her mother is the woman on the left in the photograph.)

One day Madhu Ram Gigoo told the members of his family that he would go to the house of his mother's parents in Rainawari and stay there for four days. But he told his grandmother that he was going to Punjab in connection with his job. He went to Kabul, Sialkot, Peshawar and some other places by bus. In Afghanistan he went to a tribal area where he met the head of the tribe. From there he went to Rome and met the Pope. He studied Christian literature there and learnt Greek and Latin. He went to Denmark, Switzerland, Turkey and other countries. In Turkey he met Mutafa Kemal Pasha Ataturk and those who were leading Turkey towards modernity. He wrote a book, *The Snake in Kashmir*, which was published in Rome. On the orders of the Maharaja of Jammu and Kashmir the book was banned in Kashmir and its copies were burnt on the road.

Madhu Ram Gigoo came back to India and stayed in Mumbai where he met Mrs Anne Besant. Anne Besant asked him why he had converted to Christianity when Hinduism was vast. She asked him to learn Sanskrit, read the Hindu scriptures and then re-enter the Hindu fold. There Madhu Ram Gigoo met KM Munshi, Leelawati Munshi, Rahul Sankrityayan and many other Sanskrit scholars. He spent some months in the company of such persons. Then he returned home. Three years had passed by then. The news spread in the city. One day Pandits assembled at Rughnath Mandir, called Madhu Ram Gigoo and asked him to explain why he had converted to Christianity. He replied: "I did what I wanted to do." He did not listen to Dr Bal Krishen, Ved Lal Dhar, Hargopal Kaul and all others, including the secretary of Maharaja Pratap Singh. Such was his stubbornness and arrogance.

After some days he was asked to present



himself before Maharaja Pratap Singh in his court. The Maharaja, on the advice of some influential Pandits, asked him to give a written apology. Madhu Ram Gigoo held the pen in his toes, signed the document, left the court and came home. After some time Diwan Munshi Dass got him appointed Food Inspector and was posted in the government hospital.

After some months, Madhu Ram Gigoo met a Pandit Sanskrit scholar at Ganpatyaar and asked him to teach him Sanskrit grammar and the Hindu scriptures. He studied the elementary Sanskrit learning books by Damodar Satwalekar and Panini. Then he devoted time to the study of the Vedas, the Gita, the Upanisads, other scriptures and the commentaries on them. He memorised the Rig Veda. It took him four years to do so. He studied Persian and read books written by Urdu and Hindi writers. He studied the Quran under Maulvi Abdullah who lived at Nawab Bazar in Srinagar.

Madhu Ram Gigoo became an ardent Arya Samaji and introduced Vedic philosophy to the family priest Lassa Bhayu. He directed Lassa Bhayu to go to Ladakh and convert the people of that place to Arya Samaj. Two persons laid the foundation of Arya Samaj in Kashmir: Janki Nath Vidyarthi of Habba Kadal and Madhu Ram Gigoo. They used to go to the Mughal Gardens on Sundays, deliver lectures and propagate Vedic thought. They were against idol worship and abstained from eating meat. On some days Madhu Ram Gigoo went to Kheer Bhawani (Tulamula), made speeches and was beaten for propagating a thought that did not believe in idol worship.

One Gowri Shanker gave to Madhu Ram Gigoo and Janki Nath Vidyarthi a place to carry on the activities of Arya Samaj and to arrange meetings of the persons inclined towards religion. Discussions were held there about Vedic dharma and social reform. The aim was to free the minds of the Pandits from outdated customs and rituals. One Maulvi Ahmad Shah was taught Sanskrit and Hindi. He studied the Hindu scriptures.

In 1934, Rabindranath Tagore came to Kashmir and read out poems from his book *Gitanjali* in the auditorium of SP College. He also danced on the dais. Then he met the poets, writers and intellectuals of Kashmir in the house

of PN Kaul Bamzai. Mahjoor, Master Zinda Kaul, Gwash Lal Kaul and all the luminaries of Kashmir were there. Madhu Ram Gigoo introduced himself to Tagore as an Arya Samajist.

Madhu Ram and Janki Nath Vidyarthi used to walk through the streets and roads of Srinagar with torches in their hands during nights and shout at the top of their voices: "Back to Vedas. Vedic dharma is the best." Then they delivered lectures at various places and read out passages from Swami Dayanand Saraswati's *Satyarth Prakash*. This continued for a number of years. They read books written by the great Arya Samajists of Punjab and Gujarat. Madhu Ram Gigoo and Kashyap Bandhu worked tirelessly for social reform. They saw to it that the Pandit women gave up the complicated pheran and wore sarees. The people did not take it lightly but reacted vehemently. Madhu Ram got in touch with the Arya Samajists in Punjab and Gujarat who came to Srinagar and held talks with him on religion, Indian culture and social reform. Anand Swami (Khushal Chand, editor of *Milap*) along with other Arya Samajists used to come to our place at Khankah-i-Sokhta, Nawa Kadal, Srinagar every summer. KM Munshi and Leelawati Munshi came to our home when the former was the governor of Maharashtra. He used his influence in Punjab and saw to it that Dayanand Anglo Vedic College was established in Srinagar in 1944. Dr Sri Ram Sharma was appointed the principal of the college. Every



*Sitting in the middle (man with a football in front of him): Author's grandfather, Omkar Nath Gigoo (1928, Kashmir)*

Sunday he went to Arya Samaj at Hazuri Bagh and conducted the hawan. He was made the president of Arya Samaj, Maharaj Gunj. He got some Pandit widows remarried.

Madhu Ram Gigoo retired from service in 1950. He opened a clinical laboratory at Maharaj Gunj in Srinagar. He named it Imperial Clinical Laboratory. It was the first pathological laboratory in the state of Jammu and Kashmir. He passed away in the National Hospital in Srinagar in 1968 after a brief illness. Netra Pal and other Arya Samajists performed a hawan. Throughout his life Madhu Ram Gigoo had utter contempt for the complicated rituals performed after the death of a person.

I found 14 rupees in the pocket of his shirt when he died. Arvind Gigoo

In the pale winter morning in Delhi, a bright star appeared in the sunless sky, and it was my turn to figure who I was and where I had come from. A descendant of the child in the photograph my father sent me is still languishing somewhere in exile. Years from now, people will look at the photograph and know that we existed and were a happy lot before being blotted out. It will be the proof of our existence when everyone tells us we never existed.

The photograph conceals another startling truth. A century ago, a woman bartered her future for her great-great-grandchild's survival and happiness. The great-great-grandchild, until now, had forgotten his origins and that his happiness had come at a cost.

How am I to reconcile the torment my elders faced in a barren wasteland where they perished without remembering their agony and the enormous loss they had been made to suffer? How am I to save myself from obscurity? How am I to go on and on without history?

Father still remembers the day he saw his great-grandmother happy. "It was a beautiful day in the summer of 1964. She had come to attend my Yagnopavit. She sat in a corner and sang happy songs for the whole day. That was the last time I saw her."

About the winter of 1990 when Pandits were made to leave Kashmir, my father says, "When the climate did not change after 20 days, the 20 days shrank into 20 years, then 100 years and then hundreds and hundreds of years."

Years from now, photographs such as the one Nancy Bhat and her family have preserved for more than a hundred years will hold the only clue to the solitude of Kashmiri Pandits.

*Siddhartha Gigoo is a Commonwealth Prize-winning author.*

# I Am That I Am .....



Sunita Ticku

*As the dust of the long gone  
caravan  
resigned itself  
back into the cold sands  
A flutter in my thawing heart  
swiftly brushed the marinade of  
longing  
Loneliness like Cayenne sting  
in my eye  
let that warm tear spill  
rolled down touching the lips  
the salt reminiscent of the salty  
teas  
sipped in the winters of  
togetherness*

*Some things never change  
Like the vague unfamiliar  
phantoms  
Haunting in the silent lanes  
unfamiliar shadows  
Of words  
as they crept out of my dreams  
Words that hung on the crescent  
moons  
rising above the dim horizons  
i might rest finally  
the phantoms conferred  
set me free from the caravans of  
desire*

*In this frosty desert  
all that is left by the kindled tree  
a few unburnt twigs of its  
boughs  
orphan heat will simmer the  
sand  
the heart will eventually thaw  
glow softly  
beat in the rhythm  
I am  
I am that I am , yes I am  
only sound  
permeating thru the quiet desert  
Of the Vibrating Self -*



-Dr Sushil Fotedar



## The Wrath Of Ghar Devata

And the Power of Myth

The year was 2003!

We were forced to sell our ancestral house in Sathu Bar Bar Shah for peanuts to the Muslim neighbour who had forcibly occupied it. Why? What made us so helpless? Let us start from the beginning.

The story begins in early Twentieth century.

Two young men, Madho Ram Fotedar, and his elder brother Thakur Das Fotedar, construct their own house at what was then the outskirts of Srinagar, in Sathu Bar Bar Shah, on a piece of barren land under the loving supervision of their elder sister who was a mother to both of them.

Time passes.

My grandfather, Kailash Nath, is born in this very house. He leads a life of penury but silent dignity in this very house, a loving home of his, which stands testimony to his travails. Bearing all his troubles with total surrender to his beloved Ishta, Amriteshvar Bhairava, he spends most of his waking hours before and after work, to prayer and the Shaivist rituals with clockwork regularity. And he never forgets his Ghar Devata, whose auspicious day, he always celebrates on one of the dark, wintry nights of the month of Poh, dedicated to Him, the divine caretaker of a Kashmiri home.

More time passes.

Kailash Nath is a grandfather now. My father, my uncles, I and my brothers and sisters, his whole clan live together in this very house. Each brick, each corner of the house, the smell of crumbling walls, are all a part of our extended bodies. My grandfather's prayers have become long, now that he is retired. His day starts early as he enters the hokur Ku h at Brahma muhurta and does not leave the company of the Bhairava until it is noon. The evenings too are spent in



prayer and once in a while his spirituality overflows on to his grandsons.

I am one of them!

Silently, the Sanskaras fall like seeds on the fallow ground of the mind, unseen, unfelt, but ready to grow at some unknown future date. And then he passes away. I get married. My elder son is born there, in the same house!

Four generations by birth! Almost a century

Meanwhile my uncle continues the traditions of the house. All the Shaivist rituals, all the Pujas, all the traditions, are conducted with the same fervour.

Of course, he does not forget the Ghar Devata!

Then 1990 happens! We all wonder as to where all our gods have gone. In utter dismay, we are all forced to abandon the house, a home to a total of five generations, four of which were born there. A mega-joint family is painfully broken up. Ultra-nuclear families take a forced, painful birth and are scattered all over the country. Some of them leave for foreign shores.

Why did the Ghar Devata abandon us when we needed Him the most? Why was the Divine

Mother silent? Why did Amriteshvar Bhairava not come out of His deep meditations and show us the right path when we were at a loss to understand what we would do to survive?

Well, like the most of us, we too became unbelievers, at least the younger ones. Our gods were dead now. The Darwinian world was a ruthless place where only the fittest survived.

So, we also started fighting our ruthless, lonely battles, for, we had either to survive or to simply die!

Now let us turn the clock back to the present time!

Stories from back home come filtering through. The initial buyer had sold it away to some other person. That person, a Muslim of course, had rented each of the rooms to labourers from Bihar who kept on leaving rapidly for some unknown reason. After some time, it was rented out to some locals. They too left, and in quick succession, the house went from one Muslim family to another.

And now the house is abandoned!

Why?

In front of our house was a small school that was pompously called The Mahila Maha Vidyalaya. The ground floor had a row of shops that was rented out and one of the shops had a tailor master who was a friend of my grandfather. Both, whenever free, used to play chess together in the shop. They loved the game a lot and I too developed a fascination for this game as I joined them whenever I was free. This grand old man, the Muslim tailor master, is still alive and very much aware of the world around him.

And he has a story to tell regarding why our house has been abandoned.

**It is the Ghar Devata!**

The story goes like this:

It was initially the Bihari labourers who had complained that they were seeing some ghost who would trouble them during the dark, cold nights of the harsh winters. Being unable to bear such horrific visions, they would leave. The local Muslims initially thought that it was some kind of superstition that Hindus usually suffer from; so, the house was subsequently rented out to Kashmiris, for, you see, the followers of the only true religion, do not believe in the superstitions of Kafirs, wretched as we are, according to the holy book dictated in pure Arabic by Allah to his beloved prophet (SAWW)!

But then, the problem started getting repeated. Particularly interesting was the story of the last occupant before the house was abandoned altogether in January this year. What actually happened?

The topmost floor of our house, the fourth one to be exact, called the Brari Kaeni in Koshur, where our Ghar Devata used to have his food on the auspicious day, had been reconstructed just a year before we were forced to leave, and it had been given to me, my wife and our young son to stay in. I had made a small library of my chosen books in the same room which I had grown so very fond of. The Ghar Devata was requested to shift to an adjacent part of the Brari Kaeni, where he had His last meal in December, 1989, before we left for good.

So, the story goes, two members of the last Muslim family, were sleeping in the same room, on that fateful night early this year, the grand old tailor master swears, and when they got up in the morning, they found themselves lying in the verandah on the ground floor. Horrified, they could not explain as to why this should have happened after a fretful night of fearful nightmares. Being young, they were not aware of Kashmiri Hindu rituals and superstitions; so, they called the elder ones, and, in all seriousness the unusual occurrence was discussed in an assembly of the wise.

Our grand old tailor master was one of those elders! After a lot of discussions, many agreements and disagreements later, the verdict was passed!

It was the Ghar Devata of the Fotedar clan!

What clinched the judgment was the serious observation of the tailor master friend of my grandfather. He had seen his late friend celebrating this peculiar day in the dead of winter and heard many stories about this divine protector. The assembly reluctantly accepted what the tailor master had to say. He was the oldest and the wisest after all.

The house stands abandoned now!

What is my Ghar Devata doing there, now that He is all alone?

We have not fed Him anything all these twenty-nine years.

Is He hungry?

Is He angry?

I do not know, but I seek His forgiveness.

After all He is a god and I am a mere mortal!





- Dr Anusheel Munshi



## Say No to Tobacco

31<sup>st</sup> May shall mark the World “No Tobacco Day.” This day is aimed to create awareness all across the globe, awareness about the tobacco menace. The aim is not just a 24 hour abstinence from tobacco but to facilitate giving up tobacco for good. The day is further intended to draw attention to the widespread prevalence of tobacco use and to its plethora of negative health effects, which currently claim more than 7 million deaths each year worldwide. It is even more distressing that 890,000 of these deaths are the result of non-smokers being exposed to second-hand smoke! (second hand smoke means the smoke emitted from burning tobacco and also the smoke breathed out by the smoker, which is then inadvertently inhaled by those present around)

Tobacco and smoking have been much integrated into kashmiri lifestyle. Examples include “Dikehntreshtamokh” and “tyethchamamech”. Sharing a cigarette or hukka is often considered an act of brotherhood and love in most regions of globe; our community is no exception.

As a child, I was intrigued by the way I saw our elders and relatives smoke. Some elders would hold the cigarette sandwiched between the index and middle finger of the right hand while making a fist, and take a deep puff through the top of the fist. Yet others would follow the no touch technique, holding the cigarette on one side of the lips and bellowing out the smoke from the other side. Of course there would be the conventional “English style” smokers as well, looking far away (apparently making a statement of success), while holding the cigarette between the index and middle fingers of the hand. Some senior citizens would smoke through the hukka (hubble bubble). The

multiple sized dumb bells in the hukka, the water in the base, the process of lighting up the hukka at the top, the curious gurgling sound emanating out of it, all made a delightful mix for a teenager like me. Some other younger community members would be holding the cigarette between the tip of index finger and the thumb, especially during marriages (and this hand could be easily sneaked behind the back and hid in a fist, in case an elder passed by!). All this seemed super impressive to me and my friends during our teenage years.

How people handled the smoke after the inhaling the “puff” was also interesting. Some would pout their lips (like the trending selfies these days) and let out the smoke, some others would let the smoke out through two super jets of smoke through their nostrils, directed towards earth. Still others would take a deep inhale and just stop their breath for some time (perhaps trying to digest the smoke well!). But most impressive for me were the ones who took a deep inhale and had the ability to let out the smoke in form of multiple circular rings by some complex maneuverer of mouth, tongue and lips.

I do not know if the above styles still persist in our community or have been modified over the years, since I have kept myself a safe distance away from smokers for quite some time now! Perhaps my entry into medical college took care stamping out any such urge or desire that might have arisen in my mind from the childhood impressions. However it was my post graduation training at PGIMER Chandigarh in the Department of Oncology that brought me face to face with the grave ills of tobacco. Among all departments of medicine, it has been our department of oncology that has had the task of dealing with cancer patients and I soon

realized that tobacco and cancer are nearly synonymous.

Tobacco is a known risk factor for several cancers such as those of the mouth, tongue, throat, lung, food pipe (esophagus), urinary bladder to name a few. Even if one is lucky not to have these diseases, tobacco smoke can affect the lungs function causing respiratory disease such as asthma, chronic obstructive airway disease and others. Smokers have a much higher chance of developing cardiac problems such as high blood pressure and heart attacks.

Hookah has made an alarming big bang return in a new avatar, and is especially trending for the younger generation. In countries such as the United States, hookah use (or shisha) is more common among youth and young adults than among adults. The spread of this epidemic has been well supported by marketing of flavored tobacco, social media hype that creates pressure for hookah smoking, and gross misperceptions about the addictive potential and potential adverse health effects of this form of tobacco use. Many smokers have the erroneous concept that passage through water filters the toxins of tobacco smoke. Far from it, several harmful or potentially harmful substances present in hookah smoke, often exceed those found in

cigarette smoke.

Smokers not only do harm to themselves, but through secondary smoke and tertiary smoke affect the lives of their near and dear ones. They spoil their own health and the health of their near and dear ones as well. The financial burden of smoking may appear small on a day to day basis, but the cumulative spending over smoking for a lifetime would surely reveal a big financial loss.

The good news is that even for people who have been smokers for long, the risk of developing cancer and other allied diseases drops as soon as they stop smoking for good and continues to decline for a long time. E-cigarettes or nicotine gums can be a bridge to successful abstinence but can be a problem in themselves over a period of time.

It is in that context that I make this handfolded request to our community. Please give up this ill right away. The ultimate solution is to give up tobacco, once and for all. On this 31<sup>st</sup> May, can we take a community pledge to give up tobacco in all its forms. Can there be a better gift for ourselves, our family and our community brethren?

- Head, Department of Radiation Oncology,  
Manipal Hospitals, Dwarka, New Delhi

## The moment I lived!



Anshul Aima Koul

I lived a life ,  
In the moment I lived  
Lived as a Tiger,  
Fearless, focused and strong!  
Waiting for the pray, calm and quite,

May Look lazy ,  
But alert and sharp at mind,  
Waiting for the right time,  
With patience and guide.  
There is spark in eye,  
A shine in skin,  
Just a royal,  
With a heart of a King,  
Splashing the water,  
Scratching the tree bark,  
I leave the mark,  
Let people scare  
Today I made a choice,  
To be a King,  
and that moment ,  
God gave me a boon  
And  
“I lived a life!!”



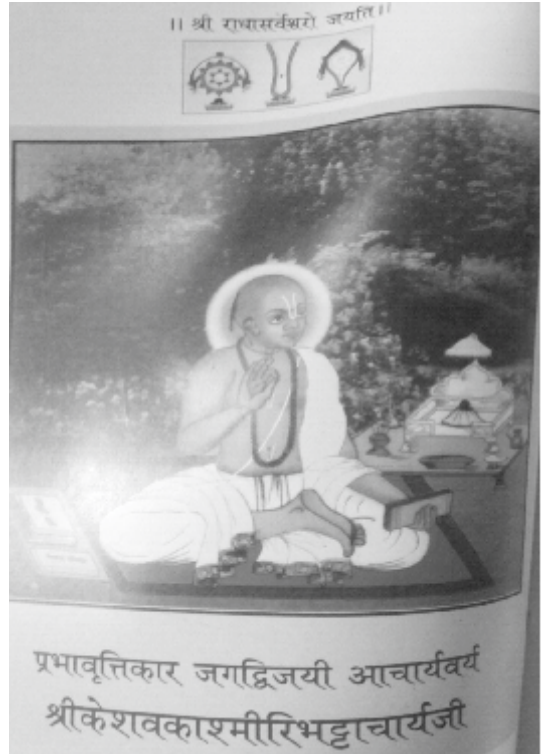
- Vinod Razdan



## Shri Nimbhakacharya Maha Mohopadhyaya Keshav Bhat Kashmiri

Keshav Bhatt Kashmiri was a brilliant scholar and Digvijaji.  
He twice defeated all the scholars of India.

Kashmir no doubt has been a Centre of learning and its scholars have been of repute. It is because of this great spiritual legacy of Kashmir that whenever a thread ceremony or the Upanayana Sanskara, popularly acknowledged as the Janeue Sanaskar or Thread ceremony was performed in Benaras, or in the south, the boy used to bring his right foot forward in the direction of Kashmir while accepting the Sacred Thread/ Janeue. One such scholar of repute, spiritual aura who unfortunately is lesser known in Kashmir and has remained unsung. He is Jagadguru Mahamahodhpaya Keshav Bhat Kashmiri who is also known as Keshav Kashmiri Bhattacharya. Roshen Dalal in his book "Hinduism : An Alphabetical Guide" writes "According to some accounts, he was born in 1479 AD but according to some scholars say he probably lived in seventeenth century. But more evidences establish that he has been contemporary of Chaitanya MahaPrabhu, both have worked together against the persecution of Muslim invaders. Kashmir has produced many scholars in Shaivism but Keshav Bhat has been a follower of Vaishnavism, influenced by the Agamic tradition around the Shri Chakreshvara, which is based on the



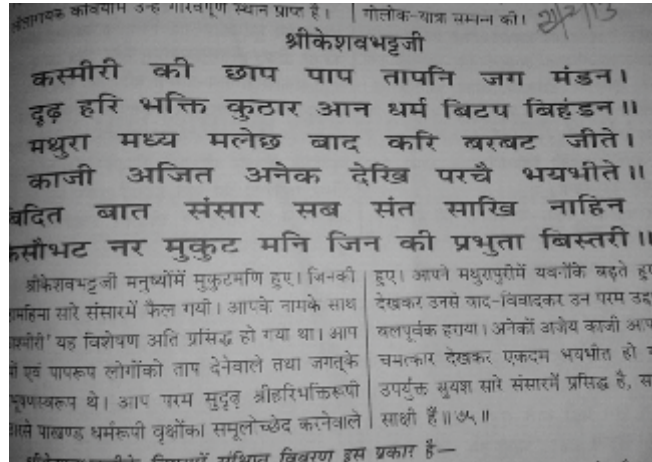
Shri Nimbhak acharya Maha mohopadhyaya Keshav  
Bhatt Kashmiri.

MaatrikaPujanam read with the Kramasystem of Kashmir, which of course, is the Shaktopaya within Kashmiri Triadic thought, to understand Divinity.

Keshav Bhatt Kashmiri was a brilliant scholar and none could match his scholarship. He was a Digvijayi. He twice defeated all the scholars of India and they were all afraid of his scholarship. It is said that one fine evening, Nimai Pandit (Chaitanya Maha Prabhu) was sitting on the banks of the Ganges along with his students, looking just at the full moon that shined amongst the stars. During that time, Jagadguru Digvijayi Keshav Kashmiri visited Navadvip (West Bengal). He had the grace of Mother Sharada, and was blessed by the Divine Mother Saraswati. He had defeated all the scholars of various areas in debate, and they recognized his scholarship, presented him a "Certificate of Honor" declaring him victorious. The scholars of Navadvip, for the fear of being defeated, sent him to the young Nimai Pandit--Shri Chaitanya, and so he approached Nimai Pandit, full of pride.

## Keshav Bhat Kashmiri was a scholar of Vaishnavism and became the 33rd Nimbarkacharya of this sect.

Nimai paid respect to him and politely asked him to sit. During the course of their discussions, Shri Nimai asked him to write some poetic composition regarding the Ganga Mahatamyam-- in glorifying river Ganges. The scholar at that very instant composed and uttered one hundred verses in praise of Mother Ganga. After hearing the poem, Lord Mahaprabhu quoted one out of those one hundred verses and asked Keshav Kashmiri if any corrections were required for that particular verse. The Kashmiri scholar, Keshav Bhatt Kashmiri was already very surprised that this Nimai was able to recall the verse, and answered with great admiration and scholarly depth that the said verse had no need for any corrections, since he knew it to have all perfections, related to the Chhanda, Abhipraya. Stuti, Shraddha, Bhaava, Vibhava and Rasa, with Alankara. After returning home,



he prayed to the goddess Saraswati, and with Sharnagati to the core of his inner being he said, "O Mother! Divine Mother! Sharade! Vimale! Until this day, by your blessings, I had not been defeated by anyone. But today a young boy, a teacher of grammar to young children, defeated me in debate." At night, Saraswati appeared in his dream and said, "You need not be sad. Nimai Pandit is not an ordinary scholar. He is verily the omnipotent Lord Himself. I am just His maidservant. You must immediately go and surrender unto Him and pray for His mercy I am just His Kshetra,

Today, thousands visit Mathura and Brij, make Yatra of these places but none knows that setting the the system of making Yatra of these places has been set by a group of learned scholars which includes Chaitanya Maha Prabhu and Keshav Bhat Kashmiri. Chaitanya Maha Prabhu visited Braj in 1515 AD and found the place in a devastated condition; temples destroyed, and its belongings looted. Chaitanya was very sad and left the place soon but sent his two disciples namely Roop and Sanatan Goswami to look after these temples and restoring Braj to its grandeur. Procedures for pilgrimage were initially set by scholars like Sh. Narayan Bhatt and Sh. Vithalnath but Muslim rulers ordered to stop the pilgrimage of Braj. When Braj came under the rule of Rajputs and Scindias, the pilgrimage was restarted and the procedure was set by Vallabhacharya, Chaitanya, Keshav Bhat Kashmiri, Mira Bhai and Raskhan at different times. Even today this procedure is being followed with some minor



change.

It is said that on the orders of Muslim rulers, a Qazi had set a gate and used forcibly to convert Hindus after forcing them to pass through that gate as a token of having left Hinduism and entered in to the sphere of Islam. Qazi was said to possess some Tantric powers and when Keshav Bhatt heard this, he is said to have challenged the Qazi by showing his own Tantric superior powers. He, in this way challenged the orders of Aurangzeb. In his praise for this act, there is a Chopie in Brij language which I traced at Geeta Press, Gorakhpur after searching for the related records almost for a week. The photograph of same praise in the name of Keshav Bhatt in Braj Basha can be seen here.

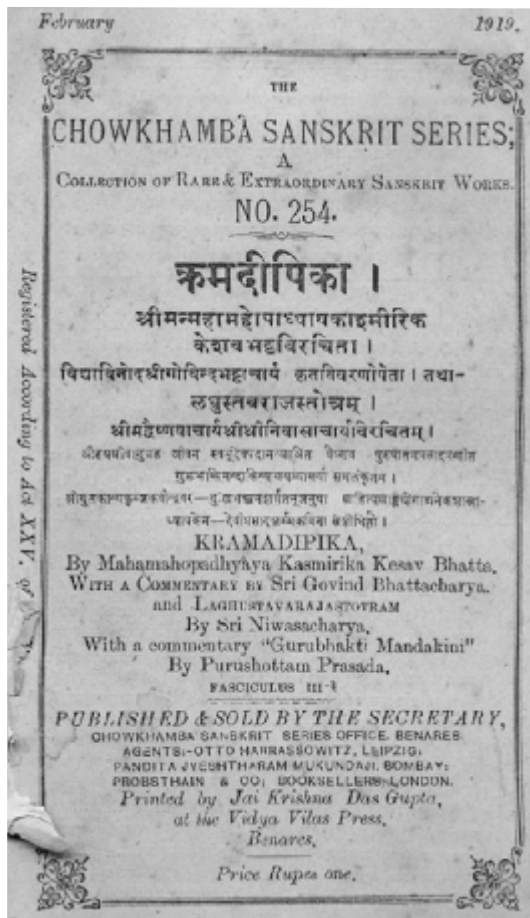
Sri Nimbarka Sampradaya is one of the most ancient of the Vaishnava Sampradays; and is based on the Dvaitaadvaita philosophy, having been first propounded by Hansa Bhagwan to Sri

Sankadi Bhagwan Sanaka Sanatana, then to Shri Narada Muni and then on to Shri Sudarshana; Chakravartar; Jagat guru Sri Nimbarkacharya. The basic tenet consists of the worship of Sri Radhamadhav, with Sri Radhe being personified as the inseparable part of Sri Krishna.

Keshav Bhat Kashmiri was a scholar of Vaishnavism and became the 33<sup>rd</sup> Nimbarkacharya of this sect. He wrote number of texts on the Nimbark philosophy. Among them worth mentioning are : Vedanta Kaustubha Prabha. A commentary on Vedanta Kaustubha written by Srinivasa-Nimbarka's direct disciple; a commentary on Bhagwad Gita called "Tattvaparakashika; the Tattvaparakashika-Vedastutit-tikka, a commentary on the Taittiriya Upanishad; and Krama Deepika, which is largely dealing with Mantra's used by the Nimbarka school. A photograph of this Krama Deepika is seen here. It is also said that he introduced the Mantra's of Sri Chakra to this thought sect. The emblem of Nimbark can be seen having the insignia of Sri Chakra in the photograph of Keshav Bhat Kashmiri. Dr. Chaman Lal Raina ji, presently at Ajmer, is in possession of this text and he works on the Mantrik procedures of the Krama system, within the Dvaita--Advaita. It is also learnt that he has presented a research work on this book to the present Pontiff, in English. It is worthwhile to mention that even Dr. S. Radha Krishnan, the President of India has also mentioned in his English translation and commentary on Bhagwad Gita about the contribution of Keshav Bhatt Kashmiri.

Trikacharya Swami Ram ji Maharaj, the great Guru of Ishvara Swaroop Swami Lakshman Joo was also initiated on the Krama Stotra philosophy, of Kashmir Shaivism.

On the Jyeshtha Shukla Panchami Partah Shashti, corresponding to the 9th of June 2016, revered as the Paatotsava of Jagad Vijayi Shri Keshava Kashmiri Bhattacharya, as an annual spiritual function at the Nimbharaka Tirtha at the Akhila Bhartiya Shri Nimbarkacharya Peetha Salemabad Kishangarh in Rajasthan. I attended it to pay my Shradhha Suman--devotional homage to this great son of the soil of Kashmir. In future, I shall bring out a commentary on his workings.





- Dr. Archana Koul



## "Sacred Lotus": Sanctity and Health Secrets

**S**acred Lotus (Scientific name; **Nelumbo Nucifera**) also known as the water lily or Indian lotus is a miraculous flower that grows in the murky waters of India, Vietnam and other Southeast Asian countries. Lotus has a great significance in Hinduism where it represents beauty, femininity and prosperity. Holy Bhagavad Gita says that;

*"brahma yādhāya karmāi saga tyaktvā karoti ya līpyate na sa pāpena padma-patram ivāmbhasā"*

One who performs all the actions without attachment and dedicate it to God, is always unaffected by the sinful actions, as the lotus leaf is untouched by the water.

Lotus leaves are very large and float on the top of the water surface. Although the lotus leaf grows and sustains in the water, it does not allow itself to be wetted. Similarly, the "karma yogis" performs different kinds of works, yet remain untouched by any kind of sin because they execute their work in the divine consciousness. Also, lotus flower is born amidst the dirt but still it rises above the water and retains its beauty and purity. Hindu people offer the sacred lotus flowers to the God 'Vishnu' and Goddess 'Laxmi'.

Even the mention of lotus as a sacred and pious plant is found in Kashmir Shaivism. It's said that once upon a time, Saint Laleshwari (popularly known as Lal Ded with love, a Kashmiri mystic of the Kashmir Shaivism-school of philosophy in the Indian subcontinent), was plying 'Charkha' and the thread got entangled. Lal Ded then threw that entangled thread into the lake and to everybody's surprise, that entangled thread got converted into the Sacred Lotus plant with a dazzling flower. We find many such mentions of the Lotus plant in our ancient folklores.

Besides its sanctity, the lotus plant also has numerous health benefits and its stem, roots, leaves, seeds and flowers have been used medicinally, since ages. They have significant health properties and possess high levels of many essential nutrients, including the vitamins, proteins, minerals, zinc, iron, potassium, copper, fibre, calcium, carbohydrates, required for the growth and development of human beings. Lotus seeds contain particularly large amounts of vitamins i.e. VB1, VB2, VB6 and VE. Many epidemiological studies have proved that lotus root/rhizome and its extracts possess anti-diabetic, diuretic, anti-obesity, psychopharmacological, antipyretic, hypoglycemic and antioxidant activities. Polyphenol, protein and polysaccharide components present in lotus seeds help in combatting various conditions like high blood pressure, gallstones and diabetes. Other health benefits include; improvement in the immune function and blood circulation, reduces stress and cardiovascular diseases and many more. Similarly, lotus Seeds have a large number of health benefits like treating insomnia, supporting stomach health, slowing down aging process, providing instant energy and supporting oral health, supporting pregnancy, treating ulcers or sore mouths, supporting a healthy appetite, improving urination, maintaining blood pressure, supporting cardiovascular health and healing inflammation and infection.

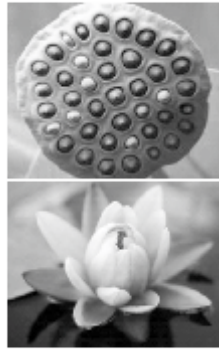
Lotus stem, also known as 'Kamal kakdi' in Hindi and 'Nadur' in Kashmiri is beige in colour with a sturdy and woody looks. It is washed, sliced, and then prepared. Kashmiris are known to be culturally rich community and their ethnic cuisines including "Lotus stem" are among the

best cuisines of the world. Lotus Stem represents one of the main vegetables, which has been used to prepare the Kashmiri Cuisine in many interesting ways like "Nadru Yakhni" (lotus stem in yogurt sauce), "Nadur Palak" (lotus stem with spinach), "Nadur Aulo" (lotus stem with potato) and "Nadur Haak" (lotus stem with Greens). Some non-vegetarian dishes are also prepared using lotus stem and the famous one is "Gaad Nadur" (fish cooked with lotus stem). The best and most delicious fried Kashmiri snack, made up of lotus stem is "Nadur Monji" (lotus fritters) which is prepared by cutting lotus stem into pieces and mixing it with rice flour, salt, red chilli powder, caraway seeds, thyme powder and is fried in a kadai till crisp and reddish-brown color. This yummy snack is then served hot with different types of chutneys like tamarind, Coriander, tomato, etc.

While I was taking the Shikara ride in the Dal lake of Kashmir during last summer, I was mesmerized by the beauty and purity of the lotus flowers and its leaves floating on the Dal. I got a chance to enjoy the fresh and raw lotus seeds which is known as "Pumbuch" in Kashmiri

language. "Pumbuch" are encased in the layers in a symmetrical and geometrical fashion in the flowers. After opening up the first layer and removing the pods, you can see the white nuts which are further encased in a green covering. The raw nuts are really very delicious to eat. I was spellbound for a moment and realized that how much blessings nature has bestowed on us in different dimensions of our life. But at the same time, I realized that how far we are from this divinity and consciousness, just because of our materialistic approach towards life.

**"Let us all strive to achieve the divine consciousness by our purity and let we bloom like the sacred lotus flowers"**





## Sampoorn Caterers

*We undertake and organize Mehndiraat, Devgon, Lagan, Mekhal, Reception, Kah Neter, Shishur, Birthdays and other get togethers.*

*Sampoorn Caterers is an ambitious venture by Gaytri Jalali Aima having 15 years of in the field of catering, who values her customers with personalized service. We are acclaimed for our quality services, unique presentation, attention to detail, remarkable taste and a range of venue options. With our experienced chefs, cutlery, crockery and support staff services we turn your dream day into a reality leaving you worry free.*



*Home Delivery Available Across Delhi-NCR*

Contact At: 9650801694, 9910748907

Visit At: <https://sampoorncaterers.com>





- Vinod Tikoo



## Kousarnag Yatra Hindu Pilgrimage Stopped

**K**ousarnag is a high altitude Oligotropic holy Lake worshipped by millions of Hindus located in the Pir Panchal range of the Kulgam district Kashmir. The Yatra to Kousarnag is via the famous waterfall of Aharbal. The Lake is beautifully Landscapped on all sides with elevation excess of 12,000 Feet above sea level.

### About Kousarnag Yatra

Kousarnag Yatra has been going since Nilmata times as recorded in Raj Tarangni and books of Aurel Stein.

Kousarnag is also known as Vishnupad or Kramsaras or Kramasara. Dr. R. K. Tamiri has written a comprehensive write up about his visit to Kousarnag in 1982. Kousarnag is over 2 Miles Long beautiful Lake which has been worshipped by Hindus since times immemorial as Vishnupad (Foot of Vishnu).

During Nilmatperiod it was called Kramsaras (Krama meaning foot step and saras meaning Lake), since it is supposed to be footstep of Vishnu.

### Vishnupad Legend

Kousarnag is one of the two places in Kashmir valley where Vishnupad is worshipped. The other shrine is located in dooru Shahabad Tehsil near Verinag spring. According to sakapuni, Vishnu placed his steps in 3 fold manner, on the earth (as fire) in atmosphere (as Lightning) and in the sky as the Sun. Vishnu is chiefly extolled for his three strides with which he traversed the world.

There are different Legends about the lake, but most prominent is the satisar Legend. As per it the peaks in the vicinity of Kousarnag lake is the seat from which Vishnu, Shiva and Brahma



fought the water demon Jalodbhave. Jalodbhave was very powerful and nearly immortal under water demon. So all Gods had to assembled and fought the demon. In the ensuing battle the demon was slayed by Lord Vishnu. Then Brahma, Vishnu and Shiva gave their own names to the peaks where they had taken the positions. So the Peaks came to be known as Brahma, Vishnu and Maheshwara and Tridev declared that "whoever shall see you after taking bath in the lake Kramsara shall see three of us on the mountain and will go to heaven".

### Yatra Controversy

In July 2014, a controversy erupted when APMCC chairman Shri Vinod Pandit asked the state Government to allow them to proceed the Yatra from its traditional route via Kulgam. The APMCC chairman belongs to Kulgam district and his forefathers had undertaken this Yatra from Kulgam side only.

The administration in the first instance allowed the Yatra but then backtracked due to pressure of separatists as the Hurriyat Hawk SAS Geelani gave shutdown calls and protest programmes against the Yatra. The separatists roped in well known English daily of Kashmir which published fake news stories like 4000



Kashmiri Hindus are going to perform the Yatra. False news was spread that Hindus are returning made the Kashmiri Muslims stand against this yatra. Every newspaper and local political and social groups opposed this yatra tooth and nail and various well planned narratives.

The fact of the matter was only a handful of 30 t KP's wanted to undertake the Yatra from Kulgam side. The separatists and their associates like Nayeem Khan, Asiya Andrabi, Sallahudin of Jihad council etc made strong statements against conducting the yatra. Even the Politicians from Mainstream like MLC Dr. Basheer Veeri, Trade bodies like Chamber of commerce Kashmir opposed this Yatra tooth and nail. In no time Save Kousarnag Front was formed. Every effort was made to make valley again in agitational mode. The state Government after backtracking feigned that no

such order was given. This led to resentment among Pandits and nation wide protests were held by them. This controversy echoed even in Parliament for which Home Minister had to inform the house.

The APMCC chairman Shri Vinod Pandit lashed out at separatists for their dubious nature. He asked them why they were quiet when 10000 trees were cut and 30000 wild lives destroyed to construct Mughal road. Why Islamic Zealots turned Environmentalists never raise their voice when Lakes like Dal, Wular, Manasbal and other water bodies are encroached upon. They have remained silent on now extinct Anchar lake.

The Kousarnag Yatra is one of the holy Yatra of Pandits and time is testimony that a new ray of light will emerge and soon Hindus and especially Kashmiri Pandits will again perform this Yatra with religious fervour and gaiety.



## SUBSCRIBE TO **naad** TODAY

### GIFT A SUBSCRIPTION : MAKE A GIFT!

Monthly Journal of All India Kashmiri Samaj, New Delhi

**To**  
**The Circulation Manager**  
**The Naad, New Delhi**

*Kindly enroll me as a subscriber of Naad for One Year/Life Time*

Name

Address

Tel. No.  Mobile No.

Email

Subscription Details : Price/Issue - RS. 50/-, Annual - Rs. 600/- by Courier (Effective from October 2018 Issue)

Payment Details : Cheque/Demand Draft No

Bank  Amount



Please Note : All Cheques/DDs to be in favour of All India Kashmiri Samaj (or AIKS Naad), to be sent at 244, Sec-3, R.K. Puram-22  
Tel No. : 011-24677114

Subscriptions for Naad can now be remitted directly online to the following A/c in Punjab  
National Bank : A/c No. - 0151000100442202, A/c Name : All India Kashmiri Samaj,  
IFSC Code : PUNB0015100, MICR Code : 110024094



-Rajiv Raina



## Firdous Cinema : An Anecdote from Past

**M**ovie at one of the Cinemas in Srinagar was the most sought after entertainment during my college days in Kashmir. Firdous Cinema was my favorite being nearest to my home town, Ganderbal besides the best Kebabs (Tujhe) used to be sold outside the Cinema.

I do recall an incident which I want to share so that the memory is refreshed of those great days. 'Yarana' movie starring Amitabh Bachchan and Amjad Khan was screened at Firdous Cinema in early 80's. It was a great comedy and an instant hit in Kashmir. A group of three friends incl me, Majid and Ajay decided to watch the movie one Saturday and contributing two rupee each was enough funds to travel from Ganderbal to Firdous by bus and to pay for the movie. We reached enthusiastically at Firdous and were greeted by the Kebabs at the gate which we could only savor by eyes as there were no funds for eateries available. After paying for the third class, we were left with only one rupee which was enough for us to undergo return journey to Ganderbal. We told Majid to keep it safe with

him.

The movie was hilariously entertaining. Amitabh was at the best of comedy which glued us to the torn seats of third class. Midway we heard a few sobs of Majid who was experiencing some pain in stomach. He quietly went out and caught the bus and went back home leaving us without return fare to home, which we came to know after the movie finished.

The option of walking back to home was considered but was not feasible due to someone detecting enroute and would result in severe reprimand at home.

The next show was afternoon show. A huge crowd had gathered to watch the movie. We looked for the crowd in general and a first timer among crowd in particular and homed unto a gentleman for buying a ticket from us in black. We were selling a full ticket of the previous show which luckily was not torn in half time during the interval. The man was eager to watch and took out a rupee and handed us and snatched the old ticket from us. We reached home, not knowing what happened to the fool.





- Shivani Koul Bhat



## Art As A Creative Medium

**C**reativity is inventing, experimenting, growing yourself and finally giving others a way to smile may be literary work, music, painting and many more. A simple idea can give you a stress free life. An artist gets a way to share his or her souls with the world. Art washes of all the dust from our day to day life. I know we may say "hey I don't get time for expressing myself". But dear ones just close your eyes and think about the Artist in you. I am pretty sure even half an hour a week would be enough that you will be creating beautiful things may be not perfect but honest things that would speak who you are and who you will be called to be.

I am an Artist motivated by the people around me and absorbed things around which I express through my paintings and craft works. The support and love of people around me has been my strength. I love using my brush and paint to creatively capture the Artistic world around me. I love making Abstract Art works creating a story from colours of nature and love to express feelings of inner self from colour around us. Regarding craft work, I started with the aim to create a new era of craft and cultivate a culture in kids specially who have become prone to automated world and has paused their own creativity. I had been painting and doing craft from my childhood to try to contribute my bit in the world of creativity. It is a beautiful feeling the way colours portray our life in different situations of life and trust me my Art has taken me out from the difficult situations of my life. Playing with vibrant colours gives a different aura of energy around you that you see a positive space for yourself and the people around you. The meaning of emerging artist has



become a broader term now, I get to know people from different walks of life, meet people during my exhibitions or day to day life. People are so much creative around us but are just unable to give themselves a chance of living a life they are worth. I believe that when you just take a scrap in your hands many ideas strike you, you start thinking the best out of it. That is the moment you start believing yourself and a new hope of this self belief becomes your strength. I sell my Art and Craft works and feel so happy when my Art work gets your beautiful spaces. Colours just beautify the world around you.

During this course of time, I came through the young genre of our community who

beautifully express the world around them through the colours. Pankaj Raina from Baramulla presently Chandigarh, Vivinesh from Mattan presently Jagti, Shivli Pandita from Anantnag presently Jammu give their brushes a way to express their love for Colours because It feels so happy that despite of the busy schedules of today's hectic lives people are there who believe in the love for Art. We spend our childhoods being taught the artificial skill of passing exams. Then by the time we get into work industry, we have been conditioned to conform. We spend our days in meetings taking about thinking out of the box but ourselves never step outside that box. I am pretty sure next time I am writing an Article the number would increase. We need to appreciate the Artist in us and in others also. Just a word of appreciation makes the world beautiful for an Artist. Art helps us to express ourselves and explore the world with our creative ideas. Artistic and creative opportunities to children and youth gets them out of the depressing phases and self loathing giving them back their peace of mind. I wish to create an Art and craft Drive to let our kids come and share their love for colours. Children have become less emotionally expressive, less energetic, less verbally expressive, less imaginative and less passionate and lively. Aspects of creativity has declined and we thrust so much pressure that it is difficult for them to

expand a particular idea in an interesting and novel way. There is a race in young generation that taking out time for expression of ideas is lost. Even our old generation has lost the way of creativity. Depression is so common in this genre. I just request my elders to take some time and again begin the chapter of creating magic with your hands, a magic that was lost years ago. I promise that would give them a new hope to live a healthy life ahead. I remember my aunty used to create beautiful crochet works. A few days before I asked her "Why don't you recreate the magic of crochet", her answer was quite common "Ab waqt kaha hain, age bhi nahi hain." I know that is truth of getting older. But can't we spare just 15 minutes a day for our passion. Believe me things would turn better because when people around you see that you respect and love your passion, they will fall in love with the same and with same enthusiasm. Just do a self introspection and see what you can do. Start doing what you love and things would be so easy for you to live with. This quote would fit the best here:

Creativity gives rise to sanity out of madness,

To the valuable out of the priceless,  
To the abundance out of nothingness,  
To the original out of familiar  
And to the hope out of despair"

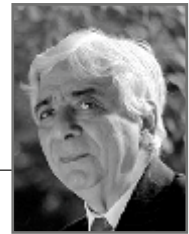
-Wallace Huey

## Do You Want to Serve the Community

**Naad invites young community graduates under apprenticeship program to write and file reports on community issues and society in general. The young talented people shall be given opportunity to implement their thoughts through innovations in reporting and community work. Those who have a fire to serve the community can send their CV at [hqaiks@gmail.com](mailto:hqaiks@gmail.com)**

**Editor-in Chief**





## 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-pooched 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 etc.

What a legal jumble! First you pass a law preventing the sale of property belonging to a Kashmiri Pandit, 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.

**>> COUNSELLING****The Institute of Chartered Accountants of India****(Set up by an Act of Parliament)**

The Institute of Chartered Accountants of India (ICAI) is a statutory body set up by an Act of Parliament, viz. The Chartered Accountants Act, 1949 (Act No. XXXVIII of 1949) for the regulation of profession of Chartered Accountancy in the country. The Institute functions under the administrative control of the Ministry of Corporate Affairs, Government of India and is the second largest professional body of Chartered Accountants in the world.

The Institute has its headquarters at New Delhi. In addition, it has five Regional Councils located in Mumbai, Chennai, Kolkata, Kanpur and New Delhi and 163 Branches spread all over the country. The Institute has also 30 chapters outside India located in Abu Dhabi, Australia (Melbourne), Australia (Sydney), Bahrain, Botswana, Brisbane, British Columbia (Vancouver), Canada (Toronto), Doha, Dubai, Eastern Province (Saudi Arabia), Indonesia, Jeddah, Kenya (Nairobi), Kuwait, Netherlands (Amsterdam), New Zealand (Auckland), Nigeria, Oman (Muscat), Port Moresby (Papua New Guinea), UAE Ras - Al Khaimah, Riyadh, Singapore, Tanzania (Dar Es Salaam), Thailand (Bangkok), Uganda (Kampala), UK (London), US (New York), USA (San Francisco) and Zambia.

Courses Offered are I. Chartered Accountancy Course II. Post Qualification Courses, Information Systems Audit (ISA), Diploma in Insurance and Risk, Management (DIRM) Diploma in International Taxation (DIIT) and certificate courses for members.

Under the Scheme of Education and Training, a candidate can pursue Chartered Accountancy Course either through (i) Foundation Course Route or (ii) Direct Entry Route.

**I. Foundation Course**

This is an entry to the CA Course for the candidates who have appeared for class XII examinations.

**Steps under Foundation Route...**

- ❖ Register with Board of Studies (BoS) after appearing in Class XII examination.
- ❖ Complete four months study period (i.e. register till 30th June / 31st Dec.)
- ❖ Qualify Class XII examination (if not done earlier)
- ❖ Appear for Foundation examination in November/May after passing 10+2 Examination.
- ❖ Qualify Foundation Course.
- ❖ Register with the BoS for the Intermediate Course.
- ❖ Complete 8 months of study course.
- ❖ Appear and Pass in either or both Groups of Intermediate Course.
- ❖ Successfully complete Four Weeks Integrated Course on Information Technology and Soft Skills (ICITSS) any time after registering for Intermediate Course but before commencement of the Practical

Training.

- ❖ Register for Three Years Practical Training on passing either or both the Groups of Intermediate Course.
- ❖ Register for the Final Course after qualifying both the Groups of Intermediate Course.

Successfully complete Four Weeks Advanced Integrated Course on Information Technology and Soft Skills (AICITSS) during the last two years of Practical

Training but before appearing for Final Examination.

Appear in Final examination during last six months of practical training. Complete Practical Training

- ❖ Qualify both groups of Final Course.
- ❖ Become Member.

**Direct Entry Route**

The ICAI allows the following candidates to enter directly to its Intermediate Course:

A. Commerce Graduates/Post-Graduates (with minimum 55% marks) or Other Graduates/Post-Graduates (with minimum 60% marks) and B. Intermediate level passed candidates of Institute of Company Secretaries of India and Institute of Cost Accountants of India

**The Institute of Chartered Accountants of India**

- Appear in Final examination during last six months of practical training.
- Complete Practical Training
- Qualify both groups of Final Course.
- Become Member.

In brief, candidates who are Graduates/ Post Graduates in Commerce having secured in aggregate a minimum of 55% of the total marks or its equivalent grade in the examination conducted by any recognized University (including open University) by studying any three papers carrying a minimum of 50 marks in a semester/year and cumulatively 100 or more marks over the entire duration of the concerned course out of Accounting, Auditing, Mercantile Laws, Corporate Laws, Economics, Management (including Financial Management), Taxation (including Direct Tax Laws and Indirect Tax Laws), Costing, Business Administration or Management Accounting or similar to the title of these papers with different nomenclatures or other than those falling under Commerce stream having secured in aggregate a minimum of 60% of the total marks or its equivalent grade in the examination conducted by any recognized University (including Open University) or Candidates who have passed the Intermediate level examination conducted by The Institute of Cost Accountants of India or by The Institute of Company Secretaries of India are exempted from qualifying Foundation and can register directly to Intermediate Course.

Candidates who are pursuing the Final Year Graduation Course can also register for the Intermediate Course on provisional basis and such student's registration would be regularized and they can commence practical

training only on submission of satisfactory proof of having passed the Graduation examination with the specified percentage of marks within six months from the date of appearance in the final year graduation examination and on successful completion of ICITSS (Orientation Course and Information Technology). During the provisional registration period, a candidate can undergo and complete ICITSS (Orientation Course and Information Technology). If such candidate fails to produce the proof within the aforesaid period, his provisional registration shall stand cancelled and the registration and other fees paid by him shall not be refunded/adjusted and no credit shall be given for the theoretical education undergone.

### Registration Procedure

Candidate has to register for Foundation Course by filling Online Registration Form available on ICAI website ([www.icai.org](http://www.icai.org)) in "Course Registration Forms" under "Students tab".

While filling the online form, candidates should take care of the following

- ✦ After filling the Online Form pay the required fees online using the payment gateway.
- ✦ On successful payment, system will automatically generate the Form, which is to be printed.

Following documents are to be submitted to concerned Regional Office within 7 days of the date of online registration alongwith the print out of the online registration form, duly signed by the candidate.

- ✦ The duly signed printout of online successful registration form in hard copy.
- ✦ Attested copy of Admit Card / Mark sheet of Class 12th examination issued by the respective Board.
- ✦ One recent color photograph (affixed on the printout of the online successful registration form)
- ✦ Attested copy of proof of Nationality, if student is a foreigner.
- ✦ Attested copy of proof of special category certificate i.e SC/ST, OBC, Differently abled.
- ✦ Attested copy of the 10th Marksheet / Admit Card of 10th class indicating the Name & Date of Birth.

On completion of the registration process, the study material will be sent to the candidates through Centralized Dispatch System (CDS).

The Council of the Institute has laid down 'Code of Conduct for CA Students' to be observed while pursuing Chartered Accountancy Course. This Code of Conduct is applicable to all students who are pursuing Chartered Accountancy Course and includes students who have completed practical training.

One hundred one Indian Universities, Six Indian Institutes of Management, IIT Madras and IIT Bombay recognise Chartered Accountancy Qualification as equivalent to Post Graduation for admitting CA students to the Doctoral Programme.

The Institute of Chartered Accountants of India (ICAI) has entered into Memorandum of Understanding (MOU) with IGNOU for pursuing Graduate/Post Graduate Courses with appropriate exemptions from appearing in the paper/s.

A student who has passed Final examination of the Institute of Chartered Accountants of India has been

recognized for recruitment to Superior services / Posts under the Central Government. Accordingly, candidates possessing this qualification are eligible for admission to the Civil Services Examination, which is conducted by the Commission for recruitment to IAS, IPS and other Group 'A' / Group 'B' Central Services / Posts

The Board of Studies grants various Scholarships to students, namely, Merit, Merit-cum-Need based, Need-based and Weaker Sections Scholarships out of the funds of the Institute and Endowment Schemes created by individual donors/Trusts/Societies. Various scholarships are awarded twice in a year i.e. commencing from April and October the announcements for scholarships are released in the Students' Journal - 'The Chartered Accountant Student'. The students are required to apply in prescribed Scholarship Application Form. Merit Scholarships are granted automatically on the basis of Merit List released by the Examination Section.

CA CPT Registrations 2019 will start on April 04, 2019. Candidates who want to pursue CA course can register for ICAI exam 2019 before the last date.

(These are the excerpts taken from The chartered accountancy prospectus. For full details, go to the website [www.icai.org](http://www.icai.org))

### Central Universities Common Entrance Test

A consortium of 14 Central Universities of Andhra Pradesh, Assam, Gujarat, Haryana, Jammu, Jharkhand, Karnataka, Kashmir, Kerala, Mahatma Gandhi (Bihar), Rajasthan, Tamil Nadu, Punjab and South Bihar established by an Act of Parliament and the Bengaluru Dr. B.R. Ambedkar School of Economics (BASE) registered under the Karnataka Societies Registration Act, jointly organize a combined Central Universities Common Entrance Test (CUCET - 2019) for admission to their various programmes.

Details of courses, eligibility criteria etc are available at the respective website of participating University.

Closing of online Application Form for all programs is April 13th, 2019. Examination date is May 25th & 26th, 2019

Applications should be submitted ONLINE only; OFFLINE applications will NOT be accepted. The entire application is in 8 (Eight) stage process.

**Website: [www.curaj.ac.in](http://www.curaj.ac.in)**

There are 120 centers to choose for the examination.

*In case you face any difficulty in online registration or if you do not receive auto response mail within 24 hours, contact at E-mail Id: [engcucet2019@curaj.ac.in](mailto:engcucet2019@curaj.ac.in) or Mobile No.: +91-8130753836 giving following specific details to enable university to provide quick resolution of the error encountered by applicant- (a) Registration Number (b) Your E-mail Id (c) Your Mobile no (d) Your Operating System Windows XP SP2 or Linux ( with Version number) (e) Browser with its version number (f) Whether java script is enabled (g) Copy of Exact Text of error message you encounter.*

### Courses offered at Jammu central University

Integrated M.Sc Course in Botany, Integrated M.Sc Course in Zoology, Integrated M.Sc Course in Chemistry, Integrated M.Sc Course in Physics, B.Voc (Retail Management), B.Voc (Tourism Management), Diploma in

Beauty & Wellness, M.A. Economics, M.Tech (Computer Science & Technology), M.Sc. Environmental Sciences, M.A./M.Sc. Mathematics, M.B.A. Tourism and Travel Management, M.B.A. Human Resource Management, M.B.A. Marketing Management, M.A. English & Comparative Literature, M.A. Public Policy and Public Administration, M.A. Social Work, M.A. Mass Communication and New Media, M.A. National Security Studies, M.Ed. (Master of Education), M.A. Hindi

and M.Sc. Material Sciences & Technology, M.B.A. Ph.D.

Education, Mathematics, Environmental Sciences, Mass Communication & New Media, Social Work, Human Resource Management, Material Sciences and Technology, Physics, Chemistry, Zoology, Botany, Comparative Religion and Civilisation and Hindi

## IPU ADMISSIONS 2019

### NO IPU CET 2019 for MBA, MCA, BTech, Law admissions

Guru Govind Singh Indraprastha University (IPU), New Delhi released a notification for the Admission process for the academic session 2019-20. As per the notification IPU has withdrawn its common Entrance Test (IPU CET) for admission into B.Tech, MCA, BA/BBA LLB, LLM and MBA Program.

Now the Admission into these programs (B.Tech, MCA, BA/BBA LLB, LLM and MBA) will be based on National Level Entrance Test scores.

Admission into B.Tech Program will be based on JEE Main 2019 Paper 1 scores where as admission into MCA Program will be based on the scores of NIMCET 2019. Admission to BA/BBA LLB will be based on CLAT UG Scores and admission to LLM program will be passed on CLAT PG scores. Admission to B.Arch program will be based on NATA and JEE Main 2019 Paper 2 scores. MBA admission will be based on CAT 2018 and NTA CMAT 2019 scores.

Admission to MBBS, BDS, MHMS, BAMS and PGMC programs will be based on the scores of National Level Entrance Exams NEET UG and NEET PG respectively like the last year.

### Admission to other courses on merit and IPU CET 2019

The Admission to all other courses offered by Guru Govind Singh Indraprastha University will be based on merit and University Common Entrance Test (IPU CET 2019) scores.

Guru Govind Singh Indraprastha University was established in 1998 by the government of NCT of Delhi. The university offers 5 dual degree programs, 1 integrated program, 33 postgraduate regular programs, 20 undergraduate programs, 2 Post-Graduate Diploma Programs, and 8 Doctoral Programs (PhD).

## ADMISSION ALERT

### Lucknow University PG UG IMB Admission

Lucknow University seeks applications for admission to MBA, BBA/MBA (5 Year). Application form to be filled online. Last date for form submission without late fee for PG Management is May 15, 2019

Last date for form submission with late fee of Rs. 1000.00 is May 20 2019. For PG Admission Last Date

without late fee is April 15, 2019

and Last Date with late fee is April 20, 2019. UG Management (BBA/MBA (5 Year), submission of applications. Last Date without late fee is April 10, 2019. Last Date with late fee is April 15, 2019

Please see the University website ([www.lkouniv.ac.in](http://www.lkouniv.ac.in)) for updates

### AIMA Under Graduate Aptitude Test (UGAT)

Under Graduate Aptitude Test (UGAT) is a standardized test being administered by All India Management Association AIMA annually to screen the candidates for various under graduate programs such as Integrated MBA (IMBA), BBA, BCA, BHM, B.Com etc.

The minimum qualification is 10+2 or equivalent from a recognized board.

Last Date for Online Registration is 04 May 2018 (Friday). Test will be conducted on 12 May.

### Banasthali Vidyapith Admissions 2019-20.

Banasthali Vidyapith is a fully residential women's university which offers an integrated system extending from the primary to the Ph.D. level. Admission to the Banasthali Vidyapith is open to women only.

Admission is open to courses of Humanities & Social Sciences, Life Sciences, Earth Sciences, Physical Sciences, Management Studies, Fine Arts, Aviation, Engineering & Technology, Mathematical Sciences, Home Science, Law, Journalism. *For eligibility please refer the information brochure of the university available on the university website.*

Last date of submission of Admission Form is 30th Apr, 2019 and with late Fee of Rs.900/- 15th May, 2019. Online Submission of application is also possible on the University's website <http://www.banasthali.org/admissions>

### AIMA UGAT 2019 Notification

Under Graduate Aptitude Test (UGAT) is a standardized test being administered by AIMA annually to screen the candidates for various undergraduate programs such as Integrated MBA (IMBA), BBA, BCA, BHM, B.Sc. (IT), B.Com (e-com), B.Sc. (Biotech), etc. for the academic year 2019

UGAT bulletin is brought out along with the UGAT form and profiles the institutes/colleges /universities accepting UGAT score for information of the candidates. It gives wide visibility of the institutes among potential candidates.

Candidate can choose any one of the two options to take the test: Paper Based Test or Computer Based Test (For further clarification, see UGAT bulletin and AIMA website [www.aima.in](http://www.aima.in)).

Online registration closes on 29th April. Test Date is 05th May 2019

## NEWS BYTES

### Postponement of Chartered Accountant Examination MAY 2019

It is hereby notified for general information that in view of Elections to the 17th Lok Sabha Parliamentary Constituencies across the country, the Chartered Accountant Examinations initially scheduled from 2nd May 2019 to 17th May 2019 stand rescheduled and the said examinations shall now be held from 27th May 2019 to 12th June.



# MARTYR'S OF JIHAD IN KASHMIR

## List of April

Team Naad pays homage to the martyr's who were brutally killed by Jihadi's in Kashmir which eventually lead to the ethnic cleansing of Kashmiri Pandit's from their Homeland. NAAD shall regularly pay homage on monthly basis to these innocent victims of Islamic fundamentalism. The given below list is not comprehensive we request community members along with friends, and relatives of victims to share further details of martyr's so that we can compile a complete list and pay our tribute to them.

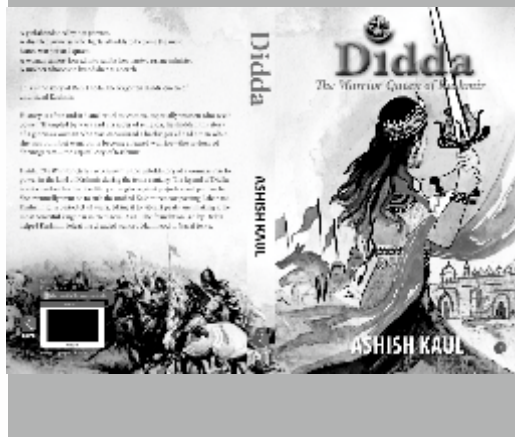
S. No.	Martyr's Name	Location	Killing Date
1	Sh. P N Handoo	Srinagar	01.04.1990
2	Sh. Prem Nath Tickoo		05.04.1990
3	Sh. K.K.Koul	Srinagar	05.04.1990
4	Sh. Radha Krishan	Karan Nagar, Srinagar	05.04.1990
5	Sh. Prem Nath Koul	Kil, Pulwama	05.04.1990
6	Sh. Radha Krishan Koul	---	06.04.1990
7	Sh. Ashok Kumar	---	06.04.1990
8	Sh. H.L.Khera	Srinagar	06.04.1990
9	Sh. Rameesh Peer	Vichar Naag, Srinagar	06.04.1990
10	Sh.Kari Lal	---	09.04.1990
11	Sh. Makhan Lal Wanganoo	Srinagar	10.04.1990
12	Sh. Dina Nath	-	13.04.1990
13	Smt. Sarla Bhat	Srinagar	19.04.1990
14	Sh. Makhan Lal	Kani Kadal, Srinagar	21.04.1990

15	Sh. Sushil Kr Kotru	Rainawali, Srinagar	22.04.1990
16	Sh. Joginder Malhotra	Safakadal, Srinagar	22.04.1990
17	Sh. Ravinder Kr. Pandit	Mattan, Anantnag	24.04.1990
18	Sh. Narender Nath	...	24.04.1990
19	Sh. Niranjana Nath	....	24.04.1990
20	Sh. Bansi Lal Sapru	....	24.04.1990
21	Sh. Kashi Ram	....	25.04.1990
22	Sh. Sapru Sampath	Zakura Budgam	25.04.1990
23	Sh. Surender Budgam	Mattan, Anantnag	25.04.1990
24	Smt. Sarla Bhat	Qazi Mohalla, Anantnag	25.04.1990
25	Sh. Bhushan Lal	Budgam	26.04.1990
26	Dr. Raj Nath	New Khanda, Srinagar	26.04.1990
27	Sh. Raj Nath Raina	-	26.04.1990
28	Sh. Brij Lal Shah	Sadhu Ganga, Kupwara	27.04.1990
29	Sh. M L Pandita	Tikri, Kupwara	27.04.1990
30	Sh. Bansi Lal Sapru	Chattergul, Srinagar	28.04.1990
31	Sh. Bharat Bhushan	Pampore, Srinagar	28.04.1990
32	Sh. Predhiman Krishan Bhat	Lolab, Sogam	28.04.1990
33	Sh. Gushi Lal	....	29.04.1990
34	Sh. Daleep Kumar	Nowhatta, Srinagar	30.04.1990
35	Sh. Dwarika Nath	Anantnag	30.04.1990
36	Sh. Heera Lal Khar	Kak Mohalla, Srinagar	30.04.1990

## **Didda: The Warrior Queen of Kashmir- An Untold story of a woman's rise to power against patriarchy**

*Author : Ashish Kaul*

Reviewed by  
**Shefali Chaturvedi**



Amongst innumerable stories around women empowerment, Rupa publications has come up with an untold and powerful story for its readers, "Didda- the warrior queen of Kashmir". Belonging to the genre of historical fiction and written in English by author Ashish Kaul, this story not just introduces us to the queen Didda- who ruled over undivided Kashmir but also offers a unique insight into Kashmir of the past when the Hindu princes overcame personal, cultural and historical (as well as physical) challenges to rule over her kingdom.

Didda: The Warrior Queen of Kashmir is the untold story of a woman's rise to power in the land of Kashmir during the tenth century. The legend of Didda is entwined with a life of solitary struggles against prejudice and patriarchy. She eventually went on to rule the unified Kashmir encompassing Lohar and Kashmir for a period of 44 years, taking it to vibrant peaks and making it the most powerful kingdom in mediaeval Asia. The foundation laid by Didda helped Kashmir defeat the dreaded warlord Mahmood of Gazni twice.

It reflects the unwavering lack of scruples on history's part- merciless especially to women like Didda who knew how to exert power in the employment of statecraft and, in the process, break many a tradition. Didda could have been sitting on her husband's funeral pyre, were it not for the love of her child and her realization of the futility of Sati, not exactly in that order. How she broke stereotypes of the age comes to look more challenging than the two battles she guided to repulse Mahmood Ghazni.

Ashish Kaul, whose earlier book 'Refugee Camp' on the refugees of Kashmir explored the lives of men and women trapped in the chessboard of power games, this time looks at the prime player, nay the victorious queen on the chessboard of time. Didda not only comes out victorious, but

even checkmates time as she grew up, a physically challenged young girl yearning for the attention of her parents on the one hand to self-learn the art of battles and the science of politics.

Didda was a rare breed that transcended from being a human to a legend in her own lifetime. While history was continuously being eradicated, rewritten or forgotten, a few fragments just fell off and lay hidden until Ashish discovered and decided to write about this princess of Kashmir.

Didda remained hidden in the hearts of the people, Ashish argues. All her admirers, as well as detractors, have a personal story to tell. Some hated her for being cruel and ruthless, while others, like Kaul, have fallen in love with her for doing what she believed was right. For some, she was an extraordinary woman, but for others, especially for those powerful men who couldn't defeat her, she was a witch.

No one can lay claim to knowing the complete truth the whole story of a girl, who was abandoned into the care of servants, rising to become one of the greatest queens who unified a fragmented land mass into one of the largest kingdoms, after Vikramaditya the Great.

Kaul makes Didda relevant today as women politicians are teaching statecraft to many an established men exactly what she did with an unmatched grit.

As Deepa Malik puts in her forward, Kaul has gone to great lengths to create an unforgettable story of India's forgotten history making it an effortless yet a gripping read.

Ashish Kaul while talking about his book, sums it all up in just one sentence when he says, "this is the story of every brave and persistent woman, it's for all the women around the world. With woman's day around, this is the biggest homage we can pay for the woman of the World."

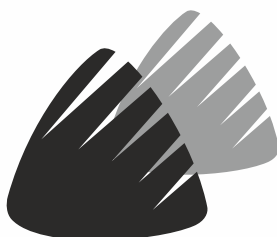
'Didda the Warrior Queen of Kashmir' is published by Rupa besides being made available at bookstores and over Amazon.

#### **About the Author:**

Ashish Kaul is a trailblazer and a maverick business leader across media and entertainment spectrum is the easiest introduction of Ashish Kaul. Not only has he implemented path-breaking business success but also created a space for himself as an advocacy columnist. His first Novel in Hindi on Kashmir titled Refugee Camp has been extremely successful and marked itself in the list of 2018 Bestsellers.



✦ With best compliments from ✦



# SUMO GROUP OF COMPANIES

**SUMO INTERNATIONAL PVT. LTD.**

425, Gemstar Commercial Complex,  
Ramchandra Lane Extn., Kachpada,  
Malad (W), Mumbai - 400 064.

Tel.: 0091 22 28449341 / 42

Fax: 0091 22 28819841

E-mail: [sumo@sumointl.com](mailto:sumo@sumointl.com)

Web: [www.sumointl.com](http://www.sumointl.com)

**SUMO HI-TECH MARKETING PVT. LTD.**

422-424, Gemstar Commercial Complex,  
Ramchandra Lane Extn., Kachpada,  
Malad (W), Mumbai - 400 064.

Tel.: 0091 22 42108888

Fax: 0091 22 42108899

E-mail: [admin@sumohightech.com](mailto:admin@sumohightech.com)

Web: [www.sumohitech.com](http://www.sumohitech.com)

**PCL-SUMO AIR TECHNOLOGY PVT. LTD.**

425, Gemstar Commercial Complex,  
Ramchandra Lane Extn., Kachpada,  
Malad (W), Mumbai - 400 064.

Tel.: 0091 22 32108578 / 32107242

Fax: 0091 22 28819841

E-mail: [info@pclsumo.com](mailto:info@pclsumo.com)

Web: [www.pclsumo.com](http://www.pclsumo.com)



# AIKS Matrimonial Service



1. Suitable alliance invited for our son Bipin Wanchoo born on 22nd june 1990 at 08.15 AM in Jammu. Height 5'9". Studied B.E from University of Mumbai. Working as a senior Consultant with Capgemini in Pune, earning handsome salary. Parents living in Jammu. Intersted may contact with full Kalavali at [akwanchoo@rediffmail.com](mailto:akwanchoo@rediffmail.com) & MB-7006410298/7889971482



2. Suitable alliance invited for our son Akshit, born 10 December 1991, 1410 hrs at Jammu, Height 166 cms, B Tech( Software Engineering) from Delhi college of Engineering, MS/PhD in Electrical Engineering from USA, Presently working with Intel Oregon, USA. Interested may contact Bharat Peer, email id- [bb.peer@gmail.com](mailto:bb.peer@gmail.com) / 8146625401, Anita Peer/9872967824



3. 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](mailto:mansi.kaul18@gmail.com). You can also contact us on mob: 8447956643.



4. Suitable alliance is invited for my daughter who is legally separated, issueless, born on 22.4.1986 at 10.25 hours at Srinagar. She is BE (CSE) from MIET Jammu, through Jammu University and M.Tech (IT) through Karnataka State Open University, Mysore. She is working as an Executive in a Govt. of India Enterprises, and presently posted at Jammu. Job transferable anywhere in India. The previous marriage lasted for a very brief time due to certain peculiar circumstances which ultimately lead to legal separation. Interested may kindly send their tekni and Kulawali per return mail to R K Raina on email id [rkrijgk@gmail.com](mailto:rkrijgk@gmail.com) or phone 7006003635 or can WhatsApp the details on 9419264309.



5. 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](mailto:paannyaar@rediffmail.com) / [rameshmanvati@yahoo.co.in](mailto:rameshmanvati@yahoo.co.in)



6. 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](mailto:susheel819@yahoo.com). Mob: 9898046098 / 9898086097

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](mailto:rajindermagazine@gmail.com) or Mobile/WhatsApp: 9810847376



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](mailto:rlgaroo99@gmail.com)



9. 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](mailto:dileepdhar@yahoo.com) or contact on Mob. No. 9810775153, 9958866998.



10. 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](mailto:bimaltiku@yahoo.co.in)



11. 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. Additonal. Qualification Data Scientist. Presently working as Business Analyst in Tatvic Analytics, Ahmedabad. Intrested may send tekni & kulawali on email id-[ashok.kachroo2@gmail.com](mailto:ashok.kachroo2@gmail.com), Mob: 9419147374.



12. 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](mailto:fotedarml@gmail.com) MOBILE NO 8825065500 , 9419120204



13. 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](mailto:yogi9yogi@gmail.com). You can also contact us on mob: 9810210809 and 9871675975.

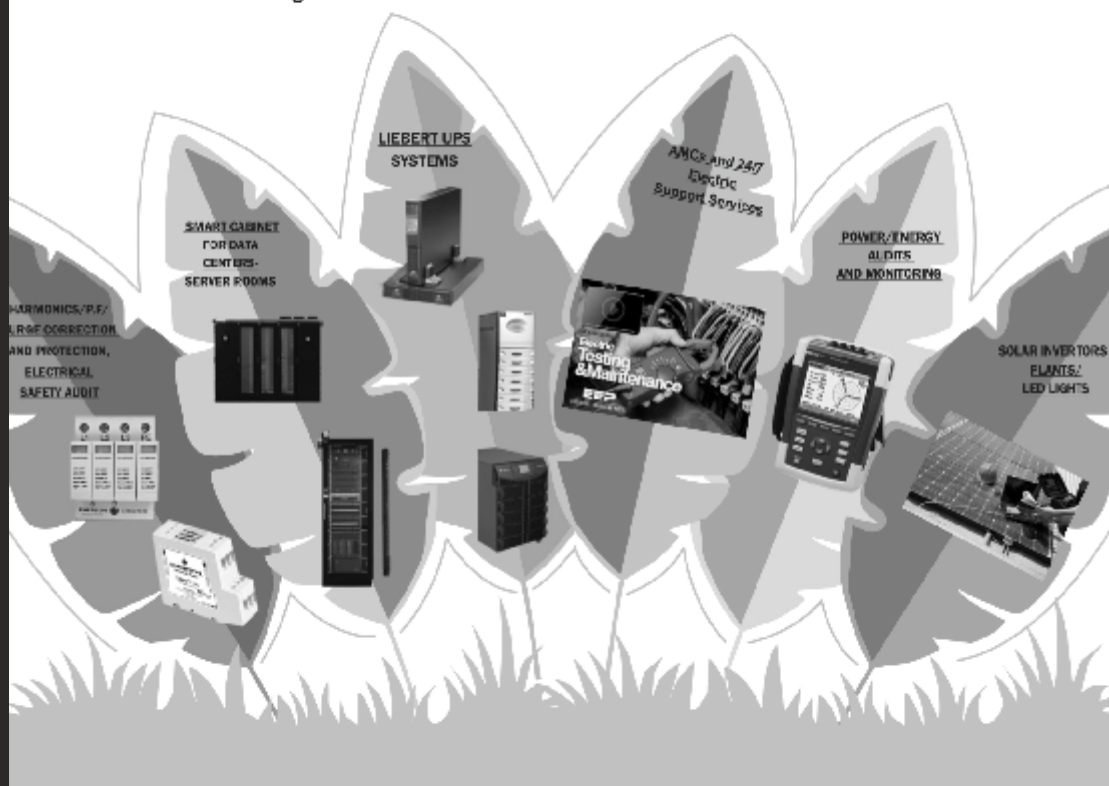


**YOU RUN YOUR BUSINESS  
We Keep Your Business Running**



**AUTHORIZED**  
Business Partner

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



## **OFFCOM SYSTEMS PVT. LTD.**

*Ensure maximum uptime with our Energy Saving Solutions*

Reg. Branch Office : C-20/3, (GF), Kalkaji, New Delhi -110019, India

Corporate Office : A-49, Sector-5, Noida-20301 (U.P.)

Mobile : 9811205605, 8800760016, 8626995467

E-mail : sales@offcomindia.com, Service Hotline : 9611500027, E-mail : we.care@offcomindia.com,

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



**Website : [www.offcomsystems.com](http://www.offcomsystems.com)**



# Shraddhanjali



**ON 14th DEATH ANNIVERSARY OF  
SMT. LALITA KAUL SAHIB  
[April 28, 2019]**

Fourteen long years have elapsed when God chose to put you to eternal rest, never to wake up again. Your sudden flight to the Heavens above left us all in a state of shock and disbelief.

Even now, we find it difficult to reconcile to the absence of your charming personality from our midst; your occasional appearances in the dreams of one or the other member of your expanding family, reassures us that you are guiding us from above. This notwithstanding, we have reverentially bowed to the will of God, and learnt to live with this reality.

Rani, Amma! We continue to miss you and feel the aura of your benevolent presence and ever smiling face around us, every moment, everywhere. The fragrance of your nobility, your devotion and sincerity, and above all, the love and guidance that you showered on your family and on the vast network of your relations and friends, are treasures that we all deeply cherish.

Your vision, your dreams, your values and the ideals that you shared and instilled in us, continue to guide and inspire us. We are consistently striving our best to follow these ideals and values.

We pay our respectful homage to you on this day and pray to Lord Shiva and Shirdi Sai Baba, to shower Eternal Peace on your noble soul.

**Fondly remembered by:**

Arjun Nath Kaul Sahib	-	Husband
Ravi & Indu Kaul	-	Son & Daughter-in-law
Swaran Lata Kaul & Meena Malla	-	Daughters

**Grand Children:** Siddhartha and Pooja Kaul, Nikhil and Anuradha Kaul, Nitin and Megha Kaul, Charu and Himanshu Madan, Karishma and Mohit Arora and Abhishek Malla

**Great Grand Children:** Myra, Bhavée and Shaurya

**“Rani Dham” 1/6, Windsor, Oak Road. Shipra Suncity, Indirapuram,  
Dist. Ghaziabad, U.P.**

**Tel: 0120-4330119, 9810398631 (Mob.)**

