

# नाद naad

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## Dance of Democracy



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**THIS MONTH'S COVER**  
Depicts the Glimpses of  
Lok Sabha Election in India

## INSIDE

- 01-02 Editorial** -Sunil Raina Rajanaka
- 04-05 From the President's Desk** - Col. Tej K. Tikoo
- 06 General Secretary's Column** - M. K. Pajan
- 09-14 News Folio**
- 15-17 Amar Shaheed Sarwanand Kaul Premi** - Rajinder Premi
- 18-19 Tale of a Brutal Killing** - Ravinder Gurtoo
- 20-22 Why Vote For Modi** - Brig Anil Gupta
- 23-24 Sarvanand Kaul Premi - Known Un-known** - Vijay Kashkari
- 25-27 Swami Lakshmanjoo - A Yogi of Kashmir** - Jaidev Singh
- 28-32 A Tribute to Artist Mohan Raina** - Sudesh Raina
- 33-35 Sharda Mata Temple** - Upender Ambardar
- 36-37 Swami Nand Lal - A Mystic** - Rajiv Raina
- 38-40 The Mother Eats Her Own Children** - Dr. Sushil Fotedar
- 41-43 Preserving Mother Tongue** - Dr. B K Moza
- 44-48 A Note on Kundalini** - Moti Lal Pandit
- 48 "The Turning Point"** - Vimarshi Koul
- 49 What Is Your Opinion?** -Usha Munshi
- 50-51 Short Story - The Days When We Left** - Sandeep Raj Koul
- 52-53 Voting Right - Indispensable Right in a Democracy** - Smriti Razdan
- 54 Humour at the Hustings** - M K Kaw
- 55-57 Naad Education Folio** - Vijay Kashkari
- 60 Nothingness!** - Sandeep Raj Koul
- 61-22 AIKS Matrimonial Service**



**Dear Readers,**

Finally, on 1st May 2019, India achieved the much-deserved diplomatic victory when China was forced by other P5 countries to lift the technical hold on dreaded terrorist nurtured by terror state Pakistan. By listing Jaish-e-Mohammad Chief Masood Azhar as global terrorist under the UN 1267 Sanctions Committee, the first major step was been taken to nail the terror factories across Pakistan, which has been arming and abetting these global terrorists across the world.

India had initially moved the proposal way back in 2009, but as expectedly all-weather friend of Pakistan had been blocking the move. Again in 2016, India moved the proposal which was backed by US, UK and France. But the proposal was again kept on hold due to the obstinate behavior of China. The same proposal was moved in 2017 which was again kept on hold. However, post Pulwama attack on Indian Security forces, where more than 40 personnel got martyred, the dynamics for India got changed, as world recognized the gravity of the situation and showed seriousness in handling the situation.

China this time around again played its dirty trick to block any move to designate Masood as global terrorist by putting a technical hold on it. On 28th March, the US along with UK and

France moved a resolution directly in UNSC for listing of Masood Azhar an international terrorist. This forced China to fall in line. It is the first instance when action was taken to circumvent the UN Sanction Committee. China initially made some veiled threats but had to swallow the bitter pill as world powers were on Indian side.

This time China understood that world was against Pakistan and its misadventure in India and Afghanistan and its continued support to Pakistan would lose it its global reputation, as it would be implied that China is indirectly a supporter of such ideological terror organizations. The fact of the matter was that world knew Masood Azhar was in safe sanctuary in Pakistan and that compelled the UN to act against Masood. The reason is not far to seek; as per updated list of sanction committee, of the 262 individuals and 82 organizations, more than 100 are linked to terror state Pakistan.

The isolation of Pakistan and turning around of China is, therefore, a major diplomatic victory for India and all credit must go to the current dispensation who have made this possible. This victory was possible as world has recognized the growing economic, military and soft power of India. However, Indian security

establishment cannot lower their guard as the recent multiple bombing in Sri Lanka by ISIS-linked group and their presence in the subcontinent is still a major security threat. India must establish a joint anti-terror group along with its friendly neighbours to thwart any such misadventure in the region.

### **Dance of Democracy**

Indian electorate are exercising their franchise to elect the new Lok Sabha members. This carnival of democracy is an example for the world; a mammoth exercise by completely neutral Election Commission of India is an apt example for the democracies around the world. Many journalists, academicians and intellectuals are observing these elections with awe and admiration. This has further enhanced the prestige of India among the world bodies who can take the clue from India. However, back at home, the rancour by Indian political parties who were resorting to different means to come back to power is uncalled for. Some of these political parties have of late been casting doubts on EVM's and on the Election Commission of India. These attempts to malign such independent institution's does not augur well. The flawless execution by the ECI and large participation by citizens of India is praise worthy. However, despite the forced exodus from valley, Kashmiri Pandits who are spread across the country took to voting in large numbers. The community has shown its faith and commitment in the democratic institutions and have never resorted to

any unfair or impractical means to get their genocide reversed. Therefore, I salute my community brethren for their commitment and spirit of fairness and trust in democratic institutions.

### **Sedition Ignored by Election Commission**

The election for the Lok Sabha in Kashmir saw vitriolic statements coming from the main stream political parties against the unity and integrity of India. These statements spewed venom against India, and what was intriguing is that Election Commission who has been banning leaders across political spectrum for their comments for crossing the norms, has been silent on such statements from valley politicians. By not acting against these politicians, the EC has allowed them to go unpunished. This is a dangerous trend as this could lead to further anti-India rhetoric among masses in Kashmir. EC should act against such politicians and rein them as it cannot be allowed to give premium to those who speak against the territorial integrity of India.

By the time we publish our next issue, the new Lok Sabha would had been constituted and we would be having a new dispensation at the center. We hope that the new government shall be as stable as the current regime. This would lead the country to higher goals. Hoping that the new government also works for refoolment of victims of genocide - The Kashmiri Pandits.

**मनील गैर गणक**



## **These General Elections will Determine the Nation's Direction In Future**

**T**he seven-phase elections to the 14th Lok Sabha are presently under way, with fifth phase of voting being conducted today. By the time you receive your copy of Naad, the results would have been declared and the nation would have ushered in the next government at the center.

Kashmiri Pandit's political history, since 1931, as far as the electoral politics is concerned, has essentially revolved around backing one party or the other, rather than jumping themselves into the electoral battle. They had few numbers of their own to make a political dent in a democratic system, where only numbers matter. Over the years, KP's have invariably kept two issues in mind while voting; nationalism and progressive politics. As a result, they supported Sheikh Mohd. Abdullah when he formed the National Conference after breaking away from the Muslim conference in 1934. Sheikh Abdullah's tilt towards the congress & leaning away from the communal politics of MC represented a nationalist as well as progressive shift in his politics, which appealed to the KP's, placed as they were in an unenviable position of being mere supporters rather than participants, being a microscopic minority.

However, as Sheikh Abdullah's

National Conference developed second thoughts about the accession, he had to be finally put under arrest in 1953. KP's, therefore, shifted their loyalty to Bakshi Gulam Mohammad, who replaced the Sheikh. Over the years, KPs remained loyal voters of the congress party, as it represented the Nationalist voice in Kashmir.

All this, however, changed after our exodus from Kashmir in 1989-90. Most of our biradari saw congress complicit in our wide-spread killings and our eventual exodus from Kashmir. Though many remained loyal to Nehru – Indira legacy, yet a large number of them shifted their loyalties to the Bhartiya Janta Party (previously Jan Sangh) as people saw it as a party that supported the displaced community during the dark days of 1989-90 and thereafter. Over a period of time, the BJP's, appeal among the community has only increased.

In India, due to our civilizational values and traditions, there is unlikely to be a revolution which would usher in political change. Therefore, revolutions have been ushered in through ballot on some occasion. The elections of 1977, which dethroned the unquestioned queen of India, Indira Gandhi, and the election of 1984, held

after the assassination of Indira Gandhi, were revolutionary. The later brought back the Congress Govt with an unbelievable number of seats; (402). Thereafter, it was the election of 2014 which can be called revolutionary.

The 2014 elections represented the massive out pouring of support for Narendra Modi as people saw in him a great hope for the resurgent India. He was seen as a person who articulated India's aspirations, as none before him had done. The buildup of massive support for Narendra Modi saw India getting its first single-party majority government after 30 Years. In six states, congress could not even open the account.

The 2019 elections are different, in the sense that people will vote based on the performance of the NDA government which has been in power at the center for the last five years. The alternative option on the other hand is the fragmented opposition which has joined hands to dethrone Narendra Modi, despite numerous contradictions making them each other's foes for decades. However, in a diverse country like India, performance of the govt is not the only thing that decides the winnability. Caste, regional aspiration, influence of vested interests, communal leaning's, etc, all add up to decide the fate of elections.

If electoral success was to be based on the performance of the government, the re-election of this govt is a near certainty. NDA government's numerous social schemes like Jan-dhan Yojna, Ujwala scheme, last mile provision of electricity, building of millions of toilets, health insurance, crop insurance, constructing two crore houses for the rural poor, etc, have changed the lives of millions of marginalized Indians. The massive investment in infrastructural development, like roads, ports, airfields, railway stations, etc., has improved connectivity throughout India, helping our towns and villages to grow.

India's image among the comity of nations has improved tremendously. Big powers no longer take us lightly; our voice matters; our market matters; our growing middle class invites huge FDI. India is already a three trillion economy & third biggest in terms of GDP. It will be no exaggeration to say that India is well on its way to become a big influential power in the world.

I hope our march ahead is not derailed by people voting due to narrow political considerations, but for achieving the lofty goal of Nation First.

- Col. Tej K. Tikoo  
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Maharaj K. Pajan



## General Secretary's Column

### **AIKS Anguish at Congress Manifesto regarding J&K**

A meeting of members of Core Group was convened on 3rd April 2019 under the Presidentship of Col Tej K Tikoo which took into consideration the implications of the manifesto of the Indian National Congress's Election Manifesto for General Elections 2019, issued by the party on the previous day.

AIKS considers it totally unwise for the Congress to declare its intention to do away with the AFSPA as this will remove the shield to security forces against being perpetually hauled to the courts to defend themselves. This will also prevent them from fighting Pakistan's proxy was effectively. AIKS is of the firm opinion that the Centre needs to strengthen the security forces in Kashmir rather than weakening them especially when 'Op All Out' has broken the back of jihadi militants in the valley during the last three years.

AIKS also expressed its reservation on the Congress intention to do away with the law concerning sedation. This law is necessary to prevent fifth columnists within from destroying our internal cohesion and act as active collaborators of our enemies without Congress's intention to reduce the strength of security forces in the state also came in for sharp criticism. AIKS is firm in its belief that any reduction in quantum of troops in Kashmir can only play into the hands of our enemies, both within the state as also across the LOC. AIKS is of the firm opinion that such decisions, taken without due diligence and without proper consultation with the security forces, will amount to weakening of our position in the state, more particularly in the valley.

AIKS also expressed its concern and anguish at Congress declaration of continuing with the retrograde constitutional provisions like Article 370 and illegally incorporated Article 35A of the constitution. AIKS conveys its concern at Congress's retrograde Kashmir policies which over the years have contributed in the state's weakened links with the rest of the country, which overtime resulted in our exodus from Kashmir in 1989-90.

A press release was issued on the above lines.

### **AIKS Core Group Meeting on 12th April 2019**

The members of AIKS core group held extensive deliberations at AIKS headquarters at R K Puram under the President Col Tej K Tikoo. The members took stock of several important issues and took many decisions after careful consideration which included.

- ✿ Strengthening of bondage between AIKS and its affiliate organisations.
- ✿ Means of improving circulation and delivery of NAAD and Vaakh.
- ✿ Carrying forward outcome of GeNext initiative connecting community youth, particularly those currently living in valley and attending to their concerns.
- ✿ Seeking more advertisements for NAAD to supplement its viability.
- ✿ Upgradation of AIKS website.
- ✿ Strengthening financial strength of the organisation.
- ✿ Sub groups and committees were formed to carry forward these activities.

**M K Pajan**  
General Secretary



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

# Application Form for Life Member

## All India Kashmiri Samaj (REGD.)

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

Application No. : .....

Date : .....

### The President

### All India Kashmir Samaj

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

Dear Sir,

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

Name (In full) : .....

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

Address : .....

.....

.....

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

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

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

I have studied the AIKS 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)**

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**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  
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## 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/Cheque/Cash the subscriber must send intimation to AIKS on Mob No. 8130538867 through WhatsApp /SMS/Sending snapshot of the payment receipt.



## Sharikapeeth, Subash Nagar, Jammu Celebrates Navratri

The nine days of Navratri are dedicated to the worship of 9 forms of the Goddess – Shailaputri,



Brahmucharini, Chandraghanta, Kushmanda, Skandamata, Katyayani, Kaalaratri, Mahagauri, Durga To keep the tradition functional, Nav Durga (Navratri) was celebrated at Sharikapeeth, Jammu with full gaiety and festivity. The celebration was led by the President Sharikapeeth Sanastha, Shri M.K. Jalali.

Devotees recited Durga Sapthshati and Bhawani Sahastarnama on all the nine days. The temple of Sharikapeeth was visited by a large number of believers throughout the nine days to recite hymns in praise of nine forms of Goddess.

On 8th day of Navratri (Ashtami) a Maha Yagya was solemnised and concluded on 14th April, 2019, the Navmi, ninth and concluding day of Navratri. A large number of the devotees of the vicinity and around attended the performance of Hawan.

Amongst the prominent persons who participated in the function were S/Sh Kiran Watal, Corporator Mankotia, Behari Kak, Ashok Braroo and Advocate Kashmiri Lal Bhat. The devotees were served with Naveed in the form of Mahaboj.

As part of the Navreh, a colourful programme was organised on 3rd day of Navratra called traditionally 'Zangtri'. Large

number of ladies attended the function to seek blessings of Maa Sharika. A packet of salt and a coin of Rs.10 was presented to all the ladies as a token of shagoon. Kehwa and Kashmiri Kulcha was served to them.



The frontline organisers of the programme were Sh. SP Zutshi, Sr. Vice President and CM Kashkari, Secretary of Sharikapeeth.

## Sadak Sammellan, Bhajan Kirtan held by Athrot Kalakaars

Shri Hari Kirtan Adiyatmik Jagrati Mission, Jammu organised Sadhak Sammellan (Members meet) for the year 2019 in Sharda Temple Bantalab. The day is observed every year to oversee the functioning of Mission activities and also introspect the working besides get together of friends, members and well wishers as well.

At the outset the chief guest B L Bhat, Chairman, Nagdandi Ashram, and guest of honour Sh. Kanwal pension a renowned Social activist was guest of honour and Dr J N Raina, President, Mission Hari Kirtan presided over the function. All these guests lit the Deep and Aderni S/Sh. Basanti Kumar & Surinder Kumar Pandita displayed Garu Vandhana before the celebrations started.

A two minute silence was observed for those who have served the mission and are now in Vaikunth Daam.

Athrot is an social & cultural organisation across the State which promotes the cultural heritage and has state level acclaim to promote



the culture and is connected to roots. Athrot presented a beautiful display bhajans through young budding teenagers viz Nirmat Raina, Anjili Pandita and Hemanshu Pandita who displayed the bhajans and made the function Shereen and thrilled the audience with their sweet voice.

On this occasion Sh B L Bhat, Dr J N Raina, Moti Lal Raina, Rattan Lal Raina, Sharda Ji also spoke and highlighted the role of Shri Hari Kirtan Adiyatmik Jagrati Mission in Community awareness and felt that the mission is the only organisation who promotes cultural and social awareness and has history behind to help needy and deserving people among the community who are physically ill and have no source of income.

Satsang was also performed by Aderni Basant Ji and then prize distribution function was held. The three children and their mentor Kanwal pension was awarded with memento and all the Golden members were also felicitated with mementos, Shawls and the four persons who served the mission were awarded posthumously through their kiths n kins.

The stage was manned by Shriman Rakish Pandit who skill fully held the programme systematically

During the deliberations light refreshments and lunch was served. The participants enjoyed the day very nicely.

**The colourful deliberations culminated with vote of thanks presented by Nanaji Sathu, General Secretary.**

## **Mongleshwar Bhairav Birthday Celebration in Sirnoo Pulwama**

After 30 years, the birthday of Lord Mongleshwar was celebrated at Mongleshwar Bhairav Naag Sirnoo Pulwama

Lord Mongleshwar Bhairav Asthapna is situated near Kharpora a small helmet between village Sirnoo and Moghhama, at a distance of one mile from district Pulwama.

The temple has a huge Shiva linga, the parati and Lord Ganesha established in the Naag (a stream of fresh water). There are hundreds of yoginis in the form of fishes worshipping the lord Shiva throughout all around the Naag which is named as Mongnaag by locals.

Pre-migration, the temple was a centre place of worship for the pandits living around or outside Pulwama. Many important festivals were celebrated with zeal and devotion in the temple especially the Lord Mongleshwar Birthday and Janamastami.

During Krishna Janamastami, The Janki of Lord Krishna used to start from this temple at early morning 4am and move around all surrounding villages.

Many saints from or outside Kashmir used to visit lord Mongleshwar Bhairav of Sirnoo.

The function of Sri Manglishwar Bairava



Jayanti was also celebrated with full gaiety at Gita Bhawan Muthi in Jammu. The function was organised under the aegis of Sri Manglishwar Asthapan Prabandhak Committee (SMAPC). Scores of devotees drawn from different areas participated in the day long function, where they fondly submitted themselves before the lotus feet of the Bairva and sought His blessings.

Noted religious scholar Sh. Amar Nath Ji Raina spoke on the need to inculcate socio-cultural sensibilities among the new generation. He drew much adoration while narrating certain religious hymns in a manner, reminiscent to days prior to 1990 period.

Shri Raj Kumar Ji of Sri Govind Ji Goudiya Math Jammu exhorted the devotees to sincerely tread the sanathan rituals. Discourse on the theme of Bhagwat Gita was eloquently presented by him.

Gen. Secretary SMAPC Sunil Bhat dwelt on need to reconstruct a bond with our roots. He felt that our cultural reconnect with our rituals/traditions is a must for the societal survival. He explained how a bonding through our locals/ancestral 'Deity' can make an effective link in this direction. He also expressed happiness and congratulated the volunteers for successfully organising such programme at the original shrine of the Bairav Ji at Sirmoo-Monghama in Pulwama district.

### **Kashmiri Sewak Samaj, Faridabad Unveils the Perspective Picture of Project SUMIRAN Memorial Cum Prayer Hall**

Kashmiri Sewak Samaj, Faridabad, organised Navreh get-together for the community across the NCR at Hari Parbat hill temple of Maa Sharika in Anangpur village in Faridabad on



April 7, 2019. The function started with taking out Jhanki of Mata through the Anangpur village. Later, the Jhanki, was placed on the havan venue. The day long festivities ensued the havan where hundreds of Sharika bhakts poured in from across the NCR. All the visitors were hosted by traditional Kehwa, Tahar, luchi, nadir monja and loads of entertainment. On this occasion, the bust of Padmashri Late J N Kaul, Papaji, was unveiled by respected Mimiji (wife of Late Kaul Sahab) in presence of AIKS President, Col TejTiku, KSS President, Dr. Handoo and Faridabad & NCR fraternity. The dignitaries unveiled the perspective picture of project SUMIRAN Memorial cum Prayer Hall. The first issue of the mouthpiece of the Samaj, Sharda Tarangini, and the annual calendar were also released on this occasion. Artists from across NCR, in-particularly young children from Gaashtarukh, graced the occasion, enthraling the audience. The President, Dr S K Handoo, in his welcome address, paid rich tributes to Papaji whose vision and unruffled faith in Mata had actualised this magnificent expanse of Hari Parbat which has become an important pilgrimage for the displaced Kashmiri community from across the globe. At the conclusion of the program, Dr Handoo felicitated all the participating artists.

### **PNB Trust Flays Successive Governments for Unresponsive, Inattentive and Discriminatory Attitude**

Pt. Premnath Bhat Memorial Trust held a press conference recently in Jammu. The media persons were addressed by the chairman of the

Trust-M/ S R L Pandita, Shiban Khaibri, Vice Chairman, Sundari Lal Kaul, Secretary & others who attended the press brief included S/Sh A K Raina, & Shadi Lal Kaul, B L Saraf, B L Zar, H L Bhat, M K Jalali, M K Bambroo, Virendra Raina, M M Thaploo, Kashmiri Lal Bhat, C L Pandita, Sanjay Pandita, B L Handoo, Pardeep Koul, B L Bhat, M K Raina etc.

Sh. R L Pandita, Chairman of the Trust while briefing the media expressed strong resentment over unresponsive, inattentive and discriminatory attitude of the successive state governments over not getting a legal protection of these symbols of faith of the internally disturbed community of Kashmir, the Kashmiri pandits. It is despite the fact that the state government having agreed on the floor of the state Assembly nearly seven years ago about the extent of damage, demolition, desecration, vandalizing and usurping of scores of such symbols of our faith in Kashmir, is not taking any action in passing the Shrines and Religious places of Hindus of Kashmir (Management and Regulation) Bill.

Shiban Ji Khaibri, Vice Chairman of the Trust pooh poohed the real intentions behind the successive governments and other vested elements putting all types of hurdles in the safe passage of this Bill which would provide a legal guarantee of the safety and the security of the existing temples and shrines in Kashmir in respect of continuous encroachment and disturbing the original position in respect of the areas of the immovable property attached to such temples and shrines. It is pity that instances are there when even the cremation grounds have been encroached upon or even their shape and structure disturbed and altered but the sensitivity and the urgency of the problem is not understood, perhaps, the same is conveniently ignored. He said that as on the day of our painful and forcible exodus, a total number of 1465 temples existed in Kashmir valley, each district and village punctuated with one or the other temple, shrine, sacred spring, symbol of worship etc. their status and exact position is not fairly known due to constraints of contacts and visits due to the prevailing situation in the valley. It is hard to comprehend as to when there is a similar legal and statutory arrangement in the form of Aquaf/ Waqf Act, why not for Hindus.

Sh. Sundri Lal Koul, Secretary of the Trust criticized the stance of Governor Satya Pal Malik in continuously avoiding meeting a delegation from the Trust, the nodal organization mandated by the entire exiled community to spearhead and launch a peaceful but effectively movement for passage of Temples and Shrines Bill.

## **29th Martyrdom Day of Sarwanand Premi Observed by J&K Academy of Art, Culture & Languages at Jammu**

The 29th death anniversary of veteran Freedom Fighter, well known Academician and noted Kashmiri Poet and Author, Shri Sarwanand Kaul "Premi" was observed at KL Saigal Hall Jammu on 1st May 2019. It was on this day that he fell to the assassin's bullets in Kashmir. Popularly known as "Premi", he has authored more than two dozen books, which include translation of world famous Geetanjali, Shrimad Bhagwat Geeta, Ramayan, Russian folk tales etc into Kashmiri.

Various cross-section of the society including poets, writers and intellectuals had gathered to pay their tributes to the Late Premi and his son, who were Martyred by the terrorists in 1990 in Kashmir.

Sh. Brij Lal Bhat retired Justice was the Chief Guest on the function while Sh. T. K. Bhat (KAS) Relief Commissioner(M) J&K Govt. was the guest of honour. Swami Kumar Ji also shared the presidium with other dignitaries. The gathering included Sh. K. K. Khosa president K.P Sabha Jammu, Sh. Ramesh Hangloo CEO, Radio Shardha, Sh. R. K. Bhat, CEO Vitasta Hospital, Sh. B. L. Bhat Ex. MLC, Sh. M. K.



Yogi, Sh. Ashok Kangan, Sh. A. K. Raina were also present besides others.

Sh. Rajinder Premi eldest son of Sh. Late Premi in his welcome address spoke about the multidimensional and multifaceted personality of his Late father.

Dr. Arvinder Singh , Additional Secretary J & K culture Academy assured of organising a befitting literary meet program on this towering personality of the State, every year on his martyrdom day.

Dr. Rattan Talashi read out an exhaustive paper in Kashmiri, highlighting Late Premi's contribution to the Kashmiri Language and Literature in particular. Dr. Talashi described Late Premi's works in the field of Literature as the biggest contributions in reference to his pioneering translation works of Shrimad Bhagvad Geeta and Ramayana.

Sh. Vijay Wali in his paper shed light on his pioneering role during freedom struggle. His paper highlighted the social, cultural and literary works of Late Premi and paid glowing tributes for his long service for social up-liftment, communal amity and brotherhood.

Sh. Ashok Gowhar, Premi Ji's student recited a poem as a poetical tribute to his teacher Guru.

Sh. Jagar Nath Sagar read out his poem highlighting the teachings of brotherhood and communal harmony of the Late poet in his versatile poetical tribute.

Prof. P. N. Trisal gave an overview of his two highly acclaimed works i.e. Urdu Version of Shrimad Bhagwat Geeta and Kashur Ramayana and attributed them as the best and unique works.

Sh. Chand Ji Bhat, editor of Milchar

(Mumbai) also spoke on the occasion.

Prof. B. L. Zutshi also paid his glowing tributes to the martyrs and said that both father and son duo will be remembered for ever as both had laid down their lives for a great national cause.

On this occasion a set of books authored by Late Sh. Premi were presented to Sh. A. K. Naz president Nagrad Adbi Forum, Sh. Tej Sagar, Gen. Secy. Samprati for their contribution in the field of Kashmiri language and literature. Smt. Parvinder Kaur Hangloo (W/o Sh. Rakesh Hangloo) Councilor, Municipal Council Kokernag, Anantnag for her contribution to the renovation of Samadi of Swami Mirza Kak Ji and reinstallation of Murti of Mata Hingla Devi in Hangalgund area of her constituency.

Justice retired B. L. Bhat who was the chief guest on the function. He highlighted the social, cultural and Literary works of Premi and paid rich tributes for his long service for social upliftment, communal amity and brotherhood. He said that both father and son duo believed in "Su Dharma, Kul Dharma, Jati Dharma" but both preferred Rashtri Dharma.

Sh. T. K. Bhat, Relief Commissioner (M) who was the guest of honour spoke about the contribution of Late Sarwanand Kaul Premi in social reforms. He sought all help from the society for making his hands more powerful to do justice to all the deserving people. Sh. Bhat further said that he was for the first time so fortunate to be seated in a galaxy of intellectuals who contribute so much for the society.

As a mark of respect two minutes silence was observed. Engineer Vinod Kumar conducted the proceedings. Vote of Thanks was presented by Mr. Aryan Ramesh.

## **Kashmiri Biradari, Lucknow Celebrates Navreh**

It is to inform you that as per our tradition for last 50 years, we the Kashmiri Biradari of Lucknow celebrated the Hindu New Year function Navreh/Navroz and Zangtra function by organizing a get together with cultural programme on very 1st day of Navratra i.e. 6th April, 2019 from 06.30 pm onwards.

The programme started with Kashmiri/Hindi Bhajans followed by Kashmiri/Hindi songs sung by Ladies and Gents. This was followed by Housie and other





games which were exclusively and meticulously organized by our young generation.

In between the programme, light refreshment was served to the Biradari members and after the programme a pure vegetarian Kashmiri dinner was served. Special arrangement of fruits etc was made for the members having Navratra Fast.

After dinner, keeping in with the tradition



of Zangtrai, our senior most lady member Smt Ganga Rani Kaul gave the 'Salt packet' and 'Atgat' to all the ladies as 'Shagun'.

The Biradari members participated in large numbers alongwith their families to make it a great and grand occasion. The function was appreciated by all the Biradari members.

- **Kidar Nath Bakshi**

## Press Release

Annual Mahayagya is being organized at Zeashta Mata Mandir, Zeathyar, Srinagar, Kashmir as per the programme given below :-

**Kalash Pooja** - 7 PM 25<sup>th</sup> May, 2019

**Puran Ahuti** - 12:30 PM 26<sup>th</sup> May, 2019

**Prasad Vitran** - 1:00PM 26<sup>th</sup> May, 2019

**All the devotees are requested to participate in the Mahayagya and seek the blessings of Mata Zeashta.**

Zeasta Devi Prabandhak Committee has made arrangements for free boarding & lodging from 25th May to 27th May. Devotees are requested to inform about their programme in advance so that necessary arrangements are made.



**Next Edition of "Zeashta Sandesh" is also being released on the occasion.**

## Cartoon Corner - Manoj Kureel

वोटिंग से पहले मा से मिले पीएम मोदी, पैर छूकर लिया आशीर्वाद फिर अहमदाबाद में डाला वोट



माँ का आशीर्वाद





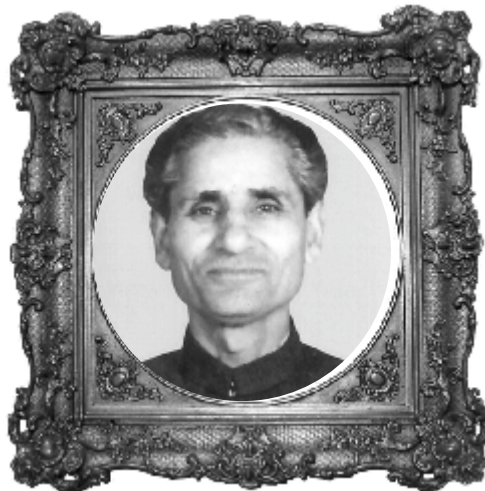
- Rajinder Premi



# Amar Shaheed Sarwanand Kaul Premi

## A Profile

A special article written on the occasion of  
Shri Premi's 28th death anniversary.



**Sarwanand Kaul Premi**

**T**he happenings in Jammu and Kashmir for the past some time need no elucidation. The forces of fundamentalism and fanaticism have not only ruined the fiber of the secular character but have also been responsible for innumerable innocent killings. The list is too large to be enumerated. And here is a towering personality who had made his place in the hearts of all Kashmiris, irrespective of their sectarian beliefs.

### **Shaheed Sarwanand Kaul Premi, Early Years**

Born in village Soaf Shali of Anantnag district in November 1924, he passed the Master's degree in Hindi with Honours and started his career with the All-India Spinners-

Association (Khaddar Bhandar). Thus he got influenced by the Gandhian philosophy and involved himself in the freedom movement. He remained underground at the age of 17 during the Quit India movement and later took active part in Quit Kashmir movement during 1946-47. He worked on the Cultural Front, a counter, propaganda agency, to repulse the Kabaili raid on Kashmir. He contributed to DAILY KHIDMAT, the official organ of the National Conference, and WEEKLY DESH in Srinagar. Many of his writings got censored during that period.

After 1948, he had to leave the Valley under very odd circumstances and got employed

in the Industries Department of the Punjab Government and then in the Central Government at Delhi.

He returned to the Valley in 1954, joined the Education Department of the State and served it for 23s years. During these years, he developed keen interest in social work which he advocated strongly through his writings. As a writer, he attained fame when his writings came in the form of life stories of saint-poetess Roopa Bhavani, a biography of saint-poet Mirza Kak and translation of Sri mad Bhagwad Gita in Kashmiri verse. His other notable works include 'Kalam-e-Premi', 'Pyam-e-Premi', 'Rooda Jeri', 'Osh Vosh', 'Pantchasdar', 'Mahjoor ta Kasher', 'Kashmir ki Beti', 'Russ) Padsha' Katha, prose translations of Tagore's famous Gitanjali into Kashmiri. Among the Urdu, Kashmiri and Hindi translations of Gita, only Urdu translation has been published. Other translations are being published shortly. He has written a number of papers which he read out in seminars and symposia, highlighting the cause of national and international understanding.

#### **His Secular Belief**

He had a firm belief in secularism and up to the last he fully justified the remarks of Mahatma Gandhi that if there is any ray of hope it existed in the Valley.

It was his strong advocacy of secularism and the State's accession to India which may also have been a cause of anger among the subversives. He was fearless in speaking out this publicly through local newspapers even in the times of the emergence of terrorism in Kashmir.

#### **His Advocacy of Secularism**

Advocacy of secularism was highlighted by him whenever the situation demanded. For the stance, he wielded his pen, on Sheikh Abdullah's arrest in 1953, missing of the holy relic in 1964, Pakistan's aggression in 1965 and 1971, Kashmiri Pandit agitation in 1967 and in the 1968 Anantnag riots.

When Kashmiri Pandits were being selectively killed, he condemned this publicly and through local papers, knowing well that the Valley was gradually getting into the clutches of fundamentalistic elements. He did not deviate from his love for communal harmony and brotherhood, for which he was respected by all the communities.

Although some of his friends and the family members requested him to leave the village which was dominated by the majority community (his being the lone Hindu family in that village), he would overrule and even rebuke by saying that he was so deeply rooted in the secular traditions of the Valley and he had most of his students and other friends in the area to take care of him and his family.

He was deeply religious as well as liberal. He was widely respected in the area as a teacher. His long career as a teacher, he had illuminated many minds by giving them education - the most precious of all gifts.

But, the fact that the world of his poetic beliefs and sensibilities had ceased to exist and old loyalties and friendship had become powerless in the face of fierce assaults, mounted by the forces of fundamentalism and fanaticism, dawned upon us. The faith was ultimately shattered when on April 29, 1990, late evening, three young masked terrorists, like hungry wolves most anxious to trap their prey, forced their entry into the house and let loose the reign of terror. They asked the inmates at gunpoint to queue in one room, with one gunman guarding its door. The other terrorists ransacked the entire house and stretched their ugly hands on whatever they could lay, looted all their valuables after forcing the ladies to hand over their ornaments. They ransacked the library and destroyed rare manuscripts. While plundering, one militant shouted in surprise: "Masha Allah, ye to Qurani Sharif he". Premi ji had kept one copy of it reverentially in the library of his study room.

#### **Harmless Soul**

This incident came most shocking, as, only that day, some Muslim neighbours had given full assurance of their protection, because he had declared that he had no plans of abandoning the village where he had fought for years together with them for the upliftment of the majority community and has not done any harm to anybody.

After packing the loot in suit-cases, they asked this noble soul to accompany them to see their higher ups, who they said, were waiting outside. They also asked Virindra (his son) to escort them up to the camp. They swore in the name of Allah that no harm would be done to him and his son. Their hand-folded requests had no effect on them. They carried both the father

and the son at gunpoint and after two days of painful anxiety came the most tragic news of their assassination.

This happened to a man who had kept a copy of the Quran in his books for regular study, a freedom fighter, a humanist and a philanthropist, an eminent scholar social worker and a well-known Kashmiri poet contemporary of Mahjoor and Azad. A man who had worked voluntarily for 3 months, in private Muslim and Hindu schools, after his retirement, as a token of love for children of both the communities.

**Family Migrates**

This luminary was done to death by the terrorists in a most brutal manner along with his son. In this backdrop, the family had to migrate, abandoning their home and hearth then and there. It was for this reason that the rest of the family members were threatened with dire consequences if they reported the matter to the

police. The family was told that no harm would come to them if they could stay in their native village but if these two persons would have gone anywhere, they were to be eliminated at any cost.

What is most shocking and shameful that even after about 29 years, the criminals have not been identified, although there had been Press reports that the government has made 8 arrests in this connection in early May 1990.

The news of looting the house first and then torching of ancestral house of these victims was also published in the national dailies in December 1992. The local temple had been desecrated and burnt; cowsheds also burnt, the other houses ransacked. No information about the abandoned cattle, land, trees and orchards has come to them. This is the state of their plight, pain and agony, which has been suffered by all other Kashmiri families as well.



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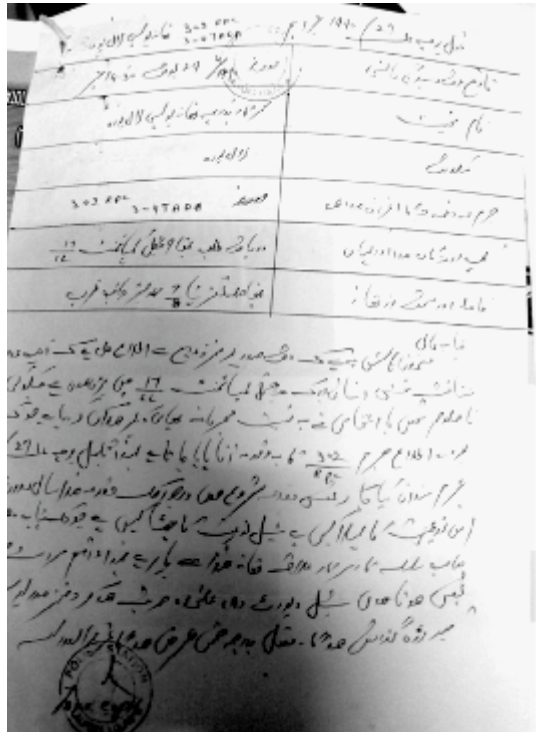
- Ravinder Gurtoo



## Tale of A Brutal Killing

In January 1990 the Vale of Kashmir erupted in violence as insurgents threatened to kill or dispel the non-muslim population in the region. The emerging Jihadi terrorism followed elections of the regional assembly in 1987. One group that was affected was the Kashmiri "Pandits" who describe themselves as the original inhabitants of the Valley of Kashmir. Hundreds of Pandits were killed in the ensuing violence and tens of thousands fled their homes to resettle in camps elsewhere in India.

Here is the tale of such unfortunate killing in Sogam a place in lolab valley. Predhuman Krishen Bhat S/O Shri Nath Ji Bhat, a twenty five year old youth that time was brutally hanged and killed by a group of Hizbul Mujahideen terrorists. It was 5th of April 1990, Predhuman left for Udhampur to look for a room so that he could shift his parents, brother and brother's family including three infants there due to the growing Jihadi terrorism in Kashmir. He managed to get a room in Udhampur and came back to Sogam on 21st of April 1990. By 27th of April, he packed whatever he could. While narrating the incident his brother Mr Roop Krishen, who was working with HMT in Zainakot Srinagar said that he also reached home from Srinagar on 27th morning to help his brother in shifting. Same evening of 27th April 1990 at about 7:30 pm a group of masked Jihadi terrorists broke open a window in the ground floor and entered the house. Three militants entered the house and about a dozen waited outside. They were searching for Sh. Roop Krishen and wanted to kill him being an employee of an organisation of Government of India. They couldn't locate Roop Ji as he was in the bathroom. They got hold of Predhuman and



took him with them. Father of Predhuman followed them and got hold of two of them and removed their masks. He was astonished to find that they were friends of his younger son Predhuman who was kidnapped by them. One of the terrorists hammered his back and legs with the butt of the gun which they were carrying with them. He got badly injured and the terrorist fled the spot. Injured Nath Ji still tried to follow them to some distance but could not trace them. Roop ji says that it was raining heavily, and there was no electricity. Mother of Predhuman remained unconscious for about three hours after this incident. Whole night the family

visited the Muslim neighbours and a local MLA, but no one helped them.

In the morning a couple of Muslims came to their home and asked them to leave for Udhampur and assured that they will use all the efforts to locate their son and will dispatch him to Udhampur.

The family was told that their presence in the village can further harm them. The wailing family left in a truck arranged by the neighbours. They reached Udhampur on 28th April evening. On 2nd May 1990 somebody from Sogam intimated them that the body of their son was found hanging on a tree in compartment number 17 of local forest area and also advised them not to come there.

Police did the post-mortem and kept the body in the mortuary at hospital for identification.

Some people from Sogam were called to identify the body but no one identified him. A sister of Predhuman who at that time stayed in Baramulla with her family was called to identify the body of her brother. She and her husband Sh Rattan Lal Raina Saraf (who too was killed a year later at Kanilbagh Baramulla) took Predhuman's body to another village Lalpora and cremated there.



Pandit Nath ji, who is about 100 year old this time was in tears when Roop Krishen his elder son was narrating this unfortunate incident to me.

## Events of the Month

<b>Shaivacharya Ishwarswaroop Swami Lakshmanjoo Jayanti</b>	<b>1<sup>st</sup> MAY 2019</b>
<b>Amavasya</b>	<b>4<sup>th</sup> MAY 2019</b>
<b>Ashtami</b>	<b>12<sup>th</sup> MAY 2019</b>
<b>Sankranti</b>	<b>15<sup>th</sup> MAY 2019</b>
<b>Ganesh Chaturthi, Ganesh bal yatra Hawand choalgam</b>	<b>17<sup>th</sup> MAY 2019</b>
<b>Puranmashi</b>	<b>18<sup>th</sup> MAY 2019</b>
<b>Sankat Niwaran Chaturthi</b>	<b>22<sup>nd</sup> MAY 2019</b>
<b>Zeashta Devi Yagya (Zethiyar Srinagar)</b>	<b>23<sup>rd</sup> MAY 2019</b>
<b>Bhagwan Goipinathji's Mahayagya</b>	<b>27<sup>th</sup> MAY 2019</b>



- Brig Anil Gupta



## Why Vote for Modi

**B**haratiya Janata Party today dominates the world's largest democracy. It has emerged as a most popular party. Despite, the Party's effort to reach the needy irrespective of religion, caste or creed; the opposition parties have been trying to create adverse public opinion by labelling it as "communal." Nothing can be farther from truth than this allegation. No doubt that the party represents the aspirations of the majority population of the country, its door are always open for the others.

The party's current incarnation dates back to 6 April 1980, but it is the natural successor to an earlier political party known as the Bharatiya Jan Sangh, which was formed in October 1951. The Jan Sangh, as it was known, in turn built on an earlier tradition of Hindu revivalist movements, whose roots date back to the British Raj. The Jan Sangh leadership supported a stringent policy against Pakistan and China and were averse to the then USSR and communism.

The BJP, of course, represents more than just strong nationalism. It also espouses a muscular foreign policy and national security posture. It is generally more pro-business than most of India's political parties, which tend to be left of centre.

Unlike many other political parties, BJP is not monolith. It gives space to leaders with different perceptions. It has internationalists, isolationists, libertarians, and nationalists all residing under the general umbrella of the BJP.

BJP first formed its government at the centre under the leadership of Bharat Ratna Atal Bihari Vajpayee. Despite, initial hiccups, he successfully led a coalition government and started numerous nation-wide developmental

projects to upgrade the infrastructure. He made India, an atomic power. During the tenure of NDA 1, India saw unprecedented development but not much effort was made to expand the party's reach pan-India.

The BJP came to power again in the 2014 general election, when India was in the midst of an economic downturn. The ruling Indian National Congress, or Congress Party, was beleaguered by massive corruption allegations, slowing economic growth, rampant inflation, and a pervasive sense of "policy paralysis."

In Narendra Bhai Modi, party found the 'right man in the right place at the right time.' For more than a dozen years, Modi had served as chief minister of the state of Gujarat, which had enjoyed high growth and a reputation as an investment-friendly destination under his tenure.

Since 2014, Modi and Amit Shah have been able to reshape the party in their own mould. They drew on an aspirational agenda to expand the party's electoral footprint at the state level as well. Their relentless drive and hard work of the karyakartas met with unprecedented success. At one time BJP and its allies controlled twenty of India's twenty-nine states. That is more than double the number it ran four years ago. For comparison's sake, its arch rival, the Congress Party, ran just three states and was able to add three more in 2018.

Under the able watch of Modi ji and Amit Shah ji, the BJP also strengthened its electoral operations, engineered broad-based social coalitions, and struck useful alliances with smaller regional parties. All of this has improved its stature across India and made it the most popular party contesting the forthcoming 2019 general elections.

BJP believes in and practices real secularism, “SarvaDharamSambhav.” It believes in equality for all religions and is opposed to appeasement of “minorities” at the expense of majority Hindus. BJP has replaced the “appeasement policy” of other political parties with much robust “Sab Ka Saath Sab Ka Vikas Policy.”BJP’s economic ideology is based on the principle of Antoyada. BJP has reached the poorest of the poor and afforded them an opportunity to rise.

Modi led present BJP government is also credited with taking many historic and bold decisions which the previous governments were scared to take fearing adverse electoral prospects. These decisions were need of the hour and were taken in national interest. These decisions have reformed and modernized the Indian economy:-

- ❖ Demonetization.
- ❖ Digital economy.
- ❖ GST.
- ❖ Bankruptcy and Insolvency Act.
- ❖ Stringent laws against black money.

Modi believes in empowerment of the poor to enable them to stand on their own feet rather than giving them free doles. He has provided the nation a corruption-free government. Under his watchful eye India is poised to become fourth largest economy in the world. BJP government kept the inflation in single digit throughout its five year tenure.

The achievements in foreign policy have been one of the relative bright spots for the government. It has broadened and deepened India’s relations with the United States in very productive ways, especially when it comes to defence cooperation. The Modi government has also spent a fair amount of political capital building diplomatic and economic bridges to the country’s east, in order to forge closer ties with the economically dynamic countries of Southeast and East Asia. We enjoy the best of relationship with Muslim world. Commercialisation of Chabahar port in Iran bordering Pakistan’s Baluchistan has affected the geo-economics and geo-politics dynamics of the sensitive Af-Pak region. India has successfully exposed Pakistan as the hub of international terrorism.

Modi’s national security policy has been

applauded world over. India is no longer considered a soft state. We have successfully exposed and neutralised Pakistan’s nuclear blackmail. The biggest shift has been with regards to LOC. India has conveyed to Pakistan in no uncertain terms that as long as it continues to harbour terrorists India reserves to attack the terrorists anywhere across the LOC as well.

The unprecedented success of numerous welfare schemes announced and implemented in last five years catering to all sections of the society cutting across caste, creed and religion has become an eyesore for the opposition who only thrived on appeasement of a particular section. To counter these the opposition, particularly Congress, has announced many populist measures in its manifesto whose economic viability is a big question mark.

Congress needs to understand the basics of economics which simply states that “Wealth cannot be multiplied by dividing it.” One cannot increase GDP, productivity of people by taking out money from other pockets and projects and then putting that money into pockets of a particular set of some other people. History is replete with cases of many nations whose economies crashed and the nations failed and fell for not following the basics.

BJP government has also taken far reaching decisions for national security and made Indian Armed Forces as the best fighting forces in the world. Latest state of the art military hardware has been purchased to make the Indian skies impenetrable while a lot of emphasis is also being given to ‘Make in India’ programme to make our armed forces self-reliant. The success of ASAT programme and India becoming a member of the “Super Four” Club has been a major achievement.

BJP is undoubtedly the best party in India today. Its following features make it different from others:-

- ❖ It is a cadre based party where an ordinary karyakarta can rise to the highest organisational and governmental post. It does not encourage dynasts.
- ❖ It has power in most number of states and it is not limited to a particular region or area. It is in power in East, North, West and North East.
- ❖ It’s the best because it has high calibre

leaders for whom 'Nation First' is the sole consideration.

❖ It is non corrupt. Despite opposition's best effort nation has refused to accept their false propaganda without any concrete evidence.

❖ There have been no communal riots across the nation from 2014 till now.

❖ It has taken many tough economic and military decisions in national interest.

❖ It believes in "Sarv Dharam Sambhav" and believes in uplift of all the sections of the society.

❖ It is attempting to finish elitism in the country. Merit rather than political connection is rewarded. The list of Padma series of awards bears testimony to the fact.

❖ It has made India a formidable economic, military and space power.

❖ It has made India an important player in international affairs and India's importance is duly recognised among comity of nations. It has enhanced the global image of our country.

❖ BJP has a clear vision for a modern India and has made a long term blueprint for it.

❖ It has the largest following all over India. Its membership is highest anywhere in the world.

It is people's trust and confidence that makes our party stand out from the rest. It's clean and nationalistic image is its biggest asset. Unprecedented development and social work speaks for itself. Modi led BJP believes in walking the talk.

BJP is indeed the best political party of India given to its nationalistic ideals and adherence to India's cultural nationalism and rich heritage. It is the only party currently which bears the capability to take India on the path of progress, protect its age-old culture and eliminate all the anti-national elements. It's resolve to eliminate terrorism is unparalleled. A vote for BJP will translate into a vote for Modi and will pave the way for another prime ministerial tenure for Modi.

(The author is a columnist and political commentator. He is also the state spokesperson of Bharatiya Janata Party.

He can be contacted at [anil5457@gmail.com](mailto:anil5457@gmail.com))



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- Vijay Kashkari



## Sarvanand Kaul Premi - Known Un-known

**O**n May 1, 2018, I was presented a set of books written by Martyr Sarvanand Kaul Premi at Jammu. The occasion was the 28th year of martyrdom of the writer. To be honoured on this occasion by presenting a set of books, authored by Premi ji, in recognition of being a community activist, gave me a feeling of a celebrity. I was humbled and grateful. One of the great things about these books was that I came closer to the author. I loved his books and will be looking to see his other written books, unpublished.

Sarvanand Kaul Premi was a poet, journalist, academic, intellectual and an activist.

As dozens of community members belonging to the group of genius were gunned down by the zealots in the Valley of Kashmir, in nineties, to muzzle the voice of the Kashmiri Pandit community so was to gag the articulation of Sarvanand Kaul Premi. He was kidnapped and assassinated. On 29th April 1990, after sunset, three armed men knocked at the door of his house and announced a decree to Premi ji to accompany him for questioning. His son Virendar perceiving danger accompanied his father with the abductors. After two days on 1st May 1990, bodies of father and son were found hanging with their limbs broken, hairs uprooted, and portions of their skin slit open and burnt.

Premi was born in the Kaul family of Soaf-Shali, a village near Kokernag resort in Kashmir's Anantnag district of Kashmir, parented by Gopinath Koul and Omravati Koul on 2nd November 1924. He was married-to Oma from Hangulgund in the year 1948. They brought into existence 3 sons and 4 daughters. One son Virendar was brutalised and killed along with his father.

Acquiring his School education from Mission School of Anantnag, completing matriculation in 1939 from Punjab University, attained degrees of B.A., M.A.(Hindi) and B.Ed. from Punjab University, Lahore. He initially worked for Khadi Industries Board and Industries Department of Punjab. He was appointed as teacher in Education Department of Jammu & Kashmir. He worked in the Department from 1954 to 1977.

He was a revolutionary and worked over ground during the Quit India Movement from 1942 to 1946. He was arrested six times during the period. He was a social activist and believed in communal harmony. He would read both Gita and Koran with admiration.

His initial works were in Hindi and Urdu and later wrote in Kashmiri. He knew the languages of Hindi, Urdu, English, Kashmiri, Persian and Sanskrit. His embryonic works are about the sufferings of the people of Kashmir.

Amongst the contemporary writers, he was influenced by Master Zinda Koul, Ghulam Ahmed Mehjoor and Abdul Ahad Azad. Arjan Deo Majboor, the poet, is influenced by Premi ji's writings. The name of "Premi" was bestowed on him by the famous poet Mehjoor.

He wrote for Daily Khidmat, the official organ of the National Conference and Weekly Desh. He translated Bhagwad Gita and Gitanjali written by Rabinder Nath Tagore into Kashmiri language. His writings are referred to the composite culture of Kashmir. He has authored about 24 books, besides articles and poems. Amongst his published works are Kalami Premi, Payami Premi, Rood Jeri, Osh ta Vush, Gitanjanli, Russi Padshah Katha, Panctchadar (poetic collections), Bakhti Koosum, Akhri

Mulaqat, Mathura Devi, Mirza Kak (life and works), Mirza Kak Ji Wakh, Kashmiri ki beeti, Bagwat Gita (Translation), Taj, Rupa Bhawani and Ramayana. Many of his works are not published. His sons Rajinder and Ravinder are in the course of action to publish them. His unpublished works are Kehn Dharmik Katha, Bhakti Qusa, Walkh hia premi, Pushkin Sanza nazma, Araadhana, Aalat, Laleshwari, Madhushala, Suruhas Kun, My Holy Father, Tears of Joy and Love, Spiritual Doses, Utterances of Premi, Hamara Majhoor and Parmarth Shatak.

A film titled Alakh Ishwari, on the life of Rupa Bhawani by Kanwal Peshin has used Premi's bhajan as a title song of the film.

In 1997, he was posthumously awarded a Gold Medal by the Government of Jammu and Kashmir for his contributions to the field of social, cultural and communal amity.

His martyrdom led to displacement of the families from the areas like Kokernag, Verinag and Chinigund of Anantnag district.

Premi ji loved Kashmir and in-particular his village. The beauty of the place is echoed in his poems. His description of the place doesn't only explain beauty of the place but it seems the

place had mesmerised him and the vibration was living in him. He was also influenced by Late Dina Nath Nadim, a revolutionary poet. When Kashmir was recovering from the onslaught of raiders, he had associated himself with the writers of liberal thoughts.

He liked and had the audience with Mahatma Gandhi, Pandit Jawaharlal Nehru, Maulana Azad, Ali Mohammad Jinnah, Sheikh Mohammad Abdullah, Bakhshi Ghulam Mohammad, Indira Gandhi, Rajiv Gandhi, Rabinder Nath Tagore, Devinder Satyarthi, Harivansh Rai Bachan, Balraj Sahni and Ali Sardar Jaffri.

Great men come to lead us on the path but their martyrdom should make us brave to heal the suffering of millions. Pt. Sarvanand Kaul Premi became martyr for our sake to create more faith in him.

“It is not punishment but the cause that makes the martyr” - **Saint Augustin**

(References : Articles published in journals and news papers. Biographic account edited in Wikipedia and papers read by eminent writers on various occasions.)

**प. मनोज शास्त्री**



**9911853256**

## कश्मीरी कर्मकाण्ड पद्धति

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

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



## Swami LakshmanJoo – A Yogi of Kashmir



**T**he Late Thakur Jaidev Singh (1893-1986) was a renowned scholar who studied some of the important texts of Kashmir Shaivism under the guidance of Swami Lakshmanjoo at his Ashram in Ishber, Srinagar for several years. He published fully annotated translations of these texts in the light of the insights provided by Swamiji. This article, published in the January 1970 issue of the spiritual magazine. “The Mountain Path”, was written by him to pay homage to Swami ji and introduce him to the readers of the magazine.

We are reproducing the article here for its historical importance.

I had a great desire to study the Shaiva philosophy of Kashmir. I struggled with some texts, but found that I could not understand them without the help of a teacher who has brought up in the tradition of the school. All the great savants of the Shaiva philosophy are dead and gone. The sole surviving exponent of this system is Shri Lakshman Joo, also known as Swami Ishwara Swarup Ji. He was kind enough to accept me as his pupil and I learned much

from him. As I came in contact with him, I found that he was not only a great scholar of Shaiva philosophy and could give a lucid exposition of the texts, but was also a great Yogi.

A brief sketch of his life may be of interest to the readers of the “The Mountain Path”.

He was born in 1907 A.D. in Srinagar, the capital of Kashmir. His father's name was Shri Narain Dass Raina and mother's Smt. Arnavamali. His father was the first man to introduce 'houseboats' in Kashmir. His family guru was Shri Rama. Shri Rama was the greatest exponent of Shaivagama, but more than that he was the greatest Yogi that Kashmir had known. In Srinagar, many stories are current about his siddhis. He had only to look at or touch a person, and bound to be a changed man. Such was the wonderful '*shakupata*' that he wielded. Narain Dass had built a separate house for him where he could carry out his sadhana and teach the agama texts to his pupils. This is now known as Rama Trika Shaiva Ashram (located at Fatehkadal in Srinagar).

Naraindass approached Swami Rama to

give a name to his newly born child. Swami ji said, "I am called Rama; let this child be called Lakshmana". Lakshmana's learning's towards the higher life were marked even in early childhood. When he was three years old, his play consisted in making of a Shivalinga out of clay and worshipping it. At the age of five he would sit down for meditation and while in this condition would now and then show signs of sudden surprise. His parents were puzzled by the abnormal condition of the child and took him to Swami Rama. He said, this boy was a great Yogi in the last life. His yoga would be consummated in this life.

His *yajnopavita sanskara* (sacred thread ceremony) was performed when he was a child of nine. Swami Rama taught him the *japa of Gaytri Mantra* with *pranapana*, and also certain yoga practices according to the Shaiva discipline.

He was now sent to school there he use to go into *Samadhi* now and then. He was considered to be an abnormal boy by his teachers. One of his inquisitive teacher put him this question, "what do you notice in your state of absorption"? The boy replied in the Kashmiri language that he experienced "Badi boda" i.e. the supreme.

One day his teacher asked him to do physical exercises. Instead of doing so he formed a group of few students and started *bhajana* (devotional songs). The teacher was furious and inflected on him Twenty five strokes with a cane. The boy went back home, crying. Next day the teacher fell ill and had fever exactly for twenty five days.

When he was thirteen years of age, his parents thought of arranging his matrimony. He came to know of it and said to his parents politely but firmly, "kindly don't arrange my marriage. I have decided to remain a celibate all my life". His parents proposed his marriage a number of times, but knowing his firm resolve gave up for good the idea of getting him married.

His father fell badly ill and so asked his son to look after his business. He was in the pre-matric class, but had to give up his studies and look after his father's business.

As he was now free from the routine work of the school, he decided to study the Shaiva Shastra. Swami Rama the greatest Savant of Shaiva Shastra had attained *mahasamadhi by now, but he had taught the shastra* to his devoted pupil Mahatab Kak, who was also assigned the task of guiding the young Lakshman into

spirituality. So he started studying the Shastra under the guidance of Mahatab Kak.

But it was not only the theoretical side of the Shaiva system that he wanted to learn. He gave even much greater time to the practice of Yoga. He used to get up at 2 AM and practice Yoga till dawn. When he was fifteen years old, he had the experience of self realization for the first time. After this he used to go into *smadhi* even while he was in his workshop. He now lost all interest in the workshop and neglected his business. His father reprimanded him many a time for this.

This put him in a quandary. He began to cogitate within himself, all the one hand; there is the duty of carrying out the desire of my father, on the other there is the call of the spirit. What am I to do? The call of the spirit proved to be irresistible. He bowed to the inner monitor. In 1926, he took a loin's skin for his seat and left home without taking anything else with him. Finding him absent, his father started a search for him. A number of people were sent to different quarters in the city to find him but without success. His brothers began to rummage among his books and his papers, and found on a piece of paper the following note left behind by the boy:

"My dear brothers, I am leaving in search of the supreme kindly take care of my parents".

The parents were in great mental anguish at the sudden departure of the son from home, and sent frantic telegrams and telephonic messages to friends and relatives. A formal request was also made to the police to find out the whereabouts of the boy.

Next day his father received the following message from a relative in Sopore- "This morning I saw Lakshman going on foot to SadhuGanga Ashrama".

On receipt of this news, the parents went out to posthaste to SadhuGanga via Sopore, and after a few hours found the boy seated on the loin's skin in deep meditation near a spring in a jungle. They sat there with heaving heart without disturbing the boy. When he returned to normal consciousness, he found his parents seated before him. They requested him to go back home. He said in grave and determined voice "Now I cannot live in the home". His father promised to build for him an Ashrama in an unfrequented place in Srinagar itself. His father went to Srinagar and started building an Ashrama for him (in Namchibal).

Lakshman Joo mean while came and began to live in a village, named Danyahama, in Harwan, near Srinagar. After four months his Ashrama was completed, and he moved into it. Now he started learning Sanskrit grammar and Shaiva scriptures from the reputed scholar, Sh. Maheshwar Razdan. He studied Shaiva scriptures under his guidance for seven years, and became thoroughly proficient in these.

In 1934, Lakshman Joo built an Ashram for himself on a site between Nishat and Shalimar. It was named Ishwara Ashrama.

Now Lakshman Joo's father retired from business, divided his property equally among his son's, and came to live with him along with his wife.

In 1946, his mother felt seriously ill. He nursed her assiduously for two years. She passed away in 1948. Six months later his father also passed away. Lakshman Joo has always been devoted to his parents, and performs their Shradha every year with great earnestness.

He has ungrudgingly taught the scriptures to many seekers after truth. He taught Brahmasutras to Sh. Nilakanthananda Saraswati in 1954. The present writer had also the benefit of learning Shaiva Shastra at his feet. He has taught Shaiva philosophy to Miss. L Silburl of Paris for a number of years. She has also translated into French many books ON Shaiva Philosophy. The translation of Parmarthasara and Vijnanabhairava have already been published. The present writer has translated Shiva-Stotravali of Utpaladeva and Sambapanchasika into Hindi, and has edited Abhinav Gupta's commentary on the Bhagavat-Gita.

In 1959, Shri LakshmanJoo disposed of his old Ashrama at Ishvarashrama, (Ishvar) and built a new smaller Ashrama near Nishat Garden's, and now resides there.

Maharaja Karan Singh of Kashmir had no male issue. His mother expressed a keen desire to Sh. LakshmanJoo that she should be blessed with a grandson. She had the blessing of the Yogi Raja, and the Maharaja in gratefulness has promised to open a Shaivashrama in the Gupt Ganga Temple. (*Maharaj Karan Singh Ji has since constructed a Mathika in Gupt Ganga where Swami ji used to give lectures on Kashmir Shaivism on every Sunday*).

Sh. LakshmanJoo is a great scholar, a great man and a great Yogi. As a man he is upright, humble and extremely generous and kind. Hundreds flock to him with their tales of the woe every Sunday, and he tries to help everybody.

As a Yogi, he is greatly advanced. He lives mostly in pramatriabhava (in the full state of a knower). He is a great admirer of Ramana Maharishi and says he visited the Ashrama of the Maharishi once when he was alive. His exposition of the Shaiva texts is backed by his personal experience and therefore comes home to the students as a living, vibrating truth. We are really fortunate that there are Yogis like him still alive in our land.

#### **His Teachings May be Summarized Thus:**

Parama Shiva or Supreme reality is both static and dynamic. The dynamic aspect of Parama Shiva is known as Shakti. The world is not an illusion but an epiphany, an expression of Shakti. The manifestation of Shakti is in subtle and gross forms. Puryastaka i.e. the subtle body consisting of 5 *tanmatras*, *manas*, *budhi* and *ahankara*.

There are two areas of manifestation-the downward area and the upward area. In the downward area, Shakti plunges into the grossest form. In the upward area, Shakti rises towards self-realization, towards the Supreme. The downward area is the *vilaya* or the veiling of the divine. The upward area is the *anugraha* or grace of the divine. In the upward area divinity is slowly but surely unfolded. In this upward area divinity one should do his level best to realize the divinity within him.

For the average man, the best means for ascending on the spiritual path is to find out a competent guru or spiritual guide and take initiation from him.

*Japa*, constant awareness and *dhyana* or meditation are the best means for self-relization.

One should learn *manasa* (mental) japa of a mantra from a guru and practice it assiduously. This mantra will open the door to Parama Shiva. The mantra has, however, to be given by one who can transfer spiritual power, known as '*Shakti-pata*'.

*Constant awareness is the best means to the unfoldment of the spiritual consciousness, known as 'unmesha' or divine-consciousness.*

So far as *dhyana* or meditation is concerned, the best is the meditation on 'Shivo'ham' or 'I am Shiva'. I am not the body or the emotions or the thought but I am Shiva himself. One should concentrate on this thought in *hridaya* or the spiritual canter. This is a mental concept no doubt, but this will dissolve all other *vikalpas* or mental concepts, and finally disappear itself. The aspirant will then have realization of the true Self within him.



- Sudesh Raina



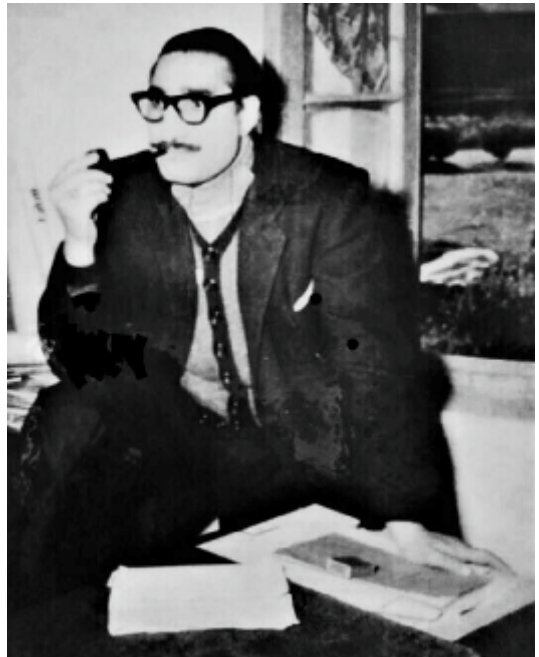
## A Tribute to Artist Mohan Raina

**M**ohan Raina who rose among the great artistic fraternity of the State of Jammu & Kashmir left the world when he had not even completed 57 summers of his life, but in the short span he left behind a rich legacy and enriched the world of art, immensely. Born to veteran celebrated drawing master, Pt. Shiv Nath Raina at Badiyar Bala, Srinagar in 1926, art ran in the blood of Mohan Raina. His grandfather, Pt. Narayan Joo was amongst the last miniature painters of Kashmir, who learnt the intricacies of miniature from Kangra, Himachal Pradesh. Pt. Shiv Nath Raina was a competent and renowned artist, modeler and an innovator.

Mohan Raina learned basics of painting from his father and was bound to rise to eminence by virtue of his flair, diligence and hard work. One of the most outstanding artists of our state in the post-Independence era, Mohan Raina was a well-trained and well qualified versatile artist. He qualified in painting, decoration and design from Sir Amar Singh Technical Institute, Srinagar and in painting, decoration, textile design and color from City and Guilds of London with distinction and ultimate honor of gold medal.

He studied Contemporary painting and graphic arts from the University of Illinois, Urbana, U.S.A (1966-68). Mohan Raina was a UNESCO scholarship holder for audiovisual arts (1957-58). He was a founder member of J&K cultural academy. From 1947 to 1960, he held the position of honorary secretary of Indian artists association, Kalakar Parishad and Intellectual society (Kashmir).

Mohan Raina participated in many group exhibitions and art camps along with artists like



Sankho Chaudhuri, B.C. Sanyal, Jatin Das, G.R. Santosh, M.F. Hussain, Triloke Kaul and others. His paintings earned him many prestigious awards. His solo exhibitions in India, held at Bombay, Delhi, J&K, Patna and Hyderabad were highly acclaimed by public and art critics. He also held one man shows at Illinois, Indiana and Chicago in the United States (1966 - 68). His paintings were highly appreciated and talked about in American publications like "The Daily Herald", "The Republic", "The Reporter", "The Daily Illini" etc.

Mohan Raina had an unflinching belief in the perfection of drawing. His dictum was, ***"Perfection of drawing should be the basis of***

*art training, work or form whether it be traditional or modern".*

Having inherited artistic temperament from his father and forefathers, professional training and hard work, Mohan Raina was the only prolific artist from the valley who did diversified forms of art work from posters, textile designing, logos, monograms, emblems, illustrations, collage, huge murals, sculpture, portraits, landscapes, installation art to greater abstract in mediums like water color, oil, gouache and acrylic with equal mastery, perfection and great élan.

The colossal posters, he conceptualized and designed during Indo-China war in 1962 brought him rewards, laurels, recognition and appreciation from the establishment and public.

Mohan Raina started his career as "Artist" with the textbook advisory board of J&K government. He very aptly accomplished this new type of difficult job with his imaginative and creative talent. His illustrations and title covers/designs on numerous government and private publications have left an indelible mark of his imaginative and drawing perfection. "An Introduction to Spoken Kashmiri"(1973) by Dr. Braj. B. Kachru (HOD, Linguistics, Univ. Of Illinois, U.S.A) contain dozens of beautiful illustrations done by Mohan Raina. His beautiful and colorful illustrations can also be seen in Pt. Samsar Chand Koul's, "Birds Of Kashmir" (1956). He has illustrated about 150 quatrains of Persian poet, Omar Khayyam translated into Kashmiri by Sh. Gulam Nabi Khayal in his

"Rubaiyat-e-Omar Khayyam "(1961). Each quatrain has been supported by an illustration.

Mohan Raina brought laurels to the state by conceptualizing, designing and executing the tableau, "Winter In Kashmir" along with his father and younger brother, Sh. Pran Nath Raina. The tableau was adjudged as the best amongst all participating states of India during Republic Day parade in 1958 and was awarded first prize for the first time.

After leaving the text books advisory board, Mohan Raina joined the state Information department as "Artist". Sh. J.N. Zutshi, the then Director General of the department was greatly impressed by Raina's

acumen and art work which required creative and imaginative genius. The monthly publications of the department, "Kashmir Today" in English, edited by Mohd. Amin Pandit and "Taamir" in Urdu, edited by Shamim Ahmed Shamim and Mohd. Yusuf Taing had title covers and illustrations done by Mohan Raina until the last editions of the publications/magazines.

Mohan Raina did almost all govt. and private emblems, logos, monograms during 50's to 70's. Some were later on changed due to various reasons. He did logo for Govt. Medical College (Sgr.), Kashmir University (At that time there was only one Univ. for J&K), REC (Now NIT), S.P. College, JK Cultural Academy, SKIMS and many more. He also conceptualized and designed the state emblem when the J&K constituent assembly met in Jammu in 1952 during which need of new state emblem was felt.

As desired by the then Prime minister of J&K state, Sheikh Mohammed Abdullah, the job was allotted to the state Information department also. The department under the guidance of Sh. J.N. Zutshi assigned the work to Mohan Raina. After sometime a number of designs were submitted by various individuals and agencies to the committee. Mohan Raina's design along with its interpretation was also submitted to the



then leader of the house, Sheikh Mohd. Abdullah .The interpretation was ;

“ The three strips in the emblem represent the cultural regions of the state - Jammu, Kashmir and Ladakh ; The plough and two ears of corns represent the majority of the state population (agriculture) ; The lotus in the center stands for purity, knowledge and education ; " Jammu & Kashmir" below is legend .”

*Sheikh Mohammed Abdullah was very happy to select the design. He moved the resolution in the assembly and said,*

*" . ... ..The Goddess of learning as according to mythology has her abode in the lotus. This reminds us of the glorious past of Kashmir when the country was known as the abode of learning and extends a hope for future when Kashmir will regain it's glory..... ".*

The emblem has stood test of the time and is at par with any well known international logo/ emblem. In recognition of the work done by Mohan Raina, the state government sanctioned him special four increments and later elevated him to the post of " Exhibition Officer".

The entire repertoire of Mohan Raina's myriad works comprising of his lifetime collection of more than 1000 landscapes, abstracts, illustrations , sketches, oils and portraits in addition to dozens of priceless rare

art books and art materials (canvases, paper, knives, brushes, rollers, paints) kept at his ancestral house at Badiyar, Srinagar was vandalized and plundered before the house was set ablaze during terrorism in the valley. He had consolidated all his personal collection at Badiyar residence in preparation for a grand art event and exhibition after his retirement. I very vividly remember a huge wall to wall ceiling high wooden almirah in which he had kept all his works. Bigger canvases and boards were meticulously placed behind beds and against walls. During the last two years of his life, he did about 400 water colors (all of same size) which were put in a customized wooden box which in turn was put into the almirah.

Alas! Mohan Raina's dreams remained unfulfilled . On 16th June, 1983 he had a sudden and massive cardiac arrest and the artist bade his last good bye to the world.

None of his works could be retrieved because the house was mercilessly looted, vandalized and burnt .Some of Mohan Raina's available works are only the ones which are with the Govt./ Non Govt. institutions, art galleries in India and abroad, private collectors and his friends (he was very lavish in obliging his friends). During my wandering in mad quest to trace the remnants of lost treasures of Mohan Raina, there have been so many startling revelations and disclosures that have appalled me a great deal. Post 1990, I was informed on telephone by one of my ex neighbours at Badiyar Bala, Srinagar,

*"Before setting your house ablaze it was plundered and vandalized. It was a free for all situation. We could not do anything except watching hopelessly and helplessly.... Some paintings, literature, idols, manuscripts and relics looted from Pandit brothers are being sold to foreigners in Nigin and Dalgate areas. There are Sunday markets at Hazaribagh, Pologround and Baba demb where you will find everything from utensils, wooden doors, windows, books to other looted household items. You will find heavy utensils like Degchas, Samavars, Thalís, Khasus, Brass and Copperware from small Gadwa to big Gaagar, Brass bells, hookahs, flooring (namdas and gabbas) and even bedding and blankets. There are so many dealers dealing in such looted items. I know some of them at*







zindiko:l 'ma:st̪arji:  
(1884-1965)

*Khanyar, Malikangan and Fatehkadal... ..  
Ofcourse, you will have to pay in case you find  
and identify your item and wish to buy it back.  
Sudesh ji, come to the valley, stay with me and  
see for yourself. I shall help you to locate and  
retrieve some of your dad's belongings "*

In fact, I was not interested in my utensils, furniture and other valuables which were looted from our Badiyar residence. I was only hoping against hope to trace some of my father's paintings, rare art books and his personal belongings which included his 35mm Nikon camera with all accessories (zoom, wide angle lens, flash gun, small and big tripod stands kept in a leather bag), his console Gramophone with the record discs of his favourite singers( Begum Akhtar, K.L.Saigal, Manna Dey) in the cabinet beneath, Grundig brand spool tape recorder with blank and recorded spools, high power binoculars. His favorite singers were Begum Akhtar, K.L.Saigal and Manna Dey. The loss was colossal. Myriad collection of more than 1000 paintings, illustrations, sketches, incomplete canvases, art materials and his personal library with dozens of priceless rare books on art, literature, history and other subjects.

Mohan Raina painted all that inspired and influenced him. Not only the beauty of Kashmir but that of Ladakh too fascinated him. There were so many friends and other people who influenced him. He did a series of paintings depicting mystic topography of Ladakh and its people and their culture. He did portraits of Swami Vivekananda, Swami Jeewan Sahab (which was put in the ashram at Rainawari), Swami Hare Krishna, Swami Gopi Nath, Mahatma Gandhi, Jawaharlal Nehru ( it was at Teen Murti Bhawan in New Delhi), G.M.Sadiq, Sheikh Abdullah, A.M.Tariq( then minister of Information), friends and relatives. Mohan Raina experimented with his works, in using different mediums as well as his themes. He did a portrait of an American black lady based on his study and portrayed her as an Indian tribal Gujjar lady. One Swami

(Wandering monk) who would visit our house occasionally was portrayed by him as a Sikh.

Mohan Raina never remained idle. He was active till the day of his death. He put his last brush strokes on the self-portrait done on board in oil, a couple of days before his death without realizing that he would be no more to complete it. This incomplete work has been given to me by one of his students, Sh. Keertan Dev Sharma who lives at Surya Vihar, Bohri in Jammu.

It would have been a great boon to our state and the world of art ,had he lived a full span of life and execute his plans. Monumental contribution in a life which was cut short by fate, Mohan Raina's best was yet to come .

I wish to express my profound gratitude to all those in India and abroad who have sent me the pictures or allowed me to photograph the paintings of Mohan Raina in their collection .

The fact that articles looted from Kashmiri Pandit houses and sold in hush hush manner was corroborated when I called on a friend who is an eminent and well known person of our society. During our interactions, he revealed,

" .....A well known and eminent scholar of our community who is proficient in Sharda language also has made an inventory and catalogued hundreds of articles ranging from literature, manuscripts, rare books, idols to artefacts and paintings looted from Kashmiri Pandit houses for one person dealing in such



items at Brayan locality in Nishat, Srinagar. I have not been able to establish contact with the dealer due to various reasons. The elderly scholar gentleman who has made the inventory for the dealer, I am told, is in poor health and as such it may not be possible to interview him. I am told by a few friends and relatives in London and America that some of Mohan Raina's paintings have travelled to these countries and are held in private collection. Now, a million dollar question raises, How these paintings reached there and was it possible without the help and connivance of our own people ??

During my journey so far, I met and interacted with so many painters, sculptors, performing artists, scholars, writers, connoisseurs of art and some well known persons of our society. Almost everyone has the horrid stories of plunder and vicissitudes to tell.

Nonagenarian celebrated artist, Sh. Triloke Kaul tells me,



*"I was informed that some of my paintings have been nailed to windows and doors of some houses in my Srinagar neighborhood as a substitute for glass panes and shield to prevent cold air from entering into their rooms during winters. Rest of my works, as you know were stolen by a person whom you too know. I am left with just these four paintings (pointing towards the paintings). Your father, Mohan ji atleast cherished his works during his lifetime. Terrorism in the valley has deprived me of my lifetime collection. At times, I feel as if I have never wielded brush on canvas at all."*

Like many other sufferers I met, I could see the sadness and melancholy in his expression and gloom in his eyes. Very unfortunate but true, we remain victims of a lost civilization.

Renowned and eminent scholar, **Dr.**



**Shashi Shekhar Toshkhani** says, *"Mohan Raina's achievements as an artist are far more than what can be written in brochures. What made him a great human being was his proclivity to help and guide upcoming talents. The world could not witness the full efflorescence of his creative genius as his life was unfortunately cut short by fate. He, however guided and helped an entire generation of upcoming artists to develop and realize their potential in the field. He was a man with a heart of gold besides being a leading artist of Kashmir. Though water colour paintings was his forte, he had mastery over oil and other mediums of plastic art as well. I have had the privilege of watching him create some exquisite landscapes stroke by stroke evoking the magic of man's intimacy with nature. In figurative art, he had hardly any match among contemporary Kashmiri artists"*.



- Upender Ambardar



## Sharda Mata Temple Repository of Faith, Legend and Love

**K**ashmir, a repository of an ancient culture, rich heritage and time-tested traditions abounds in unequalled mysticism and piousness. The unsullied serenity and spiritual ambience of the holy land instantly unites us with its illustrious past. Folklore, ancient stories, legends and mouth tell tales rooted in majestic traditions remind us of our exalted spiritual, religious and cultural past. They keep our hopes and faith alive and afloat.

Likewise, the famed Sharda temple situated in Krishanaganga Valley shares a history that stretches back into thousands of years old legacy. Sh. Janki Nath Dhar, an erstwhile resident of the village Bamhama, district Kupwara (Kashmir) visited Sharda Shrine in August, 1947. Despite his declining age and lengthy passage of time, he still retains the obsessive reverence for the Sharda Mata Shrine. Sharing the cherished moments of his visit with the author, Sh. Dhar recounted that Goddess Sharda was the most revered, most talked about and one of the tallest indigenous deity of Kashmiri Pandits in the times of yore. The temple was also venerated as one of the holiest shrines as faith in Goddess Sharda resonated down the ages transcending social, cultural and belief affiliations. During a long interaction with the author, Sh. Dhar revealed that Sharda Shrine situated in now nondescript area of Drov, in Krishanaganga Valley, now in Pak occupied Kashmir, was a religious heartland in the days bygone. The entire neighborhood of Krishanaganga Valley was regarded as the holy

domain of Goddess Sharda.

Recapping the fondest memories of his visit to the temple, Sh. Janki Nath Dhar nostalgically recalled that pilgrimage route commencing from his native village of Bamhama would lead to the village of Laderwan, situated at a distance of about four kms. from there. It would take two hours to foot the distance from Bamhama to Laderwan, both villages lying on the Chowkibal road. He recollected that the pilgrims would make a night stay mostly at the village Zurhama, which is about 3 to 4 kms away from Laderwan, though some would prefer Laderwan for the same. The village Zurhama was wholly inhabited by Muslim households. At Zurhama, the devotees would commonly make a night stay near the village water-mill. The pilgrimage trek from Zurhama village would take a steep ascent towards Bundookpal, which is about six to seven kms away from here. Bundookpal, also known by the alternative name of Ganeshpal is a dense forest populated by huge Pine and Deodar trees. Kashmiri Pandits identified the huge boulder of Bundookpal with the image of Lord Ganesh. They would accordingly engage themselves in performing pooja with the 'Roth' (sweetened home-made rotis) carried by them. Dudhniyal, the next village on the pilgrimage path was situated on the bank of the legendary Krishanaganga river. About twenty-five to thirty Muslim households existed in the village at that time. Many pilgrims would prefer to spend the night at Dudhniyal, while others would move ahead. A three to four feet wooden foot-bridge

held in position by suspended iron ropes, locally known as 'Zampakadal' would ferry the pilgrims across the Krishanaganga river. Marhom (Marhoma) was the next village ahead, which is at a distance of 10-11 kms. from Dudhniyal. About three kms. ahead of Marhom, was the village of Khargam. A lone Kashmiri Pandit, native of Seerjagir, Sopore owned a shop at Khargam. On the last leg of the pilgrimage was a small 'Zampa kadal' type wooden foot-bridge, locally known as 'Sharda Kadal', which would lead to the village Saradi.

The village Saradi has a plain area in the beginning, which would extend gradually towards an upland elevation. Recapitulating further. Sh. Dhar recounted that shopkeepers comprising both Muslims and Kashmiri Pandits, had their shops situated on the left side of the approaching shrine path. The temple was situated on a small hillock, which overlooked the surrounding Saradi village. The temple is said to have occupied an area of about four kanals of land. Sharda temple was intermediately positioned, located about thirty feet from the last stone-step of the staircase. An appreciable area of the temple courtyard had a lavish spread of chiseled stones. The inside enclosure of the temple was somewhat arched occupying an area of about fourteen feet. The holy 'Shila' comprising the sanctum sanctorium occupied a central place inside the temple. The temple built of massive rock stone, blocks had a wooden roof with a heavy double panel wooden door laced with a stout fastening iron chain on the outside. The devotees with overriding devotion would pay obeisance to the holy 'Shila' amidst sacred chants, bhajans, tolling of bells, burning of incense sticks and dhoop. Flowers and milk usually mixed with saffron were offered to the holy 'Shila' accompanied by vermilion application.

The stone staircase was braced by stone-walls on both sides with an accompaniment of a decorous entry gate-way. The temple was approachable both from Muzaffarabad town now in Pakistan occupied Kashmir and also by Chokibal road along the west bank of Krishanaganga river branching from the frontier district of Kupwara (Kashmir). Amongst the temple priests, Pt. Nand Lal Laderwani was the lone priest, who was permanently settled at

Saradi village along with his family. He owned a house and a piece of cultivation land, where he would raise maize plantation. A few dharamshallas numbering 5-6 also existed on the left side of the temple courtyard, where the pilgrims would stay. According to Mr Dhar there were two 'Havan-Kunds' of about 4x4 feet dimensions, which were 10-12 feet away from the dharamshalla and were used for offering sacrificial oblations. A water flow believed to have its' origin from the celestial 'Amrit Kund' beneath the holy 'Shila' could be spotted on the left side of the approaching path of the temple.

It would eventually mingle with the meandering Krishanaganga river after descending. A little away from the temple courtyard on the right side was the imposing fort. A small pathway from the temple courtyard would also lead to the fort, though it remained mostly in disuse.

About 200 feet away from the temple premises overlooking the enthralling Saradi village, a few nomadic settlements could be spotted. Maize cultivation and cattle rearing were their main stay and source of sustenance. Their belief in the Goddess Sharda, popularly remembered as 'Maie' was steadfast as they had unwavering faith in Her. The native Muslims spoke of Her as bestower of success, prosperity, good luck, nourishment and bounteous crops. During unsavoury situations and troubled times, they would pray and petition Her for protection and shelter. Sh Janki Nath Dhar also revealed that the native Muslims would also offer a part of their maize crop to 'Sharda Maie' as an offering of thanks after harvesting crops. They also held a strong belief that Sharda Maie would never let them down and would steer them through tumultuous times and hardships. The trust and sureness in the Goddess Sharda was so enormous that Muslim shopkeepers selling milk would refuse to accept money from Kashmiri Pandit pilgrims once they would become aware that the milk offering was for the Goddess. Ganga Ashtami also known as Sharda Ashtami falling on Bhadrapada Shuklapaksh Ashtami, locally known as Bhaderpeth Zoona Pach Athum, was the most enthusiastically looked forward festival. The festival would last six to seven days. The temple teemed with devotees and would buzz with religious activities and

fervour. The pilgrims would immerse themselves in heartfelt and meaningful prayers and would get blessed and spiritually rewarded in entirety. The sacrificial offering of a male sheep performed on Bhadrapada Shuklapaksh Navami, a day after Ashtami was a part of Sharda temple festival. It was affected in a space reserved for the said offering in the backyard spot below the temple staircase. The offering of 'taha charvun' (rice cooked with turmeric powder and oil and mixed with cooked sheep liver) was also a part of the temple ritual on Bhadrapada Shuklapaksh Navami. The temple priest would invariably get the shoulder blade meat portion of the sacrificial offering on the said day. Many of the devotees would also prefer to make vegetarian offering of halwa and kheer. As per a popular folklore widespread in Krishanaganga Valley and it's neighbourhood in not too distant past, Lord Krishna is believed to have made a sojourn to the said area to meet Pandvas during their wandering in exile.

In commemoration and remembrance of the said memorable and monumental event, the native river Ganga is believed to have been

renamed as Krishanaganga in honour of Lord Krishana by the residents of the land. In addition to it, the visit of Lord Rama, Mata Sita and Lakshmana to the said region during their exile also formed a part of the centuries old native legend.

Suffice to say that Sharda Mata is a part of our native identity and collective faith asset of thousands of years old civilizational heritage. Irrespective of the social and cultural diversity and beliefs, the reverence and faith for Her is integrated fully into our local culture and folklore. The numerous legends, stories, oral narratives and myths woven around Her have not only immortalized but also historicized Sharda Mata Shrine. Unquestionably the Goddess Sharda's sovereign authority and hold over the entire region extending from Krishananga Valley to Kashmir constitutes a sort of our folklore emblem. It is due to Her overpowering and overbearing presence that Kashmir is known as 'Sharda Mandal', 'Sharda Desh', 'Sharda Peeth', the native script as 'Sharada' and forest, in the vicinity of Sharda Shrine as 'Sharda Van'.



***Inside of Sharda Temple complex : This photo was taken on 12th April 2005.  
Photo Courtesy : Hanif Gharib***



- Rajiv Raina



## Swami Nand Lal - A Mystic

**A** saint of par excellence blessed Kashmir in early 20th century was working in police department. One day, one of his colleagues suggested him to remain properly dressed as an inspecting senior officer was to visit the police station next day. The Swami ji instead went to a temple nearby to get absorbed in serous meditation to the surprise of the staff at the station. They thought that Swami ji was himself bend on getting dismissed as their suggestions fell to deaf ears. The Inspecting

Officer visited the station and found Swamiji present to the great surprise of every body. From this date on, Swamiji was honoured to be a great spiritual being. The swamiji was later to be known as Swami Nand Lal popularly called as Nand Bab or NandaMoat. The saint was born on 30 Dec 1896, at Purshayar, Habbakadal, Srinagar. His father was Pt. Shanker Sahib and his mother Smt. Imberzal. His mother had a sister called Jigir in Nunar, a village near my home town Ganderbal and thus was adopted as was a common practice those days. He hardly stayed there even though a new house was constructed there for him by his devotees. He was above materialistic world and indulged in extensive tours of the valley on foot with a hat on his head and a stick and bunch of papers in his hand.

He had a unique skill of reading the present and the past and even could predict future events. His speech used to be incoherent which made no sense to those not conversant with his ways and seldom talked directly to any person but the words muttered were of great importance to those who knew him and sought his blessings. His routine was to laugh and sing and he used to go in trance when a good singer like Jawahar Wanchoo recited a few stanzas from Ramayana especially when lord Rama left everything to proceed on 14 years of Vanwas. He would generally dictate something to anyone present on bits of paper or in a copy thereby write his predictions generally on bits of paper.

The extraordinary miracles he performed are legend like predicting the rise and fall of Governments. He predicted the return to power of Sheikh Mohammed Abdullah as the Chief Minister of J&K State by writing a Parwana, a



piece of paper in his scrap book to that effect. Sheikh responded on his demise in 1973, by paying his respects during his cremation, placing a wreath on his funeral pyre.

During 1965 operations eye witnesses recall Swamiji in great pain was awake throughout the night, intermittently weeping and laughing and declared the next morning that Pakistan was trying to capture the airport and he had to fight hard to thwart its plans. Once travelling to Delhi by taxi ran out of fuel. He asked the driver to fill the tank with water which he did and the taxi reached Delhi safely.

While he was posted at Tangadhar where he had joined against his wishes, left Tangadhar on foot for Srinagar, without permission. On way to Srinagar he met a British Officer wearing a shallow hat. Swamiji removed his hat and put that on his own head. A legal action followed against him and was found guilty of insulting a British Officer, thus dismissed from the Service. Since that episode he started wearing a hat for the rest of his life. With his background of proficiency in Urdu and Persian, he undertook the job of a Petition Writer. It happened so that a man came to Swamiji for getting a mercy petition drafted as he was an accused in a murder falsely implicated in the case. Swamiji drafted the appeal and also put the decision on the

petition itself forcing the Judge after seeing the petition to put Swami ji in jail. Later in the day the judge felt that he had done something terribly wrong immediately ordered the release of Swamiji.

The above experiences were told to me by my uncle Sh Jawahar Wanchoo who was swamiji's follower. I was amused by few of his incoherent phrases and still ponder to get their meaning. In 1962 he used to say during the battle "Shahi Cheena, Fish Kar Lutak" which means that China would make a surprising retreat. One more phrase he used was "verinag pari has collapsed" before taking a bath with cold water which meant demise of Nehru ji.

Swamiji left us on October 10,1973 at Delhi after a brief illness. His mortal remains were brought to Srinagar by his devotees and general public. His last journey was attended by many thousands of people including Sheikh Abdullah.

Swami Nanda Bab Asharam was established by Swami Bamzai ji ahead of Udehwallah and marble Murti of Swami Nand Bab Ji was installed at the Ashram on his 111th vohurwod, on 2 Jan 2008 where I had the opportunity of rendezvous with his immortal spirit.

**"Democracy doesn't work if we constantly demonize each other.. for progress to happen, we have to listen to each other, see ourselves in each other, fight for our principles but also fight to find common ground, no matter how elusive that may seem."**

**- Barack Obama**



- Dr Sushil Fotedar



## The Mother Who Eats Her Own Children

**R**amakrishna Paramhansa during the course of his intense austerities had a peculiar, horrifying vision one day. While walking casually in the precincts of the Dakshineshvar temple in a contemplative mood, he saw a young, beautiful woman emerge from the Ganges. She seemed to be pregnant and in no time delivered a handsome baby on one of the banks of the holy river itself. Carefully, she picked up and started breast-feeding the child with tender care while looking at it with expressions of motherly love. Then suddenly, she assumed a horrendous form and laughing aloud, tore the child into pieces and ate it up limb by limb. Having committed this act of wanton cannibalism, she appeared gratified and with one look at the shell-shocked Paramhansa vanished into nothingness.

I have often wondered at this grotesque vision of the Paramhansa which I read many years back in "The Gospel of Sri Ramakrishna" published by the Ramakrishna Mission. The symbolism of such a terrible act has fascinated me no end and I have dwelt on this theme many a time in my reveries.

So, who is this Mother that eats her own children?

Birth into this world is a painful experience for everyone. Coming from the limbo of emptiness, a bundle of vasanas is delivered into this samsara of suffering in one momentous movement of ejection through the tunnel of birth. The experience is definitely frightful and in moments of serious death-like situations people even in adult life have reported having undergone a suffocating sensation of passing through a dark tunnel, as it were. This has been well documented by Dr Raymond Moody in his

famous study of near-death situations. And what is it that then comforts this frightened child once it is dropped into this strange land of ours? Yes, it is the mother's breast! Groping with its weakly developed tactile feelers in the hands and lips the child sucks in the first elixir of life, the mother's milk from her warm breast. It does not only fill its empty stomach but over a period of time gives it a sense of fulfilment. Slowly, as the child grows, the comforting form of the breast comes in its field of vision and then the beautiful face of the smiling mother is also seen. This is the first vision of the Divine Mother, our own dear earthly mother and this one face a person always remembers in hours of crisis; perhaps even at the time of death, it flashes across the dying mind as it frantically cries out for help in a horribly lonely territory!

There is a curious legend about a stone lingam in the form of a breast worshipped in the village of Achant in Andhra Pradesh. It is said that the sage Acyuta was born on this earth as Oduyanambi because he was guilty of breaking the vow of celibacy. Oduyanambi was a devotee of Lord Shiva and had vowed to worship a Shiva lingam at certain regular intervals. As he grew up to be a handsome young man, he fell in love with a dancing girl. One night after a passionate bout of love, he fell fast asleep and when he got up, he was horrified to find that hardly any time was left for him to keep his vow. His heart was filled with despair and he was feeling hopeless when his eyes fell on the naked breast of his lady love who was sleeping by his side and he was overwhelmed to see the manifestation of his beloved lingam in the same. Quickly he smeared the breast with sandal-paste which during those mythical times was used in love rites, and



worshipped it with an offering of betel leaves. The breast was magically transformed into a stone lingam, the “Chanti Lingam”, the lingam of the breast. The rest of the body of the dancing girl with her “yoni” is supposed to have got buried beneath the lingam.

See the curious parallelism between this mythical story and the birth of a child and the subsequent events. The child is born into this frightful world like Odyanambi getting up from his sleep and is then comforted by the breast of the Mother, the Goddess that fulfils and, therefore, is worthy of worship.

She is the same Mother whom the sensitive soul sees in the earth that provides him with everything to eat and drink and thereby, survive to work out his karma. She is the dear Mother Earth from whose womb the life-giving plants and trees grow. She also becomes the Beloved of the rural farmer who needs to be playfully wooed before she gives “the earthen drum’s sweet note”. The Pardhans of the upper Narmada valley still sing these love songs free of the moral limitations of settled societies, which celebrate this ever-ongoing love story of man and his dear Earth, at once the Mother and the Beloved:

“My Singer  
From that earthen drum  
What sweet music you bring  
From the earthen drum of my body  
Who can bring such music  
As you, my Singer?  
Take, take me in your arms,  
Sling me about your neck, play on me, on  
my body till I give the drum’s  
Sweet note.”

Some time back, I used to visit a Vaishnava saint who one day told me something which I initially found very disturbing. He said that it is the Divine Mother who brings you in this world out of intense love for you so that you can work out your karma and then proceed on the path to moksha; she becomes your earthly mother and brings you up at a time when you are utterly helpless. As time passes, you grow up to be a young man full of desires and intense passions and lo and behold, the same divinity appears to



you in the form of a young beautiful woman who then quenches the fires raging inside your young chest! “Oh, what a dirty perverse concept! How incestuous!” This was my first reaction. But then it slowly dawned on me. Yes, the Motherhood of God does it all. She stills your childhood hunger. She quenches your youthful desires, and ...

... And she is the one who takes you back when the time comes—she stills your life-force; she quenches your prana. She is the one who tears you into bits and eats you up limb by limb!!

Mother Kali roams the cremation grounds freely. For the common man she is terror personified. As the old man slowly nears his death, her frighteningly dark colour goes on deepening till she becomes the colour of Kalaratri, the darkest night of no-moon and gulps him down with his blood dripping from her mouth. He is relieved of his ageing body so that he can take another birth in a new body for the cycle to go on. But for the sadhaka who has courted her lifelong, she become the “Bhavatarini”, one who helps him cross this ocean of misery, a veritable wish-fulfilling tree.

*“In the centre [of the island of gems] is the wish fulfilling tree. Under this, a sadhaka should meditate on himself as being one with Tarini, as bright as the rising sun, the utmost sphere of light, in a place surrounded by beautiful maidens with fans and bells, wafted by a gentle breeze bearing the odour of scent and incense – Todala Tantra, IV”*

In Trichur the legend of mother Kali is re-enacted by the Marars and the Chakiars. On a dark no-moon night, the image of the mother is drawn on the earth using colored powder. She is the Mother Earth in all Her power, glory and, of course, ferocity. Oil lamps are lit all around and one is put in one of her hands. To the chanting of mantras and the thunder of drum beats, the tantric priest then dances the destruction of the Goddess, slowly wiping away her limbs, belly, breasts and the face till only the hand holding the lamp remains because like fire the primeval female energy is eternal. Another lamp in a human hand is then lit by this lamp while the form of the Goddess disappears in the dust from

which She had arisen. The drum beats reach a crescendo and thus the cycle of creation and destruction, of birth and death, is re-enacted and transformed in the hands of the tantric priest and in the human form as Bhadrakali.

That very moment, the eternal dance begins!

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जय माता दी

# कश्मीरी कर्मकाण्ड पंडित

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



संपर्क

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- Dr. B. K. Moza



## Preserving Mother Tongue - 2019 Challenge for Kashmiri Pandits

**T**hirty years have passed by that Kashmiri Hindu community (Kashmiri Pandits) have got internally displaced from their thousands of years old motherland, the beautiful vale of Kashmir. Historically, they have suffered nine exoduses from their homeland and that in the year 1999 was the last one with a difference. It happened at a time when the country was an independent nation free from the foreign rulers and was a well-established democratic country of the world. In the year 1947 the Indian subcontinent was partitioned as India and Pakistan-based essentially on the Hindu populated, and Muslim dominated areas. J&K state became a border state with majority of Muslim inhabitants who preferred to get aligned to India with a special status. I would not like to go into the details of this alignment but it requires to be mentioned that with the special status that J&K state received, the Kashmiri Pandit community got into a peculiar political anomaly; being Hindu they became a minority in a Muslim majority state of a Hindu majority country, India; therefore, a reverse minority. That is to say that in their motherland, the state of J&K, they are an infinitesimal minority and in the country as a whole, they are amongst the majority community. But they never got recognized as a reverse minority, entitled to the rights that they are constitutionally entitled to. It is high time that this injustice meted to them is judicially corrected before their resettlement, if at all, in their homeland. (The J&K state with a majority of Muslim inhabitants is an integral

part of a Hindu majority India, but in the valley, the Kashmiri Hindus (Pandits) are an infinitesimally small minority. They are comparatively well educated community and before exodus they were duly settled in their motherland in all walks of administration, education, health-care and trade etc. But, after partition the State became a self-ruled people's Government and Kashmiri Pandits, being a minority in the State, got very much discriminated in education opportunities, job avenues and other matters related to land ownership arising out of the then implemented Zamindari regulations. As such, realistically they had no alternative but to get gradually migrated for livelihood opportunities to rest of the country; particularly, the younger generation, leaving behind the elderly parents and their properties there in the vale. It was a temporary migration for better livelihood; they used to visit their parents in homeland on vacation or celebration of festivities, marriages, incidents of deaths and/or other family get-togethers as and when these took place. Essentially they retained the tradition and cultural roots they had inherited specially the mother tongue.

But the displacement in 1989- 90, which had shown its casting shadows in 1986 communal disturbances in Anant Nag district, was different; it took place causing murders of minorities, arson of their houses and announcements from mosques that Kashmiri Pandits should leave their homes and hearth or

face terrorism and the atrocities of all sorts. It was a well-planned strategy of, vested interests in terrorizing Kashmiri Pandit community out of Kashmir, log stock and barrel throughout the vale. Murders of Kashmiri Pandit individuals of significant positions created a panic and this was followed by a mayhem resulting reportedly in the murder of around seven hundred Pandits. As such, to save their lives and honor the Pandits moved out of their homeland presuming that within few months the political atmosphere would improve and they would return back after a temporary dislocation. But conditions continued to be hostile thus, discouraging their imminent return to their homeland. They had to continue languishing in camps at Udhampur, Jammu district and Delhi etc. They got internally displaced, dispersed and scattered throughout the country and in course of time to foreign lands also, in search of avenues of survival.

They became factually victims of a genocide but there was no judicial enquiry to confirm this fact of life; the politics of the day ignored them saying that they had fled their centuries old homeland in search of greener pastures. Jag Mohan, the then Governor of Kashmir reportedly played a role in facilitating the temporary dislocation of Kashmiri Pandits on the presumption that within few months the emerging terrorism would be brought under control and they would return to their hearth and homes accordingly. They were provided shelter in barren lands of Jammu district and nearby places in camps under very inhuman conditions. As a result many died of sun strokes, dehydration and related ailments, some died of snake bites and starvation that internally displaced people face; dependent on meager doles they received in relief camps. The pain was severe arising out of changed circumstances resulting in besides distress and dislocation to other expected social, cultural and behavioral changes. The youngsters, boys and girls left the camps and went to cities in search of livelihood and improved conditions and opportunities. This changed, to a great extent, the social fabric of the community; many boys and girls, in the process, undertook inter -cast marriages with consequent social changes; the language which was a great cultural bond for the small community, in the vale of Kashmir, naturally, received a jolt.)

During these thirty years, this community has got scattered far and wide under most painful circumstances of losing their hearth and home in their homeland yet they have shown strength and resilience in maintaining the essentials of their cultural heritage as far as possible. They got settled, generally speaking, in places where there safety was not in danger and where there were avenues to make use of their knowledgeable and academic careers and have, in a way, withstood the tests of time and circumstances. Everywhere, in general, they have formed their Samities, Sabhas, Samaj, Associations etc, and, Kashmir Bhawans to facilitate their get-togethers, enabling cultural preservation and social bonding.

They have tried, as far as possible to preserve Kashmiri language, which is their mother tongue. With time, however, this cultural heritage is showing denudation as the generations which have got born subsequent to their exodus from their homeland, have lesser avenues to interact in their mother tongue; they are also scattered throughout globe. Kashmiri language has not any official, commercial or intellectual privilege a mother tongue deserves. Even in their homeland the official language was Urdu; English, Hindi etc., were also used for day to day use as and when required. The mother tongue was used in the households only. There was a handicap that their mother tongue had no functional script for day to day use conveniently. Its original Sharda script has got in disuse for obvious reasons for day to day usage. The “nastalik “ Urdu script was the language for administration in their homeland; also Devanagari script was practiced by Kashmiri Pandits for some special occasions. But both these scripts had short comings. Kashmiri language has some special phonetic peculiarities in respect of some vowels for which there were no equivalent fonts available. As such, there was a practical handicap in reproducing the language phonetically for regular use.

One of the favorable trends, the exodus offered was that it aroused the need for making our mother tongue a phonetic one; our Kashmiri language linguists made the desired effort to identify the handicaps in this respect and find their desired remedies. As became evident,

Kashmiri language has six expressions peculiar to it which required finding appropriate fonts to make this language satisfactorily phonetic. Thanks to our professional linguists who identified these vowels and appropriated fonts to these six vowels with the help of digital experts and the language became satisfactorily phonetic and thus perfect for all intents and purposes. There are now available readers and primers of our mother tongue and a significant literature is now becoming available both in Nastaliq as also Devanagari scripts. The former is being used in Kashmir and the latter in journals that are being published by Kashmiri Pandit Associations or Institutions outside Kashmir. Thanks to our specialists we have a Kashmiri literary journal, of repute, “Vaakh”, regularly getting published in Devanagari script and circulated amongst the concerned Biradari members regularly in our country and abroad. Even books are being published by Kashmiri litterateur using phonetic Devanagari script.

Kashmiri lyrics and their tune are reasonably popular in the country and are being reproduced by film industry both in Hindi and other language films and these have gained considerable popularity in the country and abroad. With Devanagari phonetic script there will be further considerable ease in their usage.

The purpose of mentioning all these details is that now it is conveniently and systematically possible to use Devanagari script, with which almost every educated person in India is vocable, for communicating in Kashmiri language without any difficulty. Earlier, one could say that our Kashmiri language had not an appropriate font but now that handicap is no longer there and one can conveniently communicate even digitally in this language through mobile phones etc. What is, therefore, required is effort and concern to preserve our mother tongue which is otherwise in a melting pot. Our Constitution recognizes Kashmiri languages as one of the national languages, as is evident from the currency notes in circulation. But the recognized script for Kashmiri language is Nastalikh, the Urdu script. It is also appealed that in our Indian Constitution the Devanagari script is also recognized as an additional script for Kashmiri language as in Sindhi for which both Nastalikh and Devanagari scripts are

recognized. Kashmiri Pandits Diaspora is scattered globally and Devanagari script will facilitate their preserving mother tongue to a great extent.

This is, therefore, the present challenge for our community who are presently desirous of preserving Kashmiri culture. Year 2019 is the thirtieth year of our latest exodus and internal displacement from our motherland. With all assumed complaints of disunity, the community has withstood the pressures for preserving our cultural heritage in our scattered Diaspora. Now a special effort is desirable as also essential to preserve our mother tongue. Certainly for us this is the “Challenge 2019”, to make use of recently developed systematic, scientific and well cultured font for our mother tongue to preserve our Kashmiri identity. Language and specially mother tongue is considered as the essential ingredient of preserving cultural identity. If we look at Europe, all countries or communities use their mother tongue. Wars have been fought for preserving this cultural identity. Even in our subcontinent Bangladesh, the original East Pakistan, got carved out by war essentially for preserving the Bengali language in this country. We have to take a leaf from these experiences whether of Indian or International origin and preserve our mother tongue. Now we have the technology to interact with our brethren in our mother tongue digitally using mobile phones etc., for this purpose. Even if we are scattered, we can communicate with one another, continents apart, using the modern technology. Our Sabhas have thus a special objective to ensure that we make use of the present systematic and phonetic font for communicating in our mother tongue. Kashmiri Pandit Association, Mumbai has already taken a lead by introducing the Project Zaan for enabling interested people to learn our mother tongue using the modern digital technology. The other Sabhas can take a leaf and serve the desired purpose.

Let this be the Challenge 2019 for the community to make special efforts to preserve our Kashmiri mother tongue and bow down sincerely before the altar of cultural preservation in surviving the present era of unprecedented change.



- Moti Lal Pandit



## A Note On Kundalini

**T**he main intention or purpose of this article is not so much to discuss the historical origins of Kundalini as much as to find out as to how this concept has been made use within Tantrism, particularly in its Kashmirian version. Also the intention of the article is to find out as to how its arousal is effectively accomplished. As to why we are engaging ourselves in this study is the fact that so far whatever has been written on the subject is more of a popular version than what is really real. Prior to describing the meaning of Kundalini, it would be appropriate to explain the steps of the path that constitute the yogic discipline. It is the use of the yogic discipline that leads a yogi to his stereological goal of liberation from the samsaric bondage. While explaining the essential steps (amga-5) of the Path, we thereby shall find out as to how Tantrism has made use of the yogic steps, and what results their cultivation has given rise to.

### **The Preliminary Steps**

Whatever the orientation of a yogic school may be, the cultivation of the preliminary steps, as envisaged by the classical yoga of Patanjali's, constitutes the essence of a spirituality that has an inward orientation. What it means is this. All the schools of yogic discipline have one aim, which is: To gain soteriological liberation from the embodied existence by means of inwardness of consciousness. It is upon the introversion of consciousness so we are informed; that transcendence from embodied existence is gained. For the realization of transcendence the Classical Yoga devised a scheme of discipline which consists of eight steps. All the yogic schools have, with slight alterations, accepted this discipline as the most appropriate method of

effecting introversion of consciousness, and thereby gaining access to the soteric liberation.

We shall not explain the first two steps of yama-5 and niyamas-5, as both them are of general import and are mainly ethical in nature. We shall begin our explanation from the third step, which is termed as "posture" (asana). For a tantrika a posture does not simply signify a physical posture, that is, as to how we should sit while meditating. Although the physical posture has its own importance insofar as yogic discipline is concerned, yet it is much more than this for a tantrika. For him a posture has to be made inward. Upon its interiorization, a tantrika has to concentrate his awareness upon the "central point" (madhyama), which according to Tantrism, exists between two breaths, or two thoughts or two actions. Upon the establishment of awareness on the central point of two breaths, there arises a posture that is of inward nature<1>.

What it means is this: The interiorization of posture occurs upon the establishment of awareness on the central point, which is equivalent to the Buddhist practice of mindfulness. It does not at all mean that the physical or the outer posture is given no importance with Tantrism. Inwardness of posture is possible only if the external form of posture is perfectly mastered. So Tantrism does not at all neglect the external aspect of posture. Once the external aspect of the posture is perfected, a tantrika thereby interiorizes it (antarika-asana) by concentrating upon the central point between the two breaths and the two breaths are the outgoing breath (prana) and the incoming (apana). This is how the inward breathe has been described in one of the Tantric texts:

*On the pathway of your breath, maintain continuously refreshed and full awareness on, and in the center of, the breathing in and breathing out.*

*This is force and this is internal posture (asana). <2>*

*Whenever the central point is spoken of in the context of Tantrika meditative concentration, it always denotes the point of meeting or conjunction (sandhi). It is by focusing attention on the central point of two breaths. <3>*

*That the interiorization of asana is realized. The focusing of attention has to ensue from the beginning to the end of breaths. The practice of concentration must never be done either during the day or the night; it must be done at that point of junction when the day emerges or sinks, that is, either at dawn or in the beginning period of evening. Once the internal posture has been realized, a tantrika adept then steps into what is called the practice of Pranayama or breath control. This process of moving from asana to Pranayama is described that:*

If, when breathing in, you maintain a continuous awareness on the center of the incoming and out-going breath will, spontaneously and progressively, become more refined. At that point you are elevated to another world, which is that of Pranayama <4>.

There are two methods that Tantrism has envisaged for the practice of Pranayama: *ajopagyatri* and the *cakrodyā* methods. The former method consists in being aware, while inhaling, of the central point from where the breath begins and the point where it ends. The awareness has to be unbroken and continuous. On account of it being difficult to practice, very few adepts practice it. It is the second method of *cakrodyā*, or the emergence of the wheel, which is preferred on account of it being less cumbersome and difficult. The awareness that has to be maintained, while practicing the method of the emergence of the wheel, has neither to be of the nature that is external nor the one in which exertion is involved; rather awareness has to be of the nature that emerges from the abyss of the center of the two breaths.

Usually the movement of our breath is coarse, and it is due to the coarseness of breath that the tantrika adept is unable to fix his

awareness upon the central point of the breaths. It is the aim of the *cakrodyā* method to bring about refinement in breathing through constant practice. This is brought about, while practicing the technique of *Pranayama*, by lengthening the span of breath. According to Tantric thinking, long exhalation or inhalation occupies less space, whereas shorter ones are supposed to be occupying more space <5>.

If the movement of breath occupies less space, so we are told the adept thereby is enabled to attain deep introversion of consciousness quickly and more spontaneously. It is even claimed that one will attain to the condition of omnipresence and omnipotence if one reduces the space of breath by one *tuti* <6>.

It is through the practice of *cakrodyā* that the movement of breath is lengthened, and thereby is reduced the space that short breathing is supposed to be occupying. While lengthening the span of breath, the adept must inhale and exhale in such a manner as the emerging sound would be audible to those who may be sitting nearby.

There are two schools of thought as to how the ascendant and the descendant breaths should commence. One school of thought holds the view that the breaths should be inhaled and exhaled by the heart, whereas the other school thinks that both inhalation and exhalation must be done by the throat. Most of the tantrikas think that it is dangerous to engage in such form of breathing that originates from the heart. It is held that this practice gives birth to intense heat within the heart. Consequently this heat can damage the heart as well as may lead to mental derailment. Even there is the danger of death for the one who does not handle this practice with care. So the practice that is recommended by the tantrikas is the one that is seen to be least harmful, which is that both the incoming and the outgoing breaths must be operated by the throat.

With the deepening of awareness through inhalation and exhalation and by focusing the attention upon the central point of breaths, the adept thereby is ready to abandon his normal states of consciousness, which are those of waking, sleeping and dreaming. The state which he enters is called the Fourth (*turyā*). The Fourth is a state which emerges at the conjunction of any three states which are constitutive of our

normal life, namely, wakefulness (*jagrah*), dreaming (*svapna*), and deep sleep (*susupti*).

Upon gaining proficiency in the technique of breath-control, the adept moves on to the next yogic step, which is that of *pratyahara*. It is in and through the cultivation of *pratyahara* that a Yogi is enabled to deepen his introversion much more effectively, while the Yogi is enabled to deepen his introversion much more effectively, while the Yogi may experience giddiness or sleep at the level of *Pranayama*, such a type of experience does not occur at all the level of *pratyahara*. Instead of sleep or giddiness, the Yogi experiences a kind of inertia seeping into his organs of action (*karmendriya-s*). the organs of action become inert and lifeless. They lose the capacity for action. Insofar as the organs of perception (*jnanendriya-s*) are concerned, they do not function in their normal way or fashion. Whatever one sees or hears or touches is indistinct and hazy. The mind goes blank and is unable to make the will function. The state resembles to the one which sleep-walking represents. The deepening of introversion of consciousness denotes that the Yogi is ready to enter the state which is known as the Fourth (*turya*). Upon attaining to the state of the Fourth, the Yogi thereby loses complete interest in that which is outside of him. It is upon gaining access to the Fourth that the inward journey begins, and in terms of which the Yogi attempts to explore the inner realms of consciousness.

Upon the commencement of inward journey, various kinds of experience emerge. The experiences the Yogi is believed to have are of subtle nature, which means that no coarse element exists or is involved in it. It is the subtle aspect of the five elements (*tanmatra-s*) which the Yogi experiences. The experience of the subtle elements denotes the refinement of consciousness. The Yogi even experiences the subtle aspects of sound, touch, smell taste, etc. to have a subtle experience of an element denotes, within the yogic parlance, the delightful nature of the experience. It is as enjoyable as the delight that emerges at the height of sexual orgasm permeated by the taste (*rasa*) of delight; these experiences are not seen as the sign of spiritual advancement. They are rather considered as impediments in the way of spiritual progress. Why? Because they deflect the attention from

the chosen path, the Yogi goes astray and engages himself in such activities that do not terminate in liberation. The Yogi, thus, is asked not to subject himself to these experiences of delight. Therefore:

When, during meditation, you experience the divinely produced internal subtle elements, pass through them, unwinding your mind with great awareness, and enter into the supreme state of Consciousness. This is *pratyahara*<1>.

By avoiding the distracting experiences, which are pleasant to taste, the adept sinks much more deeply into the repose of his introversion. Consequently whatever subtle links may be existing with the external world, they are now, in the state of *pratyahara*, completely ruptured. Accordingly has *pratyahara* been defined, both as a technique and as a state, as that which efficaciously actualizes the sundering of bondage from *samsara* <8>. Delinking consciousness from its relationship from that which is external or emptying consciousness from the content of empirical knowledge, the adept thereby is said to have the knowledge of truth (*ritambhara*) as it is in itself. At this point of introversion the movement of breathing slows down to the minimum, and consequently the state of abstraction (*dhyana*) is entered.

Prior to entering into the state of abstraction, or *dhyana*, the movement of breath enters the central mystical vein (*susunma*), and from there rushes downward to the *muladhara-chakra* where the kundalini is supposed to be lying in the state of dormancy. It is, therefore, the state of *dhyana* that corresponds to the arousal of kundalini. It means all the yogic steps have to be traverse before the arousal of kundalini is actualized. It also means that complete proficiency in the yogic techniques has to be realized before the breath enters the central vein. Thus the state of abstract absorption may be equated to the awakening of kundalini. In the *spanda-karika* (1:23-24) of Kallata the equating of *dhyana* with the breath entering the central vein is described thus.

When the Yogi confirms internally that he will do whatever the state of supreme consciousness wills, and when he takes hold of *spanda-tatva* (sound-element), his breathing enters the central vein and rises again in the



*urdhava-marga* (upward path) as kundalini.

In the state of abstract absorption the adept, as it were, transcends normal mode of perception, which means that he is no more aware of his empirical identity. At this point of absorption the process of visualization as well as the movement of breathing comes to an end, and the state of meditative absorption is not brought about by focusing attention on the center in the heart. Rather the state of absorption automatic and spontaneous. As a consequence of the cessation of mental processes, the adept's body, so we are told, is charged with an electric current. As the result of the emergence of the electric current within the body of the Yogi, there occurs an experience of bliss or joy that is characterized by the shock of wonder or amazement (*chamatkara*). This experience of bliss, in the form of a shock, is termed as the initiation of penetration. (*vedha-diksha*), and about which we shall be speaking while discussing the arousing of what is called the *prana-kundalini*.

There are six types of initiations of penetration (*vedha-diksha*), and when the seventh one is reached, which is the final one; it means that the kundalini has reached to the top of the skull, which is said to be the abode of Siva. It is at this level of introversion where the Yogi steps from the *dhyana* into *dharana*. *Dharana* is said to be that absorptive state of consciousness in which the mind establishes itself firmly in the "internal reality of supreme consciousness" <9>. Upon the completion of various initiations, the Yogi steps into the state of *dharana* whereby he is asked to adjust to the new situation that has emerged on account of trans-empirical cognition. And this knowledge gives credence to the monistic view of reality that asserts that there exists essential correspondence between the universal and the particular. For a *tantrika* Yogi it means that he sees that the world is non-different from the supreme *Brahman*, or must we say, the world exists, prior to its emanation or emission, as a latent seed within Siva who nothing but I-consciousness.

At this point of experience the entire body of the yogi is infused with energy. The breathing process becomes alive. For the Yogi it denotes his total proficiency in the art of absorption. While externalizing his awareness, he does not

lose the link with the internal awareness. In whatever condition he may be, he always remains in the mood of absorption. He has to make no effort at arriving at this state. It is spontaneous and automatic. Whether eating, sleeping, talking or walking, the Yogi remains in the "fourth" state (*turya*), and accordingly this state is referred to as of the nature of bliss that is universal and all-inclusive (*jagadananda*).

From *dharana* a *tantrika* enters, without any effort, into the ultimate indeterminate state of consciousness, and which is spoken of as the state of *nirvikalpa-samadhi*. Upon reaching this state, the Kundalini Merges into Siva, and thereby lets the Yogi to have the taste of the immortal nectar. Thus a Yogi attains a deathless state in terms of which he experiences the dissolution of the entire cosmos into supreme I-consciousness. Thus the ascent of Kundalini corresponds to the sinking of consciousness into itself whereby it loses its contact with that is outside of it. The merger of the Kundalini into what the *tantrikas* call the supreme consciousness signifies for the Yogi, at the level of experience, the dissolution of the universe in terms of which resorptive movement, in contrast to the emissional one, is actualized by Siva.

### **The Nature of Kundalini**

The term kundalini, linguistically speaking, means "the coiled one," and so is accordingly equated with a sleeping snake. From this equation or correspondence is inferred that the origin of Kundalini must be traced in such cosmogonic myths in which the snake plays an important role. As the *tantrikas* look at the Kundalini as the creative power or energy (*Shakti*) of Siva, so it is easy to say as to why the snake and the Kundalini derive their meaning from each other. The rising of the Kundalini, or her ascendant movement, may have its origin in the notion that measures the soul's progress in terms of its ascent. Upon the cosmic manifestation, the Kundalini gets atomized, and in the atomized condition. She lies as the coiled snake <10> dormant at the root-chakra, or the wheel called *muladhara* <11>. This lowest wheel is said to be located near the rectum. It is the aim of a *tantrika* to arouse this sleeping snake or power from its dormancy by means of yogic techniques. Upon its arousal, a *tantrika* realizes the essential correspondence or identity

between the macrocosm and the microcosm, which in philosophical terms means that the universal and the particular are non-different. It is upon realizing this essential unity between the particular and the universal that a *tantrika* Yogi reaches his soteric goal of liberation.

Kundalini as the creative energy of the Absolute (*anuttara*, or *Siva*) symbolizes the twofold activity of cosmic manifestation and resorption. As the energy Siva, Kundalini is seen as representing the feminine principle of fecundity. It means that She is seen as the source of everything that there is in the world. As the womb represents the void in which the implanted seed germinates and fertilizes, so the Kundalini represents the cosmic Womb of the Universal Seed which, upon germination, is ejected as the manifest universe. The relationship that exists between Siva as consciousness and Kundalini as its innate energy may be explained by making the use of an analogy of the seed. Siva could be linked to the seed as such and Kundalini to the potency that is found in the seed. Upon the death of the seed, potency within the seed flowers into a sprout. Similar is the case with the universal manifestation of Siva as the cosmos.

The innate relationship between Siva and Kundalini has, at the religious level of praxis, been anthropomorphized as the Divine Couple that is, Siva and Parvati. Upon the unification of the couple, the seed (semen) is implanted in the Womb of the Goddess where the process of cosmic fertilization is initiated. Upon the fertilization of the seed, the cosmic emission takes place. The ejection or vomiting of the cosmos out of the Womb takes place on account of *sakti-kundalini*. Thus it is the conjunction (*sandhi*) and disjunction of the two that causes both the emission and resorption of the universe. In the process of conjunction, everything gets dissolved in the ecstasy of joy.

## "The Turning Point"

That deadly dark forest,  
And that weard little sound.  
That weary monsters grave,  
And shadow behind the lawn.



Vimarshi Koul

Those sounds of laughter,  
From somewhere far away.  
That cawing of a distant crow,  
Amidst the silence of dark night.

The swinging of naked trees,  
And thundering stormy skies.  
The scene was that of horror,  
It just seeked to elicit fear.

That sad and painful feeling,  
Had embraced the nature.  
Gripped it tightly as if forever,  
Like fist sized heart in bony cage.

No spark of sun stood to reach,  
The dead corners of the barren land.  
And I stood watching without a blink,  
How emptiness had engulfed the scene.

It seemed as if the world had dropped death,  
And all that surrounded was so hapless.  
Things were sinking right in front of my eyes,  
And I was watching without blinking.

I stood still hearing at my best,  
Some mourners pass by.  
Nothing was visible not even the  
shadows there of.  
I was striving to watch something unseen.

Didn't know what was approaching me.  
Didn't know how I landed there to be.  
Till the doorbell rang,  
And I knew it was a dream.



- Usha Munshi



## What is Your Opinion?

**F**rom very young age, we are constantly exposed to thousands of inputs from people and happenings around us. Based on these inputs, we form opinions about almost everybody and everything. Opinions can be on as mundane things as food we eat and dress we wear. We form opinions about everybody around us – the person is crook, foolish, cunning, miser, gentle, sophisticated etc. Usually, negatives outnumber the positives. We don't stop here. We form opinions based on caste and region too, like - Brahmins are shrewd or wise; north Indians are aggressive or outgoing; south Indians are meek or good at maths; Gujratis and Sindhis have good business sense, but can be equally good at pulling the rug out from under your feet; Bengalis and Maharashtrais are intelligent; but inward looking. Then, we have opinions about the people who impress us and who do not. To some of us, a well dressed person with an attitude is impressive. For others, a person with good oratory skills is the most intelligent one. The ones who generally keep quiet are dumb or wise. Many times, we tag to the opinions of the one who is our idol or mentor. We emulate his or her dress sense, way of speaking, ideology, philosophy and so forth.

The bad part is that we form our opinion based on limited interactions and limited experiences. Even worst is that we never consider it important to introspect and revisit our opinion pool - thrash out the ones which have lost their base and sheen. We never give up on any of our opinions, even if these are

inconsistent with each other. But, we keep on adding these to our warehouse - mind, like any other junk that we accumulate in our home. And our mind provides us enough space to stack-up these opinions one over another.

Forming opinion about everybody and everything is one part of the story. It is unlikely to harm one unless a nasty opinion erupts from the conscious or sub-conscious layer of one's mind at an inappropriate time and place; and rubs somebody in the wrong manner – as that buddy can get back to you and disturb your peace of mind.

Other aspect of opinions that matters to us is how we allow opinion about ourselves to be formed by others. How people perceive us has direct impact on us. What matters is the first impression you create in the circle that you have to deal with, and the first impression does not wear out easily. It just sticks to the people's minds. When you first time walk into a group or circle with attitude, that is how you will be perceived in that circle all the time. If you first time walk to a work place as a cheerful, bubbly and a jovial person, that will become your personality trait in the work place. If you are perceived as a person who talks sense, people surely will give you space to talk and will also listen to you. You may be perceived as a dumb person in a circle, if you don't speak up your mind or give your opinion on issues. One has to do so much grappling in this domain!! If one can, better is to scrap opinions and be oneself. What is your opinion on it anyway?



- Sandeep Raj Koul



## Short Story – The Days When We Left

**D**ulari-The Seventy year old Matriarch , was standing in the middle of her Garden. Not a leaf of Grass was left in her frost-bitten-lawn. It was the peak of winter. She gave a cursory look around and strolled slowly, occasionally touching some of the dried up plants. She stopped near the rose shrub and began to inspect the marigold plant, she has sown last summer just adjacent to it.

‘The marigold plant has dried up completely, so has this The Rose Bush’, She thought gloomily.

‘These winters eat up everything. I really wish the summers come soon.’ She looked upwards to the Post–Noon- Sun . Even though it was a bright shimmering sunny day, Nevertheless, The Sun too seemed to shiver.

After inspecting her Garden, she goes inside. It is around 1 pm and time for Lunch. She washes her hands and sits in her Extended Kitchen- That basically serves as a Dining area for her family. She calls her daughter-in-law Phoola.

‘Hayayi Phoola ji, Batta sharei’ (Phoolaji serve the lunch)

It was the end of the year 1989. The Terrorists had become Blatantly Brazen after the kidnapping of Rubaiya Syed. The Muslim neighbors too in hushed tones could be heard talking about, soon-to-get ‘Azadi’. The Blanket curfew in the valley had forced all the family members of Dulari to stay indoors. Her family as well as Kashmiri Pandits neighbors too talked about the prevailing political circumstances that

was filled with uncertainty. Yet, No one had imagined that a majority of Kashmiri Pandits will have to flee Kashmir within a month.

The Macabre dance of Death unleashed by the AK-47 laden Terrorists on KP’s had started and were targeting minority Hindus with impunity, And then came the night of 19th Jan 1990-That changed forever the history of Kashmiri Pandits! The KP’s were fleeing Kashmir in hordes. Dulari was no exception. She too left Kashmir as did her neighbors and relatives.

### **Year-2000-01**

Dulari is now surrounded by new neighbors of Pan-India ethnicity in Faridabad . All these years, she has managed to speak her own version of Hindi. She uses a lot of Gesticulations in her conversations with neighbours as Kashmiri words pops up now and then unintentionally from her mouth.

Dulari along with her Family had shifted to Faridabad in late 1995. Her elder Son has bought a House in Faridabad. It is built on a 100 sq yard plot. The front as well as the back yard is cemented. She is Old but still hard working and has lost no love for gardening. She has secured and fenced a small patch of land may be 100 sq feet bordering the front side of her house. She religiously looks after that small garden. She has also sown with love the famous ‘Haak’ (collard greens) of Kashmiris in that lawn.

It is the month of march. She is inspecting her kitchen garden. Not much is there. Just one gaze is enough to tell about the health of her

green friends. She opens the make-Shift gate of her garden. She squats near the marigold Plant and touches the flower. 'Dear, If we would have been in Kashmir, I would have surrounded you with many more flowers and attended you better'. She was silently conveying her feelings to the flower.

'Soon the marigold will be gone and so will be Haakh'. These Harsh summers don't spare anything'. She whispered.

'Alas ! Kashmir was so beautiful!' she sighed.

She does not have the same vigor, She once had in Kashmir. She feels the heat of the March Sun and slowly walks inside.

'Hayyeyi Phoolaji Batta shaer' (serve the lunch) – She orders her.

It has been 10 years now since KPs were forced into exile. Future in Kashmir still holds uncertain for them. She and her family are amongst the Lucky ones, who didn't had to live in the dirty, unhygienic tattered tents of the refugee Camps-where still many of the community members were languishing.

#### **Year-2018-19**

Phoolaji-Her Daughter-in-law has become the new Matriarch since Dulari's Death 12 years back. They now live in an apartment in Mumbai. After the death of her Mother-in-law; Phoolaji too has developed some love for Gardening. In the balcony of her Flat, she has sown some saplings of Marigold as well as 'Tulasi' (Basil). Whenever, she waters or de-weeds the plants, The face of Dulari flashes in front of her mind. By planting and looking after the potted-Plants, she gets a strange sense of satisfaction. It is as if the soul of Dulari is watching her and is bestowing her with blessings.

She is standing in her Balcony. The Black clouds are moving fast as if they are on a mission! Needless to say, The infamous monsoons of the Mumbai have already arrived. Now and then the sky is roaring and it seems, it is going to pour too. To save the plants from being flooded by the downpours; Phoolaji shifts the

pots to that area of the balcony, where they will be safe and Dry.

As soon as she had shifted the pots to a safer Dry place, The rains start.

'Madamji, please come inside. The lunch is ready.' Her maid shouts from the Kitchen.

She walks slowly towards the Dining area of her Flat and sit on the dining chair. She is served food by her maid. Today her maid has made 'Haakh'. She is about to eat, when the familiar thought crosses her mind, yet once again.

'The taste of Haakh was divine at Kashmir ! It would have been much more fun and happiness, had we been living at Kashmir !

But, Alas! Mahadev (God) had different plans. The medley of thoughts and emotions was disturbing somewhere in her Heart and Mind.

Soon after, the aroma of the food diverted her mind and brought her to her present at Mumbai. She takes the morsel of rice mixed with Haakh.

She can not forget that It has been 29 years and the situation for KPs in the valley has not changed a bit yet. To forget about the past, she switches on the TV, browses the channels to watch her favourite serial. While browsing, her eye catches the fleeting headline in one of the News channels. She stops at that Channel. The focus of the news is Kashmir again. The newsreader announces about the clashes between the protestors and the security forces. She again changes the channel and finally stops at a "Bhakti" (Devotional) channel.

Phoolaji is carrying forward the legacy, Customs and rituals left behind by her Late Mother-in-law. She has immortalised 'Dulari' by keeping her Photograph at the same pedestal as that of Devis and Devtaas in their small in-house temple. In the mornings and sometimes in the evenings too , incense sticks or Dhoop is gyrate reverentially around her photo too; along with the idols and photos of all major Devis and Devtaas to invoke their blessings! The Show of life Continues ....



- Smriti Razdan



# Voting Right Indispensable Right in a Democracy

“WE THE PEOPLE OF INDIA hereby give to ourselves all the rights that we deserve as citizens/nationals of the world's second largest Democracy”. And how do we give such rights to ourselves? How do we make sure that our rights stay intact and are not breached? Well, by being informed, by being aware, by being responsible, by choosing our right representatives at legislative levels. After all a successful democracy posits an aware citizenry. Citizenry that participates in what is termed the heart of any democratic rule i.e. the elections, free and fair. And the power to elect, to choose, free and fairly its own representatives is sine-qua-non for any progressive nation to thrive.

With the third phase of Elections complete and thereby future of 56% of the seats being sealed, the rest of the nation needs to gear up keeping in mind that casting of the votes i.e. using franchise would have a direct bearing on our very own around 1.3 billion population. As aptly remarked by Sir Winston Churchill “at the bottom of all tributes paid to democracy is the little man, walking into a little booth, with a little pencil, making a little cross on a little bit of paper- no amount of rhetoric of voluminous discussion can possibly diminish the overwhelming importance of the point.”

So we must be a nation of participants and not simply observers. As is said, “We do not have govt by the majority. We have the govt by the majority who participate.” But is participation alone sufficient? No. Participation with a responsible attitude, with informed and well thought opinion is a must. Voting is an essential

right, true, and one must use it, but voting in the right way is all the more essential.

There is a legal maxim “ubi jus ibi remedium” i.e. where there is a right there is a remedy. Meaning thereby where there is a right its breach has a remedy available. And it rightly postulates that every right has a corresponding duty attached. Thus Right to vote, to elect has a duty attached i.e. to elect right, to vote right.

How to know what is right and what is not? How to know the suitability of any candidate standing and asking for the vote in his/her favour? Well, for the election purpose, there is a way to understand. And that way is by keeping the interests of our country on the foremost. Elect the one who in an informed rather well formed opinion would be better for the nation as a whole. One who will protect our rights, shape our future and take the whole nation ahead, both in terms of standing strongly and guarding our sovereignty as well as possessing a say and position among world community. For all this casting our votes after forming a right opinion is must. What else is Democracy but a conglomeration of “Combined Will of its People”. 'Will' that gets enacted in form of action by casting the votes and electing those who will represent us before the entire World. So Let us be informed, we the netizens, we the techno savvy, we the blogosphere inhabitants, we the not so net savvy ones but yet hooked to news channels or accustomed to reading newspapers. Let's watch out for the statements, the statements that communicate to the people the intent of the speaker. Lets open our eyes, ears

and open the doors of our mental faculties lets expand our understanding and judge and have an informed opinion about what's happening in our country and the World around.

Our Apex Court in “Union of India vs. Association for Democratic Reforms and Anr, 2001) stated the significance of being well informed in a democracy, “...the members of a democratic society should be sufficiently informed so that they may influence intelligently the decisions which may affect themselves and this would include their decision of casting votes in favour of a particular candidate...”

Further the Court remarked, “...*True democracy cannot exist unless all citizens have a right to participate in the affairs of the polity of the country. The right to participate in the affairs of the country is meaningless unless the citizens are well informed on all sides of the issues, in respect of which they are called upon to express their views. One sided information, disinformation, misinformation, and non information all equally create an uninformed citizenry which makes democracy a farce...*”

From the broader overview of voting rights of citizens of India de jure, let us take a deeper look rather a closer scrutiny of de facto voting rights, especially in the case of us, the Kashmiri Pandits. Ballot Voting, filling up of an 'M' form to register, setting up of special booths in Delhi, Jammu and Udhampur are some of the measures to enable the displaced KPs to vote for their respective constituencies of Kashmir Valley. But are these measures sufficient for effecting

the casting of votes?

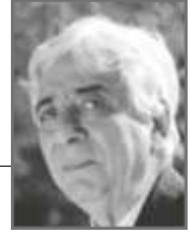
Of one lakh Kp voters registered with the election commission as valid Kp voters, how many could really use their franchise for electing their representative in the valley constituencies? It's been 30 long arduous years living with the identity of being a migrant, or being a displaced KP for majority of us KPs. These questions crop up in the mind. Let us not shut the voice up in our minds either by terming it as destiny or by leaving it on the theory of 'every one to his own karma'. Rather, let us together put our heads and shoulders for the common cause of regaining 'identity' of being a Kashmiri Pandit. Let us make our votes in whatever number count. Let us vote with one thought permeating the conscience of KP community as a whole showing solidarity. And surely even if the numbers will be on the lesser side as compared to the rest of our country, still it will matter.

So, I say, we must as a collective force put our hands and brains together, form value based opinion, communicate nationalist thoughts, create a nationalist wave among others too and with active participation elect. Yes elect the ones our faculties trust. Once wronged, even if, still try we must. And let's not forget mistakes teach. Let's learn from all the mistakes and move ahead, to vote, cast our right and make an informed choice. After all bad officials are elected by good citizens who abstain from casting their right to elect. And those who do not participate lose their ground to complain.





- M K Kaw



## Humour at the Hustings

**T**he declaration of the General Elections to the Lok\_Sabha in 2019 has unleashed a plethora of jokes, invectives, accusations and cross-accusations, accompanied sometimes by charges and counter-charges. Each candidate seems to invest his own character with a Miasma of lies, half truths and unproved allegations

What is needed is a healthy debate in an atmosphere of joint discovery of the deeper truths. Take the statement as a half mocking admission of guilt such as Modi's self-deprecating reference to himself as a glorified watchman of the Nation's Vital interests, a sort of Chowkidar. He did not intend this as a serious exercise in self-analysis. The listener was supposed to respond with a half smiling smirk, as if the words were not supposed to mean what they said. Modi was actually taking off from an earlier remark of his, where he assured the Nation that he would neither eat the National assets nor would he let others eat (Na Khaunga na khanay doonga). He did not reckon with the verbal ingenuity of the opposition in linking his two statements with so called cases of scam where highly suspect businessmen, airline owners and diamond merchants had managed not only to take huge amounts out of the country but were also using the lacunae in the legal system in arresting them and sending them back to the mother country so as to extract at least a substantial part of their illegal assets. Thus the Chowkidar had failed in preventing the theft of National assets and their return. The Chowkidar

was thus not only the an inefficient Chowkidar, but he was rather a Chowkidar turned into a thief, a Chor Chowkidar.

Let us take another example relating to Rahul President of the Congress Party. The social media section of the BJP decided to belittle Rahul by referring to him as Papoo. In a stage dominated by dark bearded specimens of Indian humanity Rahul has always stood out as a handsome fair coloured male of Indo-European stock. Thus the nickname Papoo which lampoons a milk and water stripling who has ambitions much higher than his age experience and personality would match him for has stuck.

It did not help when Amitabh Bachchan in a cartoon strip advertisement showed brisk sales of some sweets and joyously explained the reason as the successful completion of the tenth grade school examination by the academically unsound Papoo. 'Papoo pass ho gaya, Papoo pass ho gaya'. How Modi benefitted from his linguistic skills acquired in RSS sessions can be seen from his inspired use of the word 'Shahzada' to lampoon Rahul's dynastic origins. When Mani Shanker Iyer tried to pay him back by making fun of his Chaiwalla origins, he took advantage of the enormous publicity Iyer's remark elicited throughout the world and held Chai Pe Charcha baitthaks in tiny villages and with VVIP's like Barack Obama. Moral! Politics is a game like any other. The excitement lies not only in taking catches and winning matches. One should be a sportsman with a large heart and a great sense of humour.



**>> COUNSELLING****Prime Minister's Special Scholarship Scheme (PMSSS) J&K 2019-20****About The Scheme**

Launched in Academic Year (AY) 2011-12 for youth of J&K to pursue higher studies outside the state

Facilitates access to quality education with an aim to equip youth with knowledge, skills, experience and training for higher academic level/ profession.

Scholarship to meet expenditure towards Academic Fee and Maintenance Charges (for hostel, mess, books and other incidentals)

Scholarships available for studying in regular General/ Professional/Medical Degree courses in the prescribed list of colleges given in the AICTE Portal. For Medical Degree courses students have to take admission on his/her own subject to qualifying the NEET.

Admission on merit basis through centralized counseling conducted by AICTE.

Students who qualify national level entrance examination conducted by Central/ State Governments like NEET, JEE, CLAT etc. are also eligible for scholarship, subject to their registration on AICTE Portal.

Students taking admission in Architecture course are required to qualify NATA examination.

**Reservation Policy as per the J&K Government.**

Aadhar Card is essential for smooth DBT (Direct Benefit Transfer) through Public Financial Management System (PFMS).

5000 fresh scholarships every year, for studying in best academic institutions outside J&K.

**DETAILS OF SCHOLARSHIP**

General Degree

Upto Rs. 30,000/- p.a, Rs. 1.00 Lakh p.a for all students, 2070 scholarships

Engineering Degree, Upto, Rs. 1.25 Lakh p.a, 2830, scholarships

Medical/BDS or equivalent Medical Streams Upto Rs. 3.00 Lakh p.a, 100 scholarships

Total 5000

**A STUDENT IS ELIGIBLE, IF**

State Subject (domicile) of J&K State

Passed 10+2 Exam from JK BOSE or CBSE affiliated schools located in J&K

Passed 10+3 Diploma from J&K State Polytechnic for admission directly in second year in prescribed list of Colleges against on the vacant seats of previous year

Family income no tex ceeding than Rs. 8.00 Lakh per annum

**A STUDENT IS NOT ELIGIBLE FOR SCHOLARSHIP, IF**

Not applied through online registration on AICTE

Portal Course is offered by Open University

Availing benefits from other Govt./Non-Govt. Scheme

Admission to the course is through Management

Quota

Joined a college other than those in AICTE Portal

Pursuing any Diploma / Post Graduate Programme

Admissionis through Agents/NGOs

Absent during the counseling

Stage 1: Application Registration and Submission

Stage 2: Choice Filling and Merit List

Stage 3: Online Counselling, Seat Allocation confirmation

Stage 4: Joining of College before last date.

Scholarship Process Starts from 10th April, 2019 for general and engineering courses. For MBBS and the process will start 15th April, 2019. The end date for the process is 5th and 15th May respectively.

For registration refer the link <https://www.aicte-jk-scholarship.gov.in>

For seeking any query, call helpline number 0120 2446701

Facilitation centres have been provided all over the state. For Jammu, the centre is Government. G.M. Science College, Jammu, Canal, Road, Jammu.g

Dr. Satinder Singh is the incharge who can be reached at 0191-2578189. Mail ID [goswami.dr@gmail.com](mailto:goswami.dr@gmail.com), [principalggm@gmail.com](mailto:principalggm@gmail.com). Other centre is Government. College for Women Gandhi Nagar, Jammu, Dr. Kaush Somatra is the incharge who can be contacted on 0191-2435158 or through E Mail [principal@gcwgandhinagar.com](mailto:principal@gcwgandhinagar.com)

Tentative date for online registration has started from 10th April and shall be upto 9th May, 2019.

**What has Modi government done to educate India's youth?****Higher and Professional Education**

Efforts to reform teacher-training have been stymied by lawsuits. A new programme combining an undergraduate degree in a general discipline and an education degree was designed over two years, but its launch in December was put on hold. Over 11 lakh employed but untrained teachers were directed to get trained online through Swayam, the ministry's MOOC (Massive Open Online Courses) portal.

A mechanism for close interaction between industry (including SME [small and medium industries]), academia and community would be instituted.

Strongest links were created by further opening up public education to private funding. The government set up the Higher Education Finance Agency— a non-banking finance company — with the objective of raising

funds for infrastructure and research from the market. Educational institutions that had relied on government grants for expansion were asked to borrow from the agency instead.

The engineering programmes have been overhauled and a common course structure and syllabus introduced for undergraduate programmes across universities – state and Central. Neither, however, has had any perceptible impact on employment yet.

The government has provided various levels of autonomy to some universities and research centres.

Will raise the standard of education and research, so that Indian universities get on par with the top global universities and find their place in the global league.

The University Grants Commission will be restructured and it will be transformed into a Higher Education Commission rather than just being a grant distribution agency.

BJP will set up a National Commission on Education to report in two years on the state of education and the reforms needed. Based on the report, BJP will implement a National Education Policy.

Vocational and skills training and apprenticeships Will set up Massive Open Online Courses (MOOC) and virtual classrooms to make it convenient for working-class people and housewives to further their knowledge and qualifications.

The new Ministry of Skill Development and Entrepreneurship was set up and the administration of polytechnics shifted from the Ministry for Human Resource Development to it. A National Policy for Skill Development and Entrepreneurship was adopted in 2015. It launched a National Skill Development Mission and the Coordinated Action for Skill Development. It has also drafted guidelines for Skill Universities.

Skill Mapping to help scientifically plan our national human resource development that India would need (like engineers, architects, doctors, nurses, lawyers, accountants, plumbers, carpenters, welders, etc.).

The Central Government's think tank National Institution for Transforming India, or Niti Aayog, has been mapping skills in 117 backward districts with the Ministry of Skill Development and Entrepreneurship.

Set up model training centres called Pradhan Mantri Kaushal Kendra– one for each district.

On February 26, the Ministries of Human Resource Development and Skill Development and Entrepreneurship launched the Scheme for Higher Education Youth for Apprenticeship and Skills offering industry apprenticeships to graduates in general disciplines from 2019. It is aimed at increasing employability by giving new graduates a chance to train while on the job.

Courtesy Shreya Roy Chowdhury

## »» **ADMISSION ALERT**

### **Bhartiya Vidyapeeth Pune announces BA LLB (Law) Entrance Test 2019**

Last Date for Submission of Application Form is 19th June 2019. Date of Entrance Test BA & LLB (5-year

is 23rd June 2019. Entrance Test will be held at Pune, New Delhi, Navi Mumbai, Jodhpur, Indore, Lucknow and Jaipur.

The Online Application Form is also available at University's Website: [www.bharativedyapeethuniversity.net](http://www.bharativedyapeethuniversity.net) or [www.bvuniversity.edu](http://www.bvuniversity.edu).

### **Bharati Vidyapeeth Management Aptitude Test for BBA and BCA**

Bharati Vidyapeeth University (BVDU), Pune conducts Management Aptitude Test for admission to various BBA and BCA of the University. The eligible student must clear BVP BUMAT 2019 to get admission to the BBA/BCA Course for the academic year 2019-20.

A candidate desirous of appearing for the BUMAT-2019 entrance test is required to complete the prescribed online application form and submit to the University along with entrance test fee. Application form is available online at [www.bvuniversity.edu.in](http://www.bvuniversity.edu.in)

Last Date to Submit the Complete Application Forms to the University is 20th May 2019. Date of Entrance Exam is 26th May 2019

### **NIIFT Mohali Admission to UG and PG courses through**

Northern Indian Institute of Fashion Technology (NIIFT) invites applicants for Undergraduate and Postgraduate Degree Programs for the academic year 2019 at Mohali, Ludhiana Centres. NIIFT is a leading Institute for higher education in the field of fashion.

Last Date for Submission of Printout of Online Form at AIMA, New Delhi is 23rd May 2019. Date of Written Entrance Exam is on 02nd June 2019 (Sunday) Candidates have to submit the application online at <https://applyadmission.net/niiftmohali> 2019 or [www.niiftindia.com](http://www.niiftindia.com)

### **Gandhigram Rural Institute Tamil Nadu UG/PG Admission**

Gandhigram was founded in 1947 by a team of dedicated Gandhians led by Dr. T.S. Soundram and Dr. G.Ramachandran. The Gandhigram Rural Institute (GRI), one of the premier rural institutes under Ministry of Education, Government of India was started in 1956. It attained the status of a Deemed to be University in 1976 and the National Assessment and Accreditation Council (NAAC) conferred FIVE STAR status on GRI in 2002. The Institute was reaccredited by NAAC with "A Grade in 2010 (2nd cycle) and in 2016 (3rd cycle). The Institute secured 75th rank under NIRF (National Institutional Ranking Framework) in 2019. The Institute is governed by the Ministry of Human Resource Development, Government of India, New Delhi.

The University offers M.A, MSc, M.Com, M.A. Development Administration (5 yrs. Integrated), M.A. Sociology (5 yrs. Integrated), B.Com Cooperation, B.B.A., B.A. Economics, B.Sc. Mathematics, B.Sc. Physics, B.Sc. Chemistry, B.Sc. Home Science, B.Sc. Textiles and Fashion Design, B.Sc. Geology, B.Sc. Computer Science, B.Sc. Microbiology, B.Tech. Civil Engineering (8 Semesters), B.Tech. Civil Engineering (Lateral Entry), M.Tech. Renewable Energy, B.E./B.Tech./AMIE or PG Science with Diploma/Post

Diploma in Renewable, B.Sc. Agriculture (Hons) (8 Semesters), M.C.A. (On 6 Semesters), M.B.A. (4 Semesters), B.Voc. (Farm Equipments Operation and Maintenance (6 Semesters), (9UGC approved), B.Voc. (Footwear and Accessories, Design (6 Semesters),(UGC approved), B.Voc. (Renewable Energy) (6 Semesters), (UGC approved), B.Voc. (Multimedia Production Technology) (6 Semesters) (UGC approved) B.Voc. (Food Processing ) (6 Semesters) (UGC approved) B.Voc. (Food Testing and Quality Evaluation) (6 Semesters),(UGC approved),B.Voc. (Dairy Production and Technology) (6 Semesters) (UGC approved),B.Voc. (Organic Agriculture and Enterprises Development) (6 Semesters),(UGC approved)

Applications are to be submitted only by online. Online applications can be made from 10.04.2019 (Wednesday) onwards. The applicants can visit our website [www.ruraluniv.ac.in](http://www.ruraluniv.ac.in) for prospectus and instructions for submitting the online applications.

Last date to fill up the form for all UG / Diploma Programmes / 5 Year Integrated Programmes is 10 days from the date of publication of results of Hr. Secondary Examinations of Tamil Nadu/results of CBSE class XII examinations. For all PG and PG Diploma Programmes, the last date is 17th May, 2019 and for all M.Phil / Ph.D. Programmes, It is 17th June, 2019.

Admission to all programmes will be made subject to the reservation policy of the Government of India / UGC Norms. Jammu & Kashmir applicants will be granted relaxation in admission as mentioned in the prospectus.

## » EDUCATION NEWS BYTES

### What are the New Courses Introduced In IITS?

IIT-Hyderabad introduced courses on first B.Tech in Artificial Intelligence(AI) programme, while IIT-Kharagpur introduced a certificate (six-month) course on the same programme. Check out the complete list IIT-Hyderabad

The IIT-Hyderabad introduced courses on first B.Tech in Artificial Intelligence, while IIT-Kharagpur introduced a certificate (six-month) course on the same programme. The new course at IIT-Kharagpur was started on March 10 with 300 students at its Kolkata-based campus and a rented premise at Bengaluru, said head, Centre for Artificial Intelligence, IIT-Kharagpur, Sudeshna Sarkar. The course will have 16 modules with a duration of 12-hours.

The classes are conducted by 60 per cent from the IIT faculty and 40 per cent by experts from the industry. "Every course module will be based on assignments and exams and a certificate will be awarded based on successful completion of the modules. It will be rigorous," she said.

Meanwhile, IIT Hyderabad will start a full-fledged B.Tech program in AI from August, 2019 onwards. The institute became the third globally to start a full-fledged Tech program in AI after US-based Carnegie Mellon University and Massachusetts Institute of

Technology (MIT).

The course will start with only 20 students, and the admission will be done on the basis of the JEE-Advanced score. The Director, IIT Hyderabad, UB Desai, said, "The basic aim is to create a complete ecosystem for AI academics and research. This involves B.Tech, M Tech and different minor programmes in the field. Moreover, the R&D will be strongly entwined with academics."

The B.Tech program in AI will be of 16 modules which include the study of AI, Internet of Things (IoT), Blockchain, and Quantum Computing. Apart from the JEE Advanced score, to take admission to the course, candidates will have to go through written test and interview. The course fee of the program is Rs 2.65 lakh including taxes.

Apart from the bachelor's program in AI, ML, the institute is launching a Master's program in Development Studies. The course will be conducted by the Liberal Arts department. The application process for the course will begin from May 4, 2019.

IIT Hyderabad's Department of Liberal Arts in collaboration with faculty from Computer Science and Electrical Engineering has also launched a minor program in 'AI and Humanity.'

IIT-Madras launches start-up to teach Artificial Intelligence

The IIT Madras has launched a start-up called 'PadhAI' – an online platform that offers courses on AI. Under the initiative, the top-performing students will be invited to a 'summer garage', an AI-residency program at IIT-Madras Research Park where they can work on research, tackle problems of societal impact, or find solutions to commercial value.

The four-month courses which started on February 20, 2019 comprised of 80-hours of lecture content and as much time in solving assignments.

The course consists of a capstone challenge that trains participants to build an app that works like Google Lens for a few Indian languages. The mathematical and programming know-how for solving the complex capstone challenge will be sequentially built up with simplified explanations and interactive tools through the course.

The startup was founded by Mitesh M Khapra and Pratyush Kumar, assistant professors in the Department of Computer Science and Engineering, IIT Madras, and incubated by the IIT Madras Incubation Cell.

Indian Institute of Technology (IIT Ropar) will soon introduce B Tech programme on computational data sciences. The programme which will start emphasising on AI will be run jointly by the Mathematics and Computer Science department. "The B Tech programme will begin in August. The course will be distributed in 18 modules focusing on deep learning, spatial computing, security analytics, and advanced computer vision," said a Professor, Dept. of Mathematics, IIT Ropar.

**Feedback: [vijaykashkari@gmail.com](mailto:vijaykashkari@gmail.com)**

# MARTYR'S OF JIHAD IN KASHMIR

## List of May

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. Sarwanand Koul Premi	...	01.05.1990
2	Sh. Virender Kumar	....	01.05.1990
3	Sh. Chuni Lal Shalla	...	02.05.1990
4	Sh. Makhan Lal Thaploo		02.05.1990
5	Sh. Surinder Kumar Raina	Tullamula, Ganderbal	02.05.1990
6	Sh. Virender Kumar Chatta	Baramulla	03.05.1990
7	Sh. Saroop Nath	Beru, Badgam	03.05.1990
8	Sh. Mohan Lal Bhat	....	04.05.1990
9	Sh. Ramesh Kr Raina	....	05.05.1990
10	Sh. Surinder Dhar	....	05.05.1990
11	Sh. Vinod Kumar	Natipora, Srinagar	06.05.1990
12	Prof. K L Ganjoo	Sopore	07.05.1990
13	Ms. Prana Ganjoo	Sopore	07.05.1990
14	Smt. Dolly	...	07.05.1990
15	Sh. Dev Kant Roy	Srinagar	08.05.1990
16	Sh. Bihari Lal Labroo	Anantnag	09.05.1990
17	Sh. Rattan Lal	V Khaller	10.05.1990
18	Sh. Gulshan Lal	Pulwama	10.05.1990
19	Sh. Surinder Kumar	..	10.05.1990
20	Sh. Moti Lal Bhat	..	10.05.1990
21	Smt. Babli Raina	..	10.05.1990
22	Sh. Amar Nath Bagati	Srinagar	11.05.1990
23	Sh. Omkar Nath	..	11.05.1990
24	Sh. Poshkar Nath	..	11.05.1990
25	Sh. Daya Krishen Duloo		12.05.1990

26	Sh. Mohan Lal	Anantnag	13.05.1990
27	Sh. Chaman Lal	Badgam	13.05.1990
28	Veer Ji @Vaid Ji Bhat	Badgam	13.05.1990
29	Sh. Ashok Kumar	Pulwama	13.05.1990
30	Sh. Bhushan Lal	Srinagar	13.05.1990
31	Sh. Saroop Nath	..	15.05.1990
32	Sh. A K Wazir	Srinagar	15.05.1990
33	Sh. Bhushan Lal Koul	Anantnag	16.05.1990
34	Sh. Bhushan Lal	Anantnag	17.05.1990
35	Sh. Sham Lal Sharma	Vanpoh, Anantnag	17.05.1990
36	Sh. Suresh Kr. Kisoo	Purshiyar, Srinagar	17.05.1990
37	Sh. Chuni Lal	Habakadal, Srinagar	17.05.1990
38	Sh. Manmohan Bachloo	Baramulla	18.05.1990
39	Sh. Jiya Lal Kaw	Handwara	18.05.1990
40	Minor Son of Jia Lal Kaw	Handwara	18.05.1990
41	Sh. Dalip Kumar	Shopian	19.05.1990
42	Sh. Moti Lal Raina	Rainawari, Srinagar	20.05.1990
43	Sh. Prem Nath Bhat	Anantnag	21.05.1990
44	Sh. Daleep Ji	Anantnag	21.05.1990
45	Sh. Prathivi Nath Hakim	Nowgam, Srinagar	21.05.1990
46	Sh. Shamboo Nath	Anantnag	22.05.1990
47	Sh. Bansi Lal Sharma	...	24.05.1990
48	Sh. Prem Nath Bhat	...	25.05.1990
49	Sh. Shanker Dass	...	26.05.1990
50	Sh. Niranjan Nath	Anantnag	26.05.1990
51	Smt. Seema Alias Babli	....	28.05.1990
52	Sh. Ramesh Kr. Raina		28.05.1990
53	Sh. Maharaj Krishen		30.05.1990
54	Sh. Jawahir Lal Wanchoo	Rainawari, Srinagar	30.05.1990
55	Sh. Krishan Lal Wagroo	Badgam	31.05.1990
56	Sh. Chaman Lal Tickoo	Ganderbal, Srinagar	31.05.1990
57	Sh. Jagar Nath	Bemina, Srinagar	31.05.1990
58	Sh. Avtar Krishen	Bagi Mehtab, Srinagar	31.05.1990
59	Sh. Rattan Lal Hali	...	20.05.1992
60	Sh. Sanjay Kumar Chako	....	10.05.1994
61	Sh. Chuni Lal Bhat	...	12.05.1996

# Nothingness!



- Sandeep Raj Koul

Soham was in search for a lost thing.  
The problem however was that he didn't recall  
what he had lost!

The feeling was too strong to ignore.  
He would wake up in the middle of night,  
and for a moment it would look like, as if he  
had a recollection.

But the fleeting anamnesis would fade  
away too soon and would leave  
him in a state of confusion.

He was in a Dilemma.

Soham was bestowed with a  
photographic memory.  
His evocation of childhood, adolescence as  
well as youth was vivid.

Yet there was something amiss-and  
he was sure of that.

'I will not rest, till I find what I have lost'.  
He would often pledge with himself.

Days passed. Years passed.  
Yet he did not find it.

Then  
One fine day, he decided to go alone for a long  
walk in the Mountains.  
For Hours he walked up and down through the  
tortuous path-That was  
flanked by the Deodhars. Finally he stopped  
near a lake.

The lucid waters were inviting him to come in  
and embrace her.

He undressed and jumped into the cold yet  
soothing waters.

And then,  
that feeling of amnesia overpowered him.

He was in stupor.

Yet he was conscious.

He saw a Stone undressing itself  
and then crumbling  
And then becoming Dust.

He saw the joyous dust  
Blown away by a gust

He ran after the Gust  
He saw the Gust undressing itself  
And become a gentle breeze  
And entering into

The flute  
And sing  
The song of love.  
He followed the song  
He saw it entering  
Into the depths  
Of the heart  
Of the lonely lover  
And coming out  
In the form of  
The sighs of yearning.

And Then

He saw the love -Breeze  
And the lover  
Merge into  
Nothingness.

He ran after the nothingness  
He saw himself  
Undressing in nothingness  
As he shed away the clothes of his identity  
His Existence became nothingness  
He shed away  
His past and present and his future.

And

He merged  
Into Nothingness

Yet

He Existed.

He dressed again  
And put back his identity  
He put on

His present

And shed away his future  
He shed away his past

And

He shed away  
Even the Nothingness.

Yet

He Existed.

The stupor that had embraced Soham dispelled.  
He became fully aware and came out of the  
lake and dressed again. There was a smile on  
his face.

For the first time, it seemed as if  
He had a full recollection.



# AIKS Matrimonial Service



1. Looking for a Suitable Match for our Son Born, 2nd January 1991 (6.30PM) at Jammu, height (5'.11"). B.Tech (C.S.E) computer Science from VTU Bangalore, Karnataka University. Presently working as Senior Business Development specialist in Sales in Net Surion (USA) MNC at Bangalore, earning handsome salary. Parents are settled in Jammu & Pune. Interested person may contact on MB- 7006171324, 9055272134, 8717090264. Email- hldhar1958@gmail.com



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



3. 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. Interested may contact with full Kulawali at akwanchoo@rediffmail.com & MB-7006410298/7889971482



4. 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 / 8146625401, Anita Peer/ 9872967824



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



6. 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 rkrjgk@gmail.com or phone 7006003635 or can WhatsApp the details on 9419264309.



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



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



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



10. 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



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



12. 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



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

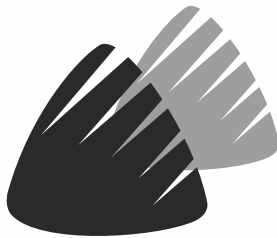


14. Suitable alliance for our daughter born on June 8, 1985 in Chandigarh She is 5'4" tall and has had schooling and college education from premier institutes of Delhi University. She is an MBA in HR and working for an MNC in Gurugram. Interested may send CV & Kulawali along with snaps of the boy on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





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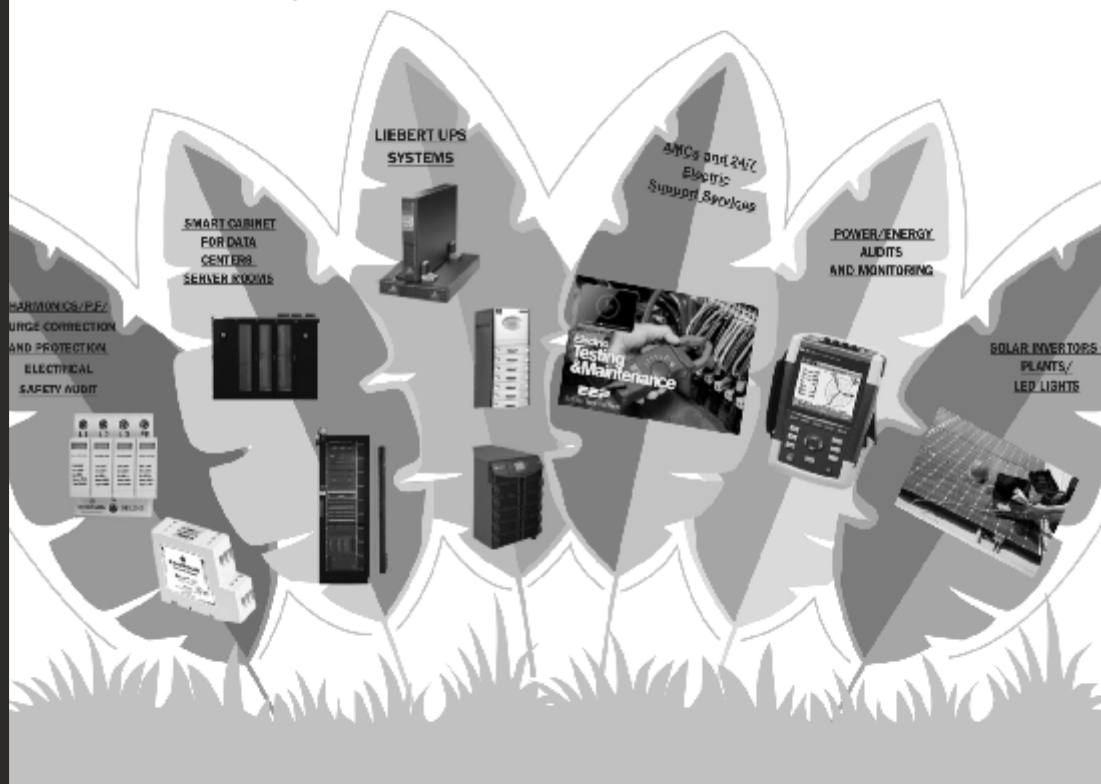
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The advertisement features a central banner for 'ALCORNER GOLFERS SHOT' with the tagline 'GO CARTING GAMES' and 'Better Your Game'. The banner is flanked by four framed text boxes: 'We love you too' (with a glass of wine), 'We knew it was possible to Better So we made it.', 'Popular Well Made' (with a checkmark icon), and 'Recipe We have simply added Gold to Water'. Two award medals are shown: 'MONDE SELECTION 2018' and 'IRLAND GOLD QUALITY AWARD'. A small logo is in the bottom right corner.

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