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Unifier-in-Chief

From the Earthly World to the Realm of Gods

Kasturbhai Lalbhai Collection of Indian Drawings



Migration From Gokul to Vrindavana, Line Drawing With Colour Washes on Paper, Kangra Kalam, Pahari School, C. 1775 A.D.



**Elephant with decorative harness and straps, Drawing on Paper
Mughal School, 17th century A.D.**

More details on Page no 55-56....

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THIS MONTH'S COVER

Page is Dedicated to Victory
of Prime Minister Modi

INSIDE

- | | |
|---|-------------------------------|
| 02-03 Editorial | -Sunil Raina Rajanaka |
| 04-05 From the President's Desk | - Col. Tej K. Tikoo |
| 06-07 General Secretary's Column | - M. K. Pajan |
| 10-14 News Folio | |
| 15 Cartoons of the Month | |
| 16-17 Glimpses of the General Election 2019 | |
| 18-21 List of Cabinet Ministers | |
| 22-25 Narendra Modi -
Landslide Victory and Challenges Ahead | - Dr. Ramesh Tamiri |
| 26-28 Sharda Mata Temple (Part II) | - Upender Ambardar |
| 29-30 Shun Alcohol | Dr. Anusheel Munshi |
| 31-35 The Incredible Origins of the Mahabharata | - Dr. Susheel Fotedar |
| 36 Goddess of Kashmir | - Sunil Raina Rajanaka |
| 37-38 Forgotten Grace | - Ravinder Gurtoo |
| 39-40 I Will Sell My House | - Manish Zijoo |
| 40 Beyond Mountains, Do We Belong | - Sunita Ticku |
| 41-42 Swami Mirza Kak : A Sublime Soul and a Spiritual Guru | - Rajinder Premi |
| 43-44 We and Them | -Usha Munshi |
| 45-46 Displacement – A Pain | - Vidyasagar Koul |
| 46 Fish in My Pot | - Prof Ashok Aima |
| 47 Hearts In Exile | - Subrat Saraf |
| 48 "Some One Said to Me" | - Vimarshi Kaul |
| 49-52 Naad Education Folio | - Vijay Kashkari |
| 55-56 From the Earthly World to the Realm of Gods | - Prof. Rattan Parimoo |
| 57-59 Book Review | - Ashok Ogra |
| 61-62 AIKS Matrimonial Service | |
| 64 Obituary | |



Dear Readers,

First of all I take the opportunity on behalf of Naad to congratulate leader of masses Sh. Narendra Modi for his historic win in general elections of 2019. This thumping mandate must be seen as pro-incumbency and pro-development. PM led the election campaign from the front and reached almost every corner of the country to campaign for the party. The hard work of PM Modi led to the historic moment wherein BJP crossed three hundred seats mark. The increase in BJP vote share from 31% in 2014 to 38% in 2019 is not sudden, but reflects the good governance model adopted by PM Modi. Last five years of central dispensation remained scam-free which is necessary for good governance.

TIMO Factor

Election of 2019 can be analyzed as Modi of 2019 Vs Modi of 2014. There is Modi only (TIMO) factor which clicked with the masses as they strongly believed in the impeccable integrity of PM Modi. The masses could see that here was a man who can deliver amidst all odds as they saw him working with utmost sincerity in last five years. The personal connection of PM Modi with countrymen was an advantage as everyone believed what the government was doing was for good of the nation. PM and his colleagues, besides BJP leadership, ensured that the welfare schemes do reach the poor and make them part of India growth story. It was this inclusive approach of PM Modi that endeared him to everyone. People loved him and some loathed him, but no one could afford to ignore him. Countrymen made sure that this Chaiwala is given a second chance to charter the

growth of India. The reason is not far to seek because PM Modi lived up to his promises. He earned the trust of the masses as in one way or the other the central government schemes affected the lives of people. The schemes which were launched in last five years impacted the lives of most of the Indians. Some of these flagship schemes like :

Awas Yojana, Swach Bharat, Ujjwala Yojana, Ayushman Bharat, Jan Dhan, Beti Bachao, etc., had benefited the poor who till 2014 were struggling for their lives. PM Modi ensured that government schemes reach out to the poor and truly lived up to his slogan of **Sabka Saath, Sabka Vikas**.

The masses believed that opposition has no credibility as the years of dynastic politics, nepotism, caste and appeasement politics had only impeded the India growth story. The BJP manifesto, which was released before elections, had something for every Indian and this was emphatically made public so that people can see for themselves the inclusiveness charted by the PM.

The other important factor to be noted is that 41% of the first-time voters voted for the BJP. This is mostly due to the connect which Modi has built with the young generations. His Man Ki Baat and message to children during their examinations had gone down well with them, which resulted in the large number of them voting for Modi.

Referendum on Security

This general election can also be considered as a referendum on Modi's handling of the national security. The way Modi dealt with terrorism in last five years

is commendable. It is to the credit of the PM that last five years did not see any terror attack on Indian mainland. Though challenges on Kashmir front were largely met with firm hand, yet much more needs to be done to completely neutralize the terror infrastructure. However, I hope the new dispensation lays the road map and uses all efforts to get rid of the terrorism emanating from various quarters.

Many people have been critical of Modi for raking up the security issue during run up to the elections. However, most pressing security challenge to India is from its neighborhood as the deepening nexus between China and terror state Pakistan is a cause of worry. Besides, Indian electorate retained the memory of Pulwama attack fresh in their mind which claimed more than 40 paramilitary jawans in Kashmir. The retaliatory airstrike at Balakote by Indian Air Force under the leadership of PM Modi earned him the credentials of a strong leader. Moreover, since many decades Indian people had an earnest wish for a strong leadership at the helm who can safe-guard the interests of the country from both China and terror State Pakistan, both of whom claim vast tracts of Indian territory. The handling of Doklam by the PM was also not forgotten by the masses as they saw the Modi not yielding any ground to Chinese and thus not succumbing to any pressure. People could also see that during last 8 months after withdrawing support to PDP-led government in Kashmir, the army has been given a free hand to deal with the terrorists. The large-scale hunt also code-named Operation All Out, also made a lot of impact among the people who were concerned about the worsening security situation in valley. All these factors on security front made an impact which was one of the reasons for voting back the present leadership.

International Diplomacy

The last five years also saw India's prestige getting enhanced across the world. Many world leaders have acknowledged the role of PM Modi in shaping India relations with different countries across the world. Today, India has best of the relations with P5 countries, besides reaching out to South East Asian neighbours with a clear emphasis on Look East policy. However, the new govt must look to enhance its energy security scenario and explore alternate sources other than from West Asia.

New Cabinet - Experience, Expertise, Energy

On 30th May, Modi took oath again as the PM of India which was followed by his cabinet colleagues. The allocation of portfolios also clearly emphasizes the right blend of experience, expertise and energy. The allocation of Home Ministry to Sh. Amit Shah is a welcome step. The new HM is not new to such a post as he has previously handled similar post in Gujarat. Mr. Shah has an eye for details and is a no-nonsense person and is the one who means business. As BJP President he has been campaigning for abrogation of Article 370 and 35A. The times ahead are interesting as this man of energy must reshape the internal situation of country. Similarly, appointing career diplomat S. Jaishanker as minister for foreign affairs reflects that right man for right post has been chosen. We at Naad congratulate all the members of Council of Ministers and hope that Nation achieves higher goals under the able leadership of PM Modi and his cabinet colleagues. We shall wait for the day under new leadership of the country when the aborigines of Kashmir The Kashmiri Pandits, are back in their homes and hearths in a dignified way and when Islamist supremacists are completely annihilated.

भूनील गैना गणक



Modi's Emphatic Victory Raises Our Hopes of Return to Kashmir

Even his best well-wishers did not expect the kind of victory that NDA, under Narendra Modi's leadership, would notch up in the recently concluded General elections, 2019. It is a kind of victory who's far reaching consequences on the future of India. It is not that just one segment of the population ensured this victory; the victory margin suggests that nearly every segment of the diverse Indian society voted emphatically for Narendra Modi to ensure his unprecedented victory; the only time in the history of independent India (after Indira Gandhi and Nehru) that a ruling party came back with a victory margin larger than the one it had got in the previous election.

People cutting across regions, caste barriers, economic disparities, religious denominations, rich, poor, underprivileged, neglected, those on the margins of the society and male or female voted for NDA to ensure its massive victory. It is now widely recognized that by and large, people throughout the country voted for Narendra Modi, rather than for BJP or NDA. That is the kind of sway Modi held over the Indian electorate.

In my opinion, there are six basic reasons why Indians voted for Modi in such large numbers. These are; Modi's welfare schemes, his incorruptible persona, his willingness to take tough decisions, success of his foreign policy, particularly the tough policy vis a vis Pakistan, being an extremely effective communicator, his unwillingness to give up his Hindu identity. His welfare schemes touched millions of those who were always on the margins of Indian society; the poorest of the poor. The toilet revolution, Jan Dhan Yojna, provision of cooking gas through Ujwala Scheme, access to electricity, homes for the poor, Mudra loans, health insurance and much more. Despite the 'Chowkidar Chor Hei' sloganeering by his principal opponent, Rahul

Gandhi, Indians remained convinced that Modi is incorruptible. The fact is that Modi Government remained untainted by the scams that had marred the UPA I and II. People saw it as a big achievement.

Some of the toughest decisions that Modi took in his tenure included ; Insolvency and Bankruptcy Code, Goods and Services Tax, Direct Benefit Transfers (in the economic sphere) and conducting surgical strike inside Pakistan in Sept 2016 and later launching an air strike on Balakote, deep inside Pakistan, on 26 Feb 2019, after the Jaish e Mohammad had carried out the Pulwama bombing which resulted in the killing of 44 CRPF jawans on 14 Feb 2019.

His foreign policy too has been far more effective than that of UPA during the latter's two terms. Needless to say, India is no longer seen as a lumbering elephant unwilling to shake its lethargy; it is being seen as an economic giant in the making. From registering higher GDP and per capita income, to controlling inflation, Modi's tenure has seen an economic revival for which India waited for too long. This has resulted in higher incomes at individual level and massive investment in the core sectors, including building and modernizing the country's creaking infrastructure; from highways to railway stations, from freight corridors and airfields to ports and river waterways. This has turned India into a huge lucrative market for the big powers, who see it in their interests to maintain friendly relations with India. But credit must go to Narendra Modi for leveraging India's huge economic potential to project itself as a leading player on the international field. While keeping his relations with the three big powers, i.e., the U.S, China and Russia on friendly level, Modi ensured that the other European powers like France, Germany and England too sided with India in major multilateral fora. India's

relations with its neighbours, except Pakistan, has never been better and other regional power power blocks and important countries like ASEAN, Australia, Singapore, etc., continue to be engaged as Asia-Pacific attains greater importance in the changing geo-strategic environment. India has largely succeeded in isolating Pakistan on the issue of terrorism, resulting in a great setback to the latter's economy. At another level, India succeeded in calling Pakistan's nuclear bluff when it attacked Balakote terror training camp. Pakistan was left with no option but to eat a humble pie.

Modi has displayed an enormous capacity to establish direct rapport with India's teeming millions by his ability to communicate with them in the language they understand best, dealing with issues which are of great importance to them and articulating their expectations and aspirations in a very effective manner. Today, millions of voters feel empowered mainly because they feel that the nation's Pradhan Sevak is talking to them directly on issues which concern them so intimately.

It will be futile to overlook Modi's emphasis on embracing Hindu civilizational traditions, ethos and its past. That Bhagwa has achieved a place of prominence during Modi's five-year rule from 2014 to 2019. His visit to holy places which have an unbroken history of many millennia, his prayers in a cave at Kedarnath in keeping with our centuries-old traditions of meditation, his welcoming foreign dignitaries in Kashi, etc., are not merely coincidental sojourns, but a deliberate attempt to reinforce our Hindu past; something that was deliberately being ignored, nay denied, by the UPA I and II. There is a huge mass of people in India who have welcomed this positive change in the government's perception. For them, the issues like cow-slaughter and Ram temple are matters of eternal faith and their participation in the Modi's electoral campaign has played no mean part in the victory of BJP in recently-concluded elections.

As reported in the media, the displaced Kashmiri Pandits in migrant camps and those who had got their vote transferred to Kashmir by submitting the 'M' Form, voted overwhelmingly in favour of the BJP. Over 86 % of them voted for the BJP candidates in their respective constituencies in Kashmir. Those of us who voted in the rest of the country, too voted for BJP. Thus making BJP their most preferred party at the

hustings. The main reason for this preference has been the degree of trust that our displaced community places in PM Narendra Modi to address our core issues; foremost amongst these being the reversal of their genocide and rehabilitation in the Valley. Numerous petitions have been handed over to the Government of India over the years; the latest being the one presented by a delegation of Global Kashmiri Pandit Diaspora led by this writer. This memorandum was presented to the Union Home Minister, Sh. Raj Nath Singh on 14 Sept 2018, in New Delhi.

We do appreciate that rehabilitation of our community in Kashmir is part of a larger Kashmir conundrum, whose other equally important aspects are the scrapping of Article 370 and abrogation of Article 35 A, compelling Pakistan, diplomatically or otherwise, to stop infiltrating its armed militants in Kashmir, neutralizing the armed Jihadis in the State, dealing with separatists, radicalized Kashmiri society and their underground and over ground supporters in the Valley.

Nevertheless, KPs have seen a reassuring resolve on the part of the government through some of the NDA Government's actions while dealing with the larger Kashmir issue; be it withdrawing support from the Mehbooba-headed coalition Govt in J&K, air strike at Balakote, dealing sternly with Hurriyet leadership, neutralizing nearly 400 jihadis in 'Operation All Out' or eliminating the complete leadership of HM, Jaish and LeT in the last 4 years.

It is hoped by all Indians that the massive mandate obtained by Sh. Narendra Modi should arm this newly constituted Government with all powers necessary to resolve those intractable issues which have bedeviled the country's progress since independence; these are the Kashmir issue and Kashmiri Hindus' rehabilitation in Kashmir, the construction of Ram Temple at Ayodhya, introducing bill for implementation of Uniform Civil Code, laws on anti-Cow Slaughter, Abolition of Tripple Talaq, etc.

We hope that NDA II will hit the ground running to ensure their huge mandate is not wasted, like Rajiv Gandhi did in 1984.

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



General Secretary's Column

Emergency Meeting Held on 17th May 2019

AIKS held an emergency meeting at its headquarter at New Delhi to discuss the recent order passed by Jammu Bench of Hon'ble High Court of Jammu & Kashmir on 6th May 2019.

The meeting was presided over by President Col. Tej K Tikoo and others who participated in the discussion included M/s Vijay Kashkari, Vice President, M K Pajan, General Secretary and Sanjay Sapru, Treasurer.

It is pertinent to mention that the Court has taken the action on the callous and insensitive attitude of the Divisional Commissioner of Kashmir, for not filling the report as ordered by the Hon'ble Court. This disposal has been taken by the Court after giving several opportunities to the State Government to file the report. The order says, "Neither the cost, as ordered has been deposited nor has the status report been filed. Last and final opportunity of three weeks' is granted to the Divisional Commissioner, Kashmir, failing which he shall remain personally present before this court on his own expense." Relevant to mention here, in July 2019, Advocate S.S. Nanda representing the state, had expressed his inability to file the report and sought some more time. The court reluctantly gave four weeks' time but subject to the cost of Rs 20000 to be deposited in Advocate's welfare fund.

AIKS has been fighting for the cause of displaced Kashmiri Pandit community at different platforms, to protect the interests of deprived, oppressed and displaced KPs.

The members censured the State

Government for their insensitive approach towards the community, listless, in their affairs of governance. The members were also concerned about the stoicism of the Governor of the State.

Copy of the order passed by the Hon'ble Court is reproduced below: -

Registration
Case No. 6

**HIGH COURT OF JAMMU AND KASHMIR
AT JAMMU**

OWP No. 477/2019 Date of Order: 06.05.2019

All India Kashmiri Ramji and others
Vs
Union of India and others

Current:
Hon'ble Mr. Justice Dhiraj Singh Thakur, Judge
Hon'ble Mr. Justice Sanjay Kumar Gupta, Judge

For the respondent(s): Mr. S. S. Nanda, Sr. Advocate with
Mr. P. N. Singh, Advocate

For the respondent(s): Mr. S. S. Nanda, Sr. Advocate
Mr. Vashishth, Advocate

Whether approved for reporting in Press/Media: Yes/No

Whether to be reported in English/Journal: Yes/No

Neither the cost, as ordered has been deposited nor has the status report been filed. Last and final opportunity of three weeks' is granted to the Divisional Commissioner, Kashmir, failing which he shall remain personally present before this Court on his own expense.

List again on 20.05.2019.

Copy of this order shall be communicated to the Divisional Commissioner, Kashmir through the Registry of this Court.

(Sanjay Kumar Gupta) Judge (Dhiraj Singh Thakur) Judge

Jammu
06.05.2019
(Pawan)

Page 1 of 1

AIKS Hails Victory of BJP in National Election 2019

AIKS Congratulates BJP and NDA on its resounding victory in the just concluded

General Elections, 2019.

In an extraordinary meeting held on 24 May 2019, at New Delhi and presided over by Dr Tej K Tikoo, President All India Kashmiri Samaj, the following resolution was adopted.

All India Kashmiri Samaj conveys its warmest greetings to the Prime Minister of India, Sh. Narendra Damodardass Modi, Sh. Amit Bhai Shah, President Bharatiya Janata Party and other constituents of National Democratic Alliance for their resounding victory in the just concluded General Elections, 2019.

People of India have overwhelmingly voted to repose faith in Sh. Narendra Modi's government, which kept the national interests supreme during their governance of the country during the last five years of their rule. At the same time, people have also rejected the oppositions' politics of lies, calumny, castism, division and support for those working against the interests of the country.

AIKS being a frontline organization of our community has no hesitation in asserting

that our displaced community voted overwhelmingly in favour of the BJP, which was seen to be truly nationalist.

At the J&K State level, BJP has received the largest number of votes across the three regions of the State. In Kashmir Valley nationalist forces voted heavily in favour of BJP. The vote included a substantial vote share of those Kashmiri Pandits who are presently living in Kashmir and those who voted from camps of the displaced community outside Kashmir.

AIKS would like to appeal to the P.M, Sh. Narendra Modi to take whatever measures are required to reverse the genocide of Kashmiri Pandits, remove Article 370 & 35 A and work towards the complete integration of Jammu and Kashmir State with the rest of the Union.

It wished the next government headed by Sh. Narendra Modi good luck and Good speed.

M K Pajan
General Secretary

Events of the Month

Amavasya (Nandkeeshvar Yatra)	03rd June 2019
Bhagwan Gopinath Ji's Mahayagya	05th June 2019
Zeashta Ashtami (Kheer Bhawani Yatra, Tulmulla)	10th June 2019
Nirjala Ekadashi	13th June 2019
Sankranti	15th June 2019
Puranmashi	17th June 2019
Sankat Niwaran Chaturthi	20nd June 2019
Dakshinayan	21st June 2019

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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. :

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Birthday Celebrations of His Holiness Shaivacharya Swami Lakshmanjoo Maharaj

On Wednesday, 1st May 2019, the lunar birthday of Shaivacharya Swami Lakshmanjoo Maharaj was celebrated all over the country. Swamiji Maharaj, who was the latest in the series of chain of masters in Kashmir Shaivism, was a supreme realised soul and commanded mastery over all theoretical as well as practical aspects of Kashmir Shaivism.



The celebrations were held in the various Kendras of Ishwar Ashram Trust at Srinagar, Jammu, New Delhi, Mumbai and Bangalore. In addition the event was celebrated at the upcoming Kendras too at Pune and Kolkata. Many devotees, who are not physically close to any established Kendra, celebrate the occasion at their homes itself. The celebrations began around 9.30 AM with recitation of 'Gurustuti', a collection of verses in praise of Swamiji Maharaj, composed by the learned scholar from Varanasi, Acharya Rameshwar Jha, nearly 60 years ago. At the conclusion of the Gurustuti, devotees presented their compositions of devotion. This was followed by the Birthday Pooja (prepyun) which went on for nearly an hour. Prashad was subsequently served to all the devotees. Several Hundred devotees came to receive the Blessings of Swamiji Maharaj and have Prashad

at the various Kendras of the Trust. Evening Bhajan programme by prominent artists was held at many Kendras to end the day's celebrations.

Srinagar Kendra

Nearly 250 devotees participated in the event at the Srinagar Kendra of Ishwar Ashram. This Kendra was the place where the birthday function used to be held during earthly life of Swamiji Maharaj and as such holds special significance for all devotees of Swamiji Maharaj.



Jammu Kendra

Nearly 3000 devotees participated in the event to have blessings of Swamiji Maharaj. After the morning Pooja, the devotees had Prashad at the Kendra. The prashad vitran, which started around 1 PM, went on as late as 8 pm at the Kendra.

Bangalore Kendra

The Center invited small Children (11) from Sri Kailash Ashram, RajaRajeshwari Temple Bangalore who recited RudramChamakam right after the Birthday Prepyun. These Children are learning Shastras and Agamas under the guidance of Sri Sri Jayendra Puri Swamigal. The recitation continued for 25 minutes and the mantras recitation was a blissful experience for all devotees. Gifts were given to the children and the warden on behalf of Ishwar Ashram Trust. Earlier, the team from Ishwar Ashram,

Bangalore had visited Sri Sri Jayendra Puri Swamigal at his Ashram and gifted two books to Swami Jayendra Puri Swamigal ji. One, authored by Swami LakshmanJoo Maharaj - "Trika Shastra Rahasya and the other with Commentary by Swami Ji – "Utpaldev's Shrivstrottravali". The Puja concluded at 1:30PM and was followed by Prasad vitran.

Delhi Kendra

Delhi Kendra had almost 300 devotees attending the event to have the Blessings of Swamiji Maharaj. The Bhajan Sandhya was led by Shri Gautam Raina. He was present along with his talented students, who melodiously sang devotional songs. This was followed by a dance recital by young toddlers and songs by a team led by Ms Anjali ji and Ms Seema ji. The singing of bhajans continued beyond 7 PM.

Mumbai Kendra

Swamiji's Birthday celebration this year at Mumbai Kendra witnessed significantly higher turnout than previous years, possibly because the day coincided with Maharashtra day. In spite of intense heat and humidity, devotees came from all corners of the city and received the Blessings of their beloved Master. Starting with the Birthday Prepyun, followed by Gurustuti and playing of Swamiji's various videos and audio lectures, the day flew away with full religious fervour. All devotees had Prashad which was followed by Bhajans / Kirtan keeping the devotees engrossed. It was a most fulfilling and satisfying day to receive Swamiji's grace.

The divine fervour all over the Kendras reminded all devotees of what Swamiji used to say on his birthday "All gods and goddess have descended here today. Ask for anything and it shall be yours". But the one thing that Swamiji wanted his devotees to do and to ask for was self-awareness and self- realisation in each and every action of life. Let us pray that HIS Blessings continue to be showered on HIS devotees to carry them forward towards that mission.



Tributes Paid to Sur Samrat Vijay Malla & Sh. Sarwanand Koul Premi

Floral and Musical tributes were paid on 11th May, 2019 to two community legends namely Sur Samrat Vijay Malla ji a noted singer & Sarwanand Koul Premi ji a well known poet, on their death anniversaries which falls on 9th and 1st May respectively. The program was patronised by prominent organisations of NCR. The programme organised by ATHROT in collaboration with KECSS, Delhi was supported by All India Kashmiri Samaj (AIKS), Jammu Kashmir Vichar Manch (JKVM), Kashmir



Samiti Delhi, KSS Faridabad, Save Sharda Committee, Tika Lal Taploo Foundation, Y4PK and Roots in Kashmir.

After floral tributes to the legends, the program was followed by a Musical tribute by younger generation of Artists from Jammu & NCR. A poem of Sarwanand Koul Premi dedicated to Mata Saraswati was composed and sung by Vanshika Bhat, followed by prominent songs of Vijay Malla ji presented by Himanshi Raina, Bhavik Pandita, Vansh Pandita, Upasana, Sharad Pandita, Vishal Pandita, Chhavi Koul, Sagar Koul and Vanshika Bhat. Devotional songs in Kashmiri were sung by the young artists. Two documentaries were shown on the occasion. The audience appreciated the video clip of Sur samrat Vijay Malla, dedicated by Ravi Mech and R K Bhan who is architect of the profile.

Sh M K Kaw Rtd IAS and Community icon was the Chief Guest. He appreciated Athrot for taking such initiatives on regular basis and lauded the efforts of Athrot in keeping the culture alive. The families of Sursamrat Vijay

Malla & Sarwanand Koul Premi were presented a memento as token of love from community and from Mrs Shivraj Pandita who is an admirer of these legends. All the performers were felicitated on the occasion by Athrot, KECSS and by Mrs Shivraj Pandita. Kehwa break was provided by Saal Flavours and event was well anchored by Deepti Tikoo, welcome address was read by Kanwal Peshin while as vote of thanks was presented by Dr Rajinder Tikoo. The programme was witnessed by a large number of prominent people of NCR.

The audience was spell bound by the mesmerising performance of the young artists.

Devasthan Sudhar Sabha Perform

Hawan at Hawanad Chawalgam Kulgam

Hawanad Chawalgam Kulgam is a small village that had a population of about 100 Kashmiri Pandit families prior to 1990. Presently two Hindu families' habitat the village. The village is blessed with the *ASTHAPAN* of Lord



Ganesha. The Deity is represented by a huge *Kashmir Elm* tree known as *BRAN* in Kashmiri. The asthapan is revered by both the communities equally.

Every year on the occasion of Ganesh Chaturdashi (VAISHAK SHUKLA PAKSHA CHATURDASHI) a HAWAN is performed which is attended by huge gathering of KPs drawn from different parts of the country and adjoining villages. Prashad is served to the devotees after Purna Aahuti. This year too the occasion was attended by a huge gathering drawn from various parts on 18th of May 2019. Pilgrims from Jammu were ferried in SRTC buses provided by the Relief Organisation. The function lasted for four days from 16.5.2019 to 19.05.2019.

This year the Hawan was led by Shri P. K.



Sharma Ji of Chowgam as the Head Priest. Others who organised the Hom were S/Sh. Hira Lal Raina, Veerji Raina, O. N. Booni, Sameer Pandita, Surinder Bhat, Haresh Koul, P. K. Sharma and Hira Lal Pandita.

The asthapan is managed by Devasthan Sudhar Sabha.

Presently the Devasthan has some semi pacca rooms which cater to the needs of housing the devotees. The management of the Devasthan Sudhar Sabha has outlined a project for the improvement of the Deity's premises. To complete the project, the managing committee of Devasthan Sudhar Sabha has appealed for the donation. The donations can be deposited in the following account, "Devasthan Sudhar Sabha Hawanad Chawalgam Kulgam, PNB A/C: 4575000100048237, IFSC: PUNB0457500"

ABT Distributes Stationary in Migrant Camp Schools

Amar Balidan Trust/Society (ABT) a registered Society founded by Late Sh. A N Vaishnavi and Late Sh. H L Chatta started its endurance on 25 Jan 1999 with the sole objective to serve the needy displaced from valley due to terrorism and militancy in 1990. Amongst the prominent founders include a famous community activist



Shri M. L. Malla. The trust has been doing yeoman's service to the society in the field of education, social activities and Medical sector. Under education sector this society has been providing free service with regard to counseling for admission in professional institutes outside state and providing financial assistance to needy ones. Sponsor students for vocational courses. Under social sector this trust has been organising Sammohik yagneopavit to needy KP boys. Till date trust must have performed this sanaskar to more than 800 boys Apart from this trust has also solemnized marriage ceremony of so many needy girls too. In continuation to the objectives of Trust, in the month of May stationery kits to 55 students of different migrant institutes in Jammu. The Schools included, 1 Govt HS School camp Jagati 10 students, 2 Govt Middle School for migrants Jagati 8 students, 3. Govt HS School camp Nagrota 7 students 4. Govt HSS for migrants Purkhoo 10 students 5. Govt HSS for migrants Roop Nagar. 10 students, 6. Govt HSS for migrants Bohri Jammu. 10 students

The team which visited the Schools to distribute the stationary kits was led by the Trust President, A.K. Raina. Dr. Manorama Bakshi, Secretary All India Kashmir Samaj was special invitee of the Trust to accompany the team to Govt HSS for migrants Bohri.

PNBMT Meets for Future Strategy for Passage of Temple Bill

PNBMT (Pt. Prem Nath Bhat Memorial Trust), an organisation representing Kashmiri Pandits for the passage of Kashmir temples and shrines bill met in Jammu on 27th of May, 2019 to discuss the future strategy to be adopted to get the bill enacted, to save the temples and shrines of Kashmir from further damage.

PNBMT is a nodal agency of various Kashmiri Pandits' social, religious and trade organisations, mandated to press the concerned authorities for the passage of Kashmir Temple and Shrines Protection Bill and setting up of temple board. Bill will create an elected shrine board which would manage temples and shrines in the Kashmir Valley. Twenty members of the trust representing various organisations deliberated on the agenda, put before the house by the Secretaries of the Trust, S/Sh. Sundari Lal



Vessu and Shadi Lal Koul. The Chairman of the Trust, Sh. R.L. Pandita apprised the house about the background of the struggle followed by the Trust since the bill was blocked in J&K Legislative Assembly due to some Legislators. Dr. A.N. Pandita, former Chairman of the Trust expressed resentment against the Ministers and Legislators for not fulfilling their promise to the members of the Trust. Others who spoke included S/Sh. Kashmiri Lal Bhat, Judge B. L. Saraf, Brij Lal Bhat, H.L. Bhat, Bushan Lal, B.L. Zar, M. K. Jalali, M. K. Bambrroo, M K Bharat and C.L. Pandita. AIKS was represented by S/Sh. A.K. Raina and Vijay Kashkari.

Sh. H.L. Jad presided over the meeting.

All the members unanimously resolved, "Since temples and shrines represent thousands of years old civilizational ethos of Kashmir, we as the representatives of the Hindu society of Kashmir are morally bound to take the struggle of the passage of Temples and Shrines Bill forward to the conclusion of achieving acceptable result."

Suggestions of the members for crucial and critical methods to be adopted for future struggle were noted down by the trust. The Chairman assured the house to discuss point to point the action program.

Press Brief of Panun Kashmir

Panun Kashmir welcomed the massive mandate which Modi led BJP received in the recently concluded Parliamentary elections and said the situation in Kashmir valley is critical and requires measures that deal a decisive blow to Muslim separatism there.

It is time that separatist movement in Jammu and Kashmir is made full of stakes and policy of Governing Jammu and Kashmir through half way separatism is abandoned lock stock and barrel.

Government of India needs to accept that there is an Islamist separatist epidemic which

has taken Kashmir into its grip. Islamic indoctrination apparatus is functioning with ease and comfort and pushing the Muslim populace towards a totalitarian religious fascist rebellion. In Kashmir a Syria type situation is sought to be created. Both day to day terrorism as well as Islamic indoctrination infrastructure needs to be destroyed in Jammu and Kashmir.

There is an imperative necessity to tell the world that the separatist movement in Jammu and Kashmir is a totalitarian assault on freedom and coexistence. This can be only done if the world is told in unambiguous terms that separatism in Kashmir declared its presence in the state by unleashing genocide on the Hindus of Kashmir. The world at large has to be made to realise this grim reality.

Panun Kashmir urges Government of India to understand the importance of this fact so that the Muslim public ferment in Kashmir is placed in its regressive fascist context and separatism in Jammu and Kashmir exposed in front of the world in its true form.

Panun Kashmir welcomed the statement of Home Secretary of Government of India when he acknowledged that JKLF was responsible for the genocide of Hindus of Kashmir.

The present government needs to carry this realisation forward formally by accepting at the highest level that Hindus of Kashmir have

suffered a genocide and forthwith drop the coinage 'migrant' used for them and initiate all required steps to punish the perpetrators of this genocide.

It has to be remembered that Government of India is a signatory to the UN Conventions for prevention and punishment of the Crimes of Genocide. Till now Government of India has treated the issue of internal displacement as an issue akin to earthquake or flood victims and sought to reverse it through economic packages. This has led to perpetration of a Crime of Denial of Genocide against them.

We appeal to Government of India to abandon the policies of Denial of Genocide of Hindus of Kashmir and institute in its place a comprehensive policy of permanent Reversal of Genocide. This can be done by creating a centrally administered Union Territory of Panun Kashmir to the East and North of river (Vitasta) Jhelum in Kashmir valley.

Panun Kashmir urges Government of India to immediately start a dialogue with the representatives of Panun Kashmir so that policy of permanent Reversal of genocide of Hindus of Kashmir is put in place.

Creation of Panun Kashmir is a critical necessity to defeat Jihad and prevent Kashmir from becoming a spring board of Islamist terrorism and subversion into India.

To

Sh. Sunil Raina Rajanaka,
Editor-in-Chief 'NAAD'
All India Kashmiri Samaj, New Delhi.

Dear Sh. Sunil Rajanaka

I have wanted to congratulate you for giving a more coherent character to the contents of the AIKS Naad since you have been taken over as Editor-in-Chief of our community journal.

With Best wishes.
Sincerely
(Prof Ratan Parimoo)



Cartoons of the Month



Mathi

Anil Nakhasi

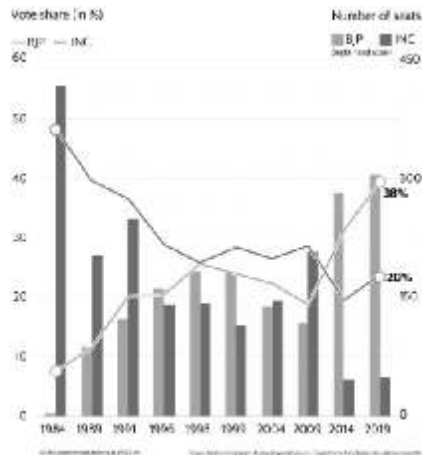


Manoj Kureel

Glimpses of the General Election 2019

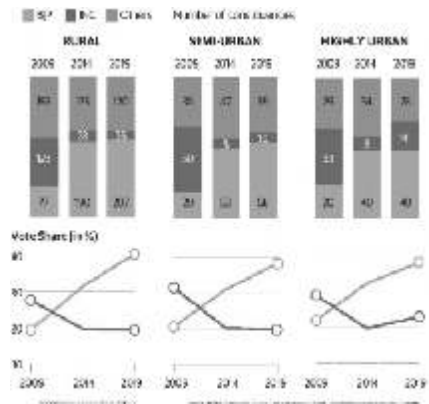


BJP's political dominance now matches the Congress' dominance of the 1980s



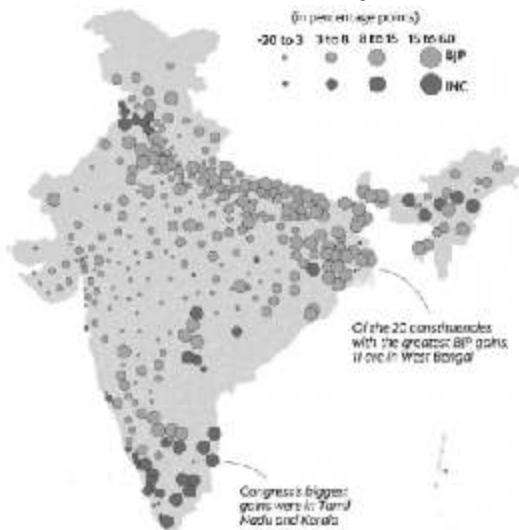
BJP has bridged the urban-rural divide, increasing its vote shares in rural, semi-urban and highly urban constituencies

Rural constituencies are defined as constituencies with less than 30% urban population according to the 2011 Census; urban as constituencies with urban population between 30% and 60% highly-urban as constituencies with urban populations greater than 60%

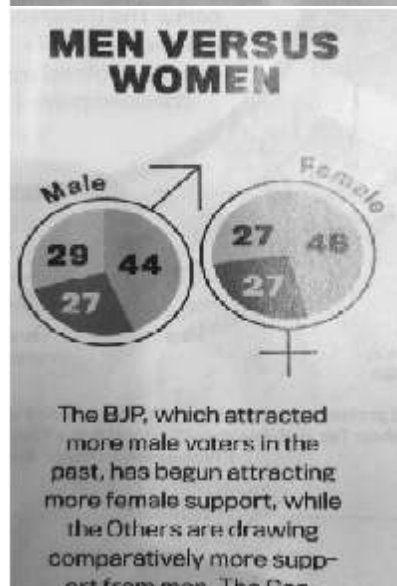
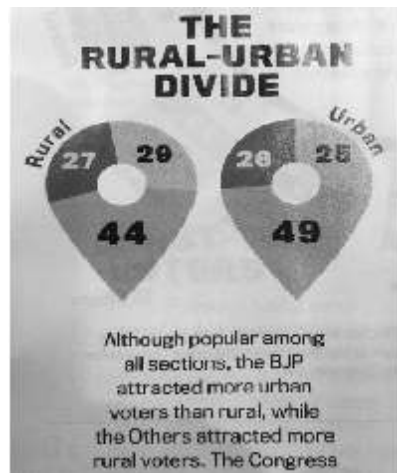
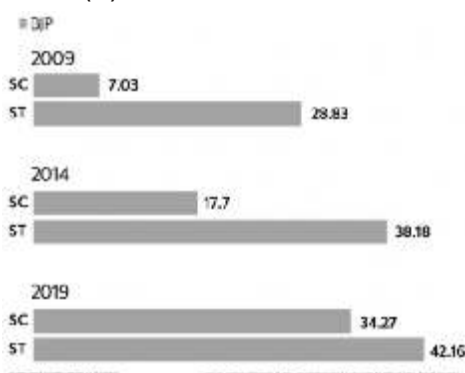


The Modi wave was felt the strongest in Uttar Pradesh, Bihar and West Bengal

Size of the bubble Indicates vote share swing



BJP's vote share has gone up in constituencies with high SC/ST presence



List of Union Ministers

The President of India, as advised by the Prime Minister, has directed the allocation of portfolios among the following members of the Union Council of Ministers:-

Shri Narendra Modi	Prime Minister and also in-charge of: Ministry of Personnel, Public Grievances and Pensions; Department of Atomic Energy; Department of Space; and All important policy issues; and All other portfolios not allocated to any Minister.
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Cabinet Ministers

1. Shri Raj Nath Singh	Minister of Defence.
2. Shri Amit Shah	Minister of Home Affairs
3. Shri Nitin Jairam Gadkari	Minister of Road Transport and Highways; and Minister of Micro, Small and Medium Enterprises.
4. Shri D. V. Sadananda Gowda	Minister of Chemicals and Fertilizers.
5. Smt. Nirmala Sitharaman	Minister of Finance; and Minister of Corporate Affairs.
6. Shri Ramvilas Paswan	Minister of Consumer Affairs, Food and Public Distribution.
7. Shri Narendra Singh Tomar	Minister of Agriculture and Farmers Welfare; Minister of Rural Development; and Minister of Panchayati Raj.
8. Shri Ravi Shankar Prasad	Minister of Law and Justice; Minister of Communications; and Minister of Electronics and Information Technology.
9. Smt. Harsimrat Kaur Badal	Minister of Food Processing Industries.
10. Shri Thaawar Chand Gehlot	Minister of Social Justice and Empowerment.
11. Dr. Subrahmanyam Jaishankar	Minister of External Affairs.
12. Shri Ramesh Pokhriyal 'Nishank'	Minister of Human Resource Development.
13. Shri Arjun Munda	Minister of Tribal Affairs.
14. Smt. Smriti Zubin Irani	Minister of Women and Child Development; and Minister of Textiles.
15. Dr. Harsh Vardhan	Minister of Health and Family Welfare; Minister of Science and Technology; and Minister of Earth Sciences.

16. Shri Prakash Javadekar	Minister of Environment, Forest and Climate Change; and Minister of Information and Broadcasting.
17. Shri Piyush Goyal	Minister of Railways; and Minister of Commerce and Industry.
18. Shri Dharmendra Pradhan	Minister of Petroleum and Natural Gas; and Minister of Steel.
19. Shri Mukhtar Abbas Naqvi	Minister of Minority Affairs.
20. Shri Pralhad Joshi	Minister of Parliamentary Affairs; Minister of Coal; and Minister of Mines.
21. Dr. Mahendra Nath Pandey	Minister of Skill Development and Entrepreneurship.
22. Shri Arvind Ganpat Sawant	Minister of Heavy Industries and Public Enterprise.
23. Shri Giriraj Singh	Minister of Animal Husbandry, Dairying and Fisheries.
24. Shri Gajendra Singh Shekhawat	Minister of Jal Shakti.

Ministers of State (Independent Charge)

1. Shri Santosh Kumar Gangwar	Minister of State (Independent Charge) of the Ministry of Labour and Employment.
2. Rao Inderjit Singh	Minister of State (Independent Charge) of the Ministry of Statistics and Programme Implementation; and Minister of State (Independent Charge) of the Ministry of Planning.
3. Shri Shripad Yesso Naik	Minister of State (Independent Charge) of the Ministry of Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homoeopathy (AYUSH); and Minister of State in the Ministry of Defence.
4. Dr. Jitendra Singh	Minister of State (Independent Charge) of the Ministry of Development of North Eastern Region; Minister of State in the Prime Minister's Office; Minister of State in the Ministry of Personnel, Public Grievances and Pensions; Minister of State in the Department of Atomic Energy; and Minister of State in the Department of Space.
5. Shri Kiren Rijiju	Minister of State (Independent Charge) of the Ministry of Youth Affairs and Sports; and Minister of State in the Ministry of Minority Affairs.
6. Shri Prahalad Singh Patel	Minister of State (Independent Charge) of the Ministry of Culture; and Minister of State (Independent Charge) of the Ministry of Tourism.

7. Shri Raj Kumar Singh	Minister of State (Independent Charge) of the Ministry of Power; Minister of State (Independent Charge) of the Ministry of New and Renewable Energy; and Minister of State in the Ministry of Skill Development and Entrepreneurship.
8. Shri Hardeep Singh Puri	Minister of State (Independent Charge) of the Ministry of Housing and Urban Affairs; Minister of State (Independent Charge) of the Ministry of Civil Aviation; and Minister of State in the Ministry of Commerce and Industry.
9. Shri Mansukh L. Mandaviya	Minister of State (Independent Charge) of the Ministry of Shipping; and Minister of State in the Ministry of Chemicals and Fertilizers.

Ministers of State

1. Shri Faggansingh Kulaste	Minister of State in the Ministry of Steel.
2. Shri Ashwini Kumar Choubey	Minister of State in the Ministry of Health and Family Welfare.
3. Shri Arjun Ram Meghwal	Minister of State in the Ministry of Parliamentary Affairs; and Minister of State in the Ministry of Heavy Industries and Public Enterprises.
4. General (Retd.) V. K. Singh	Minister of State in the Ministry of Road Transport and Highways.
5. Shri Krishan Pal	Minister of State in the Ministry of Social Justice and Empowerment.
6. Shri Danve Raosaheb Dadarao	Minister of State in the Ministry of Consumer Affairs, Food and Public Distribution.
7. Shri G. Kishan Reddy	Minister of State in the Ministry of Home Affairs.
8. Shri Parshottam Rupala	Minister of State in the Ministry of Agriculture and Farmers Welfare.
9. Shri Ramdas Athawale	Minister of State in the Ministry of Social Justice and Empowerment.
10. Sadhvi Niranjan Jyoti	Minister of State in the Ministry of Rural Development.
11. Shri Babul Supriyo	Minister of State in the Ministry of Environment, Forest and Climate Change.
12. Shri Sanjeev Kumar Balyan	Minister of State in the Ministry of Animal Husbandry, Dairying and Fisheries.
13. Shri Dhotre Sanjay Shamrao	Minister of State in the Ministry of Human Resource Development; Minister of State in the Ministry of Communications; and Minister of State in the Ministry of Electronics and Information Technology.

14. Shri Anurag Singh Thakur	Minister of State in the Ministry of Finance; and Minister of State in the Ministry of Corporate Affairs.
15. Shri Angadi Suresh Channabasappa	Minister of State in the Ministry of Railways.
16. Shri Nityanand Rai	Minister of State in the Ministry of Home Affairs.
17. Shri Rattan Lal Kataria	Minister of State in the Ministry of Jal Shakti; and Minister of State in the Ministry of Social Justice and Empowerment.
18. Shri V. Muraleedharan	Minister of State in the Ministry of External Affairs; and Minister of State in the Ministry of Parliamentary Affairs.
19. Smt. Renuka Singh Saruta	Minister of State in the Ministry of Tribal Affairs.
20. Shri Som Parkash	Minister of State in the Ministry of Commerce and Industry.
21. Shri Rameswar Teli	Minister of State in the Ministry of Food Processing Industries.
22. Shri Pratap Chandra Sarangi	Minister of State in the Ministry of Micro, Small and Medium Enterprises; and Minister of State in the Ministry of Animal Husbandry, Dairying and Fisheries.
23. Shri Kailash Choudhary	Minister of State in the Ministry of Agriculture and Farmers Welfare.
24. Sushri Debasree Chaudhuri	Minister of State in the Ministry of Women and Child Development.

For immediate release.

(Ashok Malik)
Press Secretary to the President
31.05.2019





- Dr. Ramesh Tamiri



Narendra Modi-Landslide Victory and Challenges Ahead

Never before in country's history of democracy have elections been won on pro-incumbency or capability of a leader as we saw this year. Unprecedented mandate given by people of India across the country to PM Modi is a record in itself. The scale of victory has baffled supporters as well as detractors of Modi. Will this mandate be consolidated further in 2024 or was it just another chance given to Modi to implement what he promised in first term? In the first term Modi contested elections on twin planks of economic development and corruption-free governance. In the recently held elections he made two issues focus of his campaign—economic development and national security. People trusted him. How could they trust him unless he had done something substantial.

Modi is different from all other political leaders of 20th century—whether from grand old party Congress or his own Sangh Parivar. Nothing succeeds like success. Senior BJP leader LK Advani one lamented pariah like status of his party by sarcastically calling it 'majestic isolation.' Modi has not only broken that isolation but delivered mandates which make BJP virtually the sole national party.

Modi Magic

What is the Modi magic? Modi is no ideologue who indulges in intellectualism to buttress his claims to leadership. He also does not assume airs of being a statesman in the making. He prides in his humble origins—'Chaiwala' and 'a faqir' in highest Indian tradition who graciously thanks his countrymen for 'bestowing such a huge mandate.'

As a Sangh pracharakhe has extensively toured breadth and length of India and



understands well the aspirations of people far better than any other leader. Modi strongly believes that without bringing transformational changes at every level the lot of poor people cannot be ameliorated. As a patriot Modi wants to develop country in to a major economic power having its rightful place in comity of nations. Modi is a proud nationalist with firm commitment to link nation-building to Indian civilisation. Lastly, Modi has charisma and rare ability to communicate with people in the idiom they understand.

Modi comes from ranks of Sangh Parivar. But when it comes to consolidation of Hindu society, state and nation-building he does not carry this baggage too far. He is a pragmatic politician who pursues an approach that delivers on basic agendas.

Five Processes

Modi's success owes to implementation of five main strategies, which he successfully integrated:

1. De-lutyenisation—Political and economic model followed by Nehru bestowed enormous powers to the state in disbursing state largesse. A corrupt state apparatus with licence-permit raj as governing principle created what Prof. JD Sethi calls a '**rentier parasitical class**'. He characterised Indian state as

‘Imperial-bureaucratic state’, which worked against the interests of people. This state operated through brokers and celebrated cronyism. These brokers and crony is built the narrative to justify anti-country and anti-people policies of the state and anti-BJP opposition.

Modi understood well that elitism not only dominated economic, political and social discourse but also blocked entry of subaltern groups in to corridors of state power. Making this elite class and its detested coterie — **Lutyen/’Khan-market gang’** the focus of his frequent attacks he projected this cabal as anti-people and ‘anti-country.’ This endeared him to the vast subaltern – BPL (Below poverty line) India, which had nothing but contempt for this privileged class. If India remained poor with gross disparities in national wealth it was this privileged class, which refused to share national wealth and privileges with subaltern India. De-lutenisation campaign struck an emotional cord with common man. Refusal to give press conferences and take questions are part of de-lutenisation campaign.

2. Mandalisation — During Pre-Independence years Hindu nationalist outfits like RSS and Hindu Mahasabha failed to hegemonies their politics for two reasons. One, they stayed away from anti-colonial movement for various reasons and yielded advantage to Congress. Secondly, much needed campaign against casteism & untouchability was not felt important. This role was taken up by Gandhi and Dr. Ambedkar. This flawed approach isolated RSS and later BJS/BJP from depressed castes.

For long Sangh Parivar talked about consolidation of Hindu society. Though RSS had worked in tribal heartland to counter attempts at proselytization by evangelical groups, yet it was Modi-Yogi combine that accomplished the historic task of unifying Hindu society by addressing aspirations of under-privileged castes. Success of this experiment has led to consolidation of Hindu society and frustrated attempts by anti-Hindu forces to deprive majority community from its rightful share of political power. Increasing popularity of Modi over Nitish Kumar in recent years indicates vast potentiality and success of ‘Mandalisation of Hindutva.’

Modi-Yogi approach on Mandalisation

– ‘Mandalised Hindutva’ is different from SP-RJD Mandalisation. The former primarily focuses on non-elite OBCs and Dalits and is unifying in approach. This focus creates a positive approach to state-building. Mandalisation of SP and RJD is essentially reactionary, focused on elite class within OBCs and divides Hindu society in to imaginary fault lines.

3. Democratisation- Congress’s electoral calculus of ‘Brahmin-Dalit-Muslim’ alliance in early years and SP - RJD – BSP alliance of ‘Jatav-Yadav-Muslim’ alliance kept EBOBC groups impoverished educationally, economically and in terms of political empowerment.

In his social engineering experiment Modi worked on this segment through economic and social inclusion by making them equal beneficiaries of various development and social inclusion schemes. He unleashed a democratic revolution through which people left out during past seven decades of development feel empowered. It is they who are deciding the fate of elections. Direct transfer of money, gas connections, toilets, housing benefits and health insurance have awakened this under-privileged India to the reality what state could do but did not do. Massive surge in support for Modi needs to be understood in this context. Democratisation of development and political inclusion is a major contribution of Modi to Indian politics in recent years.

4. Hinduisation- Hinduisation is a category different from concept of Hindu Rashtira or Hindu theocratic state. Modi’s Hinduisation believes in constitutional nationalism where democracy is supreme. Hinduisation phenomenon is different from ‘majoritarian Hindutva.’ Hinduisation means where the state is not against Hindus or Hindu civilisation. This Hinduisation has political and cultural contours. Politically, it will not abandon Hindus where they are victims of ethnic cleansing or cultural aggression — Pakistan, Bangladesh, Afghanistan, TMC ruled WB and Article 370



dictated J&K. Culturally, it denounces attempts to deny Hinduism its central cultural role.

It is interesting NDA II did not focus on saffronisation of education or aggressive promotion of cultural nationalism. It focused on secular issues of national security, sending back Bangladeshi infiltrators, promotion of digital India and building new IITs, IIMs and modern universities as symbols of resurgent India.

5. Lateralisation-Modi's pragmatic approach in coalition building by encouraging lateral entries from other parties has paid rich dividends. It has compensated organisational weakness in certain regions and helped BJP spread to areas, hitherto outside its organisational and political reach. Building a countrywide presence gives BJP enough space to experiment new political and social strategies.

Modi-Amit Shah-Yogi have been central pillars of these five processes. 'Joan of Arc' of Indian journalism Chitra Subramaniam aptly described 2019 verdict as INDIA HAS COME HOME

Challenges and Consolidation of Mandate

What are short-term and long-term challenges before NDA III? What should be its immediate priorities? How can it extend its reach further organisationally as well as politically?

Short-term challenges:

Economy

Economic growth, addressing unemployment and under-employment and main issues of farm sector should be priorities. Increasing tax revenues, curbing wasteful state expenditure, bridging trade deficit, boosting exports and building small/medium industries to generate mass employment besides infrastructure development should be main focus. All desired structural reforms - decreasing role of state and tax-labour reforms should be initiated without delay. Land acquisition policy should be framed at the earliest. Major attention should be given to manufacturing, particularly related to export sector. Pilgrimage tourism needs special focus.

Magnitude and nature of farm distress is more a hype than actual reality. A section of farming population is on its own moving away from farming- wholly or partly. Secondly, another section of farmers is entering small trade within their own areas. Govt. can fast-track this transition.

Issues of farmers primarily relate to

procurement prices, storage of surplus grains & favourable marketing, shrinkage of landholdings, etc. Govt. has already initiated some measures - direct transfer of money, raising procurement prices to make farming lucrative and purchasing surplus stocks to avoid under-pricing. Formation of co-operatives and boosting animal husbandry & poultry need urgent attention. Another sector which provides mass employment to farm hands is construction sector. Despite passage of Reality bill further measures have not been taken to deliver full benefits. Unscrupulous builders need to be phased out.

National Security

Country needs to delineate various national security threats and evolve a comprehensive national security doctrine to deal with these. Main threats are cross border ideological terrorism sponsored by Pakistan and Maoist terrorism. The two have different features. Former seeks to balkanise country by exploiting existing and creation of new fault lines. Though neutralisation of terrorism should remain first target there is need to build effective long-term antidotes to Pakistan's game-plan of balkanising India.

Internal subversion - its pattern and modus operandi need to be understood and tackled firmly. For punishing the guilty there is need to tighten existing laws or frame new stringent laws that stand judicial scrutiny.

Maoist terrorism is a cocktail of Left extremism, absence or weak state in tribal hinterland and extortion industry. This Maoist terrorism is sustained by a group which outwardly function as NGOs and use democratic space for promotion of subversion. There is another threat which has not received adequate focus either in mainstream press or Govt. reports. There are certain foreign funded groups which are trying to change social demography in certain states through proselytization campaigns. These groups attack native culture, oppose economic development and foment separatism. MHA needs to evolve an effective policy to deal with this long-term threat.

Presence of crores of Bangladeshi infiltrators is a serious issue that threatens national security and foments political discord. Certain political parties in border states have been facilitating this infiltration to create prospective vote-banks. These infiltrators have managed Aadhar & Voter identity cards, ration

cards and bought land. Political mandates are being subverted through proxy voting by these infiltrators. Secondly, economic opportunities of local people are being snatched away by these outsiders. These infiltrators indulge in jihadi activities and crime.

Three steps are needed to tackle this menace.

1. Identification of all the infiltrators living in India-state-wise.

2. Punishment of guilty officials who have supplied vital documents. This will serve a lesson for others not to repeat this.

3. De-registration of infiltrators as voters.

4. Issuance of economic permits for two years to infiltrators during which they can leave India. With Bangladesh economy on upswing the infiltrators will have an incentive to go back.

Process of granting Indian citizenship certificates to non-Muslims from neighbouring countries needs to be speeded up. But these victims of religious persecution should not become burden of one state only. All states should share the burden. This will help gain consent of people of border states for passage of Citizenship Bill.

Kashmir:

NDA III should build upon major initiatives it has taken during past one year. Elimination of terrorists and smashing terrorist infrastructure is important before assembly elections are held. Counter-insurgency operations have yielded better results during Governor's rule. Complete neutralisation of terrorists will deliver two results. One, it will establish the writ of the state so necessary in winning population to state side in conflict zones. Two, removal of fear of terrorists in local population will help in political mobilisation against jihadists.

Blocking channels of finance to terrorists, banning secessionist outfits Jamaat-e-Islami & JKLF, barring Govt. Employees from association with secessionist outfits, stopping ads to pro-separatist media and fixing mainstream regional outfits for indulging in political blackmail have yielded positive results. Never before secessionist camp has been in such disarray and demoralised as it is today.

Two major tasks need to be taken up to get more results. One, revamping of state administration. Competence and loyalty to Indian state among state officials need to be

promoted. Secondly, there has been no attempt at countering disinformation campaign of Pakistan and its proxies. This disinformation ensures regular recruitment of local youth in to ranks of jihadists and perpetuates feelings of alienation. This disinformation campaign is centred around issues pertaining to history of Kashmir problem, role of army/security forces & so-called Human rights violations, and country's Kashmir policy. Doctrination of Salafist ideology also needs a counter-campaign to wean youth away from terrorism. There is need to involve instruments of state as well as private individuals besides national press to counter Pakistan's disinformation.

There are three important doable for which work should be initiated- removal of 35 A, UT for Ladakh and politico-constitutional dispensation for resettling Kashmiri Hindus in a secured area.

Miscellaneous

There is a well-hatched conspiracy by Left-Liberals and other vested interests to subvert democratic verdict by defaming BJP and creating imaginary fears in sections of minority community. Govt. must counter this campaign, identify contours of conspiracy and motivations of people engaged in this campaign.

Prime Minister has reassured the minority community that winning its trust was foremost concern of his Govt. Minority community too needs to walk extra-mile in building bridges of trust and understanding with the BJP Govt. Another area which needs sensitive handling is issues of Language and regional sensibilities. Nothing controversial should be said or done which creates regional tensions. PM'S new slogan of NARA - National Ambition Regional Aspiration should be lived up to in its true spirit.

(The writer is a researcher on Kashmir affairs)





- Upender Ambardar



Sharda Mata Temple Repository of Faith; Legend and Love – Part II

Sarada Mata Temple, dedicated to the Goddess Sarada, is located in Dhrov region of Pakistan occupied Kashmir. In spite of being out of bounds for the worshippers presently, the faith and allegiance to the temple has in no way lessened. The strong emotional bond associated with the temple which stretch back to the age-old times continue to remain alive even today. The temple represents the spiritual, religious and cultural soul of Kashmir as the Goddess Sharada is regarded as the presiding and governing deity of the entire Kashmir region.

As the Goddess of speech, intellect and exalted thoughts, Sharda Mata is believed to be present wherever speech, communication and language exist. Goddess Sharda is also known by the name of **Vaksavitri**, the Creator of all kinds of communication, knowledge and wisdom, particularly the spiritual one.

Prior to 1947, the holy pilgrimage would usually start from the village Tikar (Kupwara district). The next stops were Batergham and Hiri villages. From Hiri, one could proceed either via Trehgam or through Liderwan. Liderwan, at a distance of about six kms. from Kupwara, used to be the base camp for the yatris coming from Baramulla, Sopore, Kupwara, Srinagar and other parts of Kashmir.

The arduous journey commencing from Liderwan had halting spots at Zurhome, Marhome (Marhama), Budan Pathar and Ganesh Pael. The area of Ganesh Pael was also known by the name of Bandook Pael by the native Gujjars. Ganesh Pael owed its name to the striking resemblance of a huge boulder to Lord Ganesh's appearance.

The area of Ganesh Pael would also serve as the resting place for the pilgrims. Next to it was

Pothkhagali, which was also used as halting place by those yatris, who would not prefer to make a stopover at Ganesh Pael. Pothkah Gali was followed by the destinations of Mirwali Naar, Dunaar (Dunari) and the villages of Jungun and Katchban. The village of Kanthawali was the next stop, which was followed by small villages of Shawlbouth, Baensawali, Andher Bela and Dudhniyal. Dudhniyal had a narrow suspension footbridge. The pilgrims and travelers would unload their horses here as the narrow footbridge would not permit the loaded horses or horses with the riders to cross it. After taking the path along the bank of Kishanganga river, the travelers would reach the village of Bella Mohammed Khan, followed by Sheikh Bella and Mundkar villages.

Dusuth was the next village, followed by Khowaja Seeri and Kharigham villages. Kharigham was the nearest village on the route to Sharda temple. Till 1947, the village of Liderwan had a lone Kashmiri Pandit household of Late Sh. Thoker Pandit Thusoo. He along with his wife late Smt. Sokhded and their two sons Sh. Tika Lal Thusoo and Sh. Nand Lal Thusoo and their extended families would reside there. Both, Sh. Tika Lal and Sh. Nand Lal, jointly ran a grocer's shop at Liderwan. They also owned a house and a shop at the village Shardi itself. Smt. Rekhmaal, wife of late Sh. Nand Lal Thusoo, Smt. Teezmaal, wife of Late Sh. Tika Lal Thusoo and Smt. Dhanwati, wife of Sh. Sona Lal Thusoo, the elder son of Late Sh. Tika Lal Thusoo, apart from doing their house hold chores would also manage the free community kitchen (langar) for the devotees proceeding on pilgrimage to the Sharda temple. They would prepare rotis, cook dry vegetables and pack them with pickles for the yatris. A free kitchen run by them at the village Dudhniyal

would also provide meals to the pilgrims. They also owned water driven mills at Katchban and Shardi villages and had also constructed a dharmshala for the pilgrims at Dudhniyal.

A primary school built by them at Dudhniyal catered to the educational needs of Gujjar children residing there and in the adjoining areas of Dudhniyal. As such they were the pioneers in the introduction of primary education in this remote region. The Thusoo brothers would also make arrangements for horses and palanquins for old and infirm pilgrims.

According to Sh. Puranji Thusoo, the grandson of late Sh. Nand Lal Thusoo, a densely foliated upland area in the close proximity of the Sharda temple was known by the name of **Ganesh Ghatti**. As divulged to him by his elders, it had a cave, the narrow opening of which would allow the entry of a single person at a time. The open space inside the cave was said to be big enough to accommodate about a dozen pilgrims. The inside of the cave, on one of its side resembled the image of Lord Ganesh, on which water drops would trickle down from a naturally formed Sheshnag like configuration located above. As per a local lore, a Kashmiri Pandit of religious disposition posted at Shardi village during Maharaja's rule was once directed in a dream by Lord Ganesh to come to the said cave to have his darshan there. It resulted in the discovery of the cave and subsequent naming of the cave area as **Ganesh Ghati**. According to Sh. Puran Ji Thusoo, a hill side elevated area in close proximity of the Sharda

Mata Temple was also known by the name of Amarnath. It was in the form of a massive boulder over which water from the adjoining mountain would flow down in a 'havan-kund' patterned natural enclosure below.

Smt. Arundati Dass, wife of Sh. Dina Nath Dass of Bomai (Sopore) is the daughter of Late Sh. Nand Lal Thusoo of Liderwan. Despite advanced age, she retains memories of her formative years spent at Liderwan and Shardi.

According to Smt. Arundati Dass, before Liderwan, the first major pilgrimage destination in the earlier times was the village of Jumagund. It is at a distance of 30 kms from Liderwan. She recollects that those on the horse backs would proceed on journey at the crack of dawn from Jumagund and would reach Dudhniyal in the afternoon. The horses were driven on the hilly track by their owners called 'markbans' locally. Jumagund village had then only a few scattered Gujjar dwellings. At Jumagund, most of the travelers would cook rice and vegetable preparations usually of 'hak' and potatoes in earthen pots (laej) on make-shift ovens in the open. Reminiscing further about those days, she said that life was simple and unostentatious, devoid of any competitiveness.

She further revealed that the turban in those days was a part of the identity and culture for Kashmiri Pandits. Kashmiri Pandit ladies in addition to sporting traditional ethnic dress of 'Pheran' and head dress of 'Targa' would also wear a veil (burka) over it while moving out of their



A rare picture of the Sharda Mata temple taken by Sir Aurel Stein in 1893

homes. In contrast to the black colored veil worn by Muslim women, Pandit ladies would wear white colored 'burka'. The burka clad Pandit women were referred to as '**Setra Khatoon**'.

Mrs. Arundati Dass said the peculiar ambience combined with spectacular picturesque surrounding around the temple would arouse spiritual ecstasy in all and sundry. The stone steps leading to the temple at the start were smaller in size. The staircase was called '**Pandav Haer**' in their times.

According to her, on chiseled stone steps of 'Panda Haer', four to five devotees could climb up together at a time. Before entry into the temple, there stood a huge 'Bren' tree on the left side of the plain area. It had a stone idol of Lord Ganesh at its base, which was smeared with 'sindoor'. Before making an entry into the temple, the devotees would perform puja of Lord Ganesh. The enclosure of the temple was spacious enough to accommodate two dozen devotees at a time. Smt. Arundati recounted that a huge 'Shila' about six feet long and about the same width and half a foot thick was the holy sanctum sanctorum of the temple. The 'Shila' was regarded as the manifestation of Goddess Sharda. It was in the middle of the inner enclosure of the temple. As per belief, a spring of divine nectar (amrit kund) existed underneath the holy 'Shila'.

A streamlet, which flowed in the courtyard of the temple was believed to have its origin at the divine 'Amrit Kund'. It was known by the name of Madhumati. A traditional belief says that the devotees could hear the sound of the underground water flow, if one would put his ears on the Shila surface. According to a native folklore, Goddess Sharda is believed to have taken shelter inside the divine spring beneath the sanctified 'Shila' after coming out from the nearby mountainous area of Narda on account of the displeasing and annoying pursuits of the demons there. Narda is a towering and giant mountain about 6-7 kms. away from Sharda Mata Temple. According to the same lore, Narda is regarded as the manifestation of the Goddess Sharda in the virgin form. Interestingly, Goddess Narda is one of the 'Kul Devis', of some of the Dogra Rainas of Jammu region. The temple lore believes that Goddess Sharda draped in the celestial attire and wearing divine gold and jewel ornaments resides in the 'Amrit Kund' underneath the holy 'Shila' of the temple. The same lore also says that the consecrated embellishments, accompaniments, divine garments and eating utensils like 'thali' of Sharda Mata are also

sheltered in the sanctified spring of the Amrit Kund'.

As per a local legend, a Kashmiri Pandit lady belonging to Gulgam, Kupwara was an ardent believer of Goddess Sharda. Driven by acute poverty, she came all the way from Gulgam to Sharda Mata temple and reverentially prayed to the Goddess to be redeemed from the deprivations. Pleased with her devotion, a divine 'thali' is believed to have emerged from the sacred spring underneath the holy 'Shila'. It was believed to provide food whenever the said lady desired but, on the condition, that none other than her could make use of it. However, once the said lady is said to have utilized the divine thali to offer food to her brother. The divine thali is believed to have broken into pieces at that very moment and simultaneously the thali is said to have vanished from the sacred spring. Another Sharda temple lore says that ferocious frontier tribal raiders, locally called 'Baemb' (Bamboos) once attacked the temple in order to grab the 'gold' and 'diamond' ornaments and other precious stones' supposed to exist in the spring beneath the holy Shila.

They attempted to remove the sacred Shila, under which the divine spring exists. To their shock, stinging wasps, poisonous snakes and deadly insects were believed to have emerged from the cracked corner of the Shila, which was slightly damaged in the process of uprooting. Frightened by this dreadful sight, 'Baemb' are said to have fled away without causing much damage to the holy Shila. The damaged corner of the Shila, which was seen even up to the year 1947 bore testimony to this belief. During the conversation, Smt. Arundati reminisced that a small idol of Mata Sharda also occupied a reverential place inside the temple those days. However, for the devotees, the hallowed Shila regarded as the manifestation of Goddess Sharda was the sanctum sanctorum and epitome of reverence. The devotees would pay obeisance to the Shila amidst chanting of hymns and sacred shlokas in praise of Mata Sharda. They would also undertake a circuitous walk around the holy Shila.

One of the devotees and an erstwhile native of that area revealed that the divine and holy ambience of the shrine was reportedly vandalized and desecrated by the tribal raiders and Pakistani armed forces during the Kabali raid of October 1947 and painfully enough, the revered Swayambhu Shila and the sanctimonious amrit kund beneath it do not exist now as the revered temple was plundered by the kabalas.



- Dr. Anusheel Munshi



Shun Alcohol

“Vuzmali gashe gola chamov” (come friend, let us have a drink under the aura given by a lightening flash) goes a verse in a Kashmiri folk song, epitomising the glamour, grandeur and fantasy we tend to associate with a sip of booze. Like smoking, “sharaab gol” too has been associated with brotherhood, friendship and fraternity for ages. Unfortunately, the “sharaab gol” that is so good for bonding and friendship, is not so good for health. And sadly, our Kashmiri Pandit community, far from remaining immune to the drink culture, has embraced it with open arms. It has even adopted its westernized versions and nuances. It has now become vogue for a Kashmiri family to celebrate an occasion by opening a bottle of wine. (Lord Ganpati can wait!) One finds this as a common scenario in birthday celebrations and weddings. Earlier, the codeword would be (intizaam chaa saa?) as the “arrangement” would be done in some secluded room. Welcome the age of glasnost and perestroika. Formal counters for “Drinks” at Kashmiri Pandit marriages are a given now (those seeking further proof can visit facebook, instagram, twitter et al). It is interesting to note the Godspeed by which we adopt these flashy albeit unhealthy western habits, while turning a blind eye to the good ones (cleanliness, punctuality, regular exercise etc. etc.). A kashmiri friend recently told me about an incident when he went to a Kashmiri social gathering and was almost forced to have a drink just when he was about to leave. He is a teetotaler, and barely escaped. This, about a community that talks high about its culture, intellectualism, heritage and spiritual glory.

An alcoholic drink (or alcoholic beverage) is a liquid that contains the chemical ethanol. It is usually developed by slow fermentation of fruits, sugars or grains. Alcoholic drinks are

typically divided into three classes-beers, wines, and spirits-and typically their alcohol content is between 3% and 50%. Nearly one third of the population of the world are current drinkers. As of 2016, women on average drink 0.7 drinks and males 1.7 drinks a day. Discovery of late Stone Age jugs suggest that intentionally fermented drinks existed at least as early as 10,000 BC. What are the effects of booze on the human body? In small doses, alcohol causes elevated mood (euphoria), suppresses anxiety, and promotes sociability. However, in higher doses, it causes a state of drunkenness, irrelevant talk and stupor. Still higher doses can cause coma and death. Long-term use can lead several medical social and financial problems. The ills on the body caused by alcohol are multiple. Gastritis, acid reflux issues, slow mentation, withdrawal symptoms are some of these. Chronic drinking leads to irreversible changes in liver, heralding liver cirrhosis. This can further lead to lack of appetite and Jaundice. The cancer burden attributable to alcohol is also significant. In 2012, an estimated 5.6% of worldwide cancer deaths were attributable to alcohol. Upper airway and food pipe (oesophageal) cancers accounted for the majority of alcohol attributable deaths among men. In addition, alcohol has been causally linked to liver cancer, colorectal cancer and breast cancer. Other cancers associated with alcohol include oral cavity (inside of mouth), pharynx, larynx, (areas of throat including upper wind pipe), cancer of the lower food pipe, colorectal, liver and female breast. The overall consensus is that cancer risk appears to be linked to alcohol use irrespective of the specific alcoholic beverage (e.g., beer, wine, or hard liquor). Needless to say smoking and

alcohol (which is a common occurrence, remember) make a super dangerous cocktail. Many common areas (oral cavity, throat area) are exposed to both the toxins and this has a synergistic (rather than just additive) effect. Although relative risks are clearly highest with moderate and heavy drinking, risk persists even among light drinkers. (light drinking means consuming less than 12.5 gm per day). Some time back the lay public got elated by some medical reports that taking red wine is good. I would see many adults flashing their glasses of red wine and say “Oh, this is good for health”. But this is what current American guidelines have to say. American Institute for Cancer Research in conjunction with the World Cancer Research Fund has recommended that “If alcoholic drinks are consumed, limit consumption to two drinks a day for men and one drink a day for women.” Furthermore, they go on to say “For cancer prevention, it’s best not to drink alcohol.”

The global alcoholic drink industry is big indeed, exceeding \$1 trillion. The financial implications of alcohol use are in no way miniscule. An interesting scientific recent report from India dwells on the impact of alcohol on Indian economy and the figures are frightening. Between 2011 and 2050, alcohol attributable deaths would lead to a loss of 258 million life years. Treatment of these conditions will impose



an economic burden of INR 3127 billion (US\$ 48.11 billion) on the health system. Societal burden of alcohol, inclusive of health system cost, out of pocket expenditure and productivity losses will be INR 121,364 billion (US\$ 1867 billion). (Jyani et al IJDP 2019).

To summarise, for those who are already having this exotic heavenly drink for some time, my advice would be to significantly cut down or stop the habit altogether. For those who have not started, I congratulate them and request them to maintain status quo and be teetotallers throughout life. This life given to us by Almighty needs to be utilised for better goals rather than mundane pursuit of spirits.

Can our community, instead of swaying and falling to this ill, stand up and say a big “No” to the “sharaab gol”, the alcohol menace, once and for all!!

Stop Press

Peace to the Departed Soul

AIKS is sad to inform about the demise of Dr Makhan Lal Hashia, former President of KSS Faridabad and Vice President of AIKS on 8th June 2019. His contribution to the community at large and residents of Faridabad in particular will be always remembered. We pray for eternal peace to the departed soul and strength to the family to bear the loss.



Dr. Makhan Lal Hashia
(15-09-1936 to 08-06-2019)



- Dr. Susheel Fotedar



The Incredible Origins of the Mahabharata

The sun was just rising in the east as the sage opened his eyes, sitting erect in padmasana on the banks of the majestic Ganges. Seeing the world manifest outside him afresh while he slowly came out of Samadhi, he smiled to himself. Once again, he wondered loudly, as the inside flowered magically to become the outside,” Ah! How beautiful! Once the breath moves out, the Supreme undifferentiated Self decides to become the differentiated world and as it moves back in, how effortlessly does this universe of mine get drawn in once again and melt into a wordless Unity beyond the grasp of the mind. Maya, you are the beautiful, divine Mother that gives birth to this Objective Reality, and yes, you are the terrible one too that eats it up at the appointed time. How majestic! How overflowing with bliss!”

The story was taking shape in his mind for the last few days and it was going to reach a grand conclusion over a period of time, he knew. Images were getting constructed effortlessly as a parallel world of a mythical reality was slowly building up in his fertile mind-- as real as the external world; as unreal as the objective reality! The characters were falling naturally into their respective places and a wonderful narrative was binding them together slowly, weaving them all together to create a story, a legend that would seamlessly merge with the apparently real world outside. Myth was bound to flow gracefully into the locks of Time and then go on to continue as contemporary history like the heavenly river that erupted from the feet of Narayana to flow violently into the open locks of Shiva and become the calm, life-giving Ganges whose fertile banks pulsed with creative ideas and life-sustaining philosophies strewn all over.

Vasu was the name of the king who ruled a vast expanse of earth somewhere in the land called Bharata. He was a follower of Dharma who upheld all the rules and regulations as spelt out by the wise sages. The innocent people of his kingdom loved him as did he, but this year had been bad for all of them. The distant mountain that surrounded the kingdom like a fort had become arrogant. Having fallen in love with the beautiful river flowing through the land, he had embraced her in a fit of passion and was now refusing to let her go. As the river bed dried, the plants and trees withered away slowly. What was once a fertile expanse of land sustaining the vast populace of the kingdom, now became barren. People started suffering and the young ones even began dying of starvation.

This is the unbelievable story of the birth of Vyasa, that incredible saint who compiled the Vedas and authored the Puranas

The king initially requested the mountain to let go of the river in the larger public interest but the mountain refused to do so as he was simply blinded by a selfish kind of love. When the mountain refused the king's entreaties several times, the king naturally became very angry. Not able to take the suffering of his people anymore, he went up to the mad mountain and kicked him on his butt. Wincing in pain and getting indented at a tender spot, he let go of the river, who now, released from a suffocating embrace, started to flow merrily back through the kingdom. Once again, the land became

fertile as plants and trees of all kinds gratefully started to grow back to their original opulence. Beautiful flowers with chirping birds singing the glories of the kind king could be seen all around now. The people were once again happy.

The river too was joyful now. As she hummed in hushed tones about her new-found freedom, she naturally felt thankful to the gracious king and wanted to gift him something memorable. As the passionate embrace of the mountain had resulted in her becoming pregnant, she decided to give birth to a son and a daughter and in the course of time handed them over to the king. The king was overjoyed. He made the boy his general and married the beautiful daughter called Girika, as she was fathered by the wretched mountain.

Time passed. The kind king continued with his dhaarmik ways as spelt out by the great seers. He obviously had all the good qualities that a king ought to possess but was at the same time addicted to the hunt. The queen though was not aware of the intensity of his devotion to this kingly sport. One day, when the time of her menstrual impurity had passed, she dutifully informed her husband and went to the river to cleanse herself. The husband knew that in accordance with the infallible laws of dharma, it was the ripe time for the queen to conceive and beget him a son. As he waited eagerly, he was visited by his elderly relatives who coaxed him to go hunting with them and for once he could not resist the temptation to leave while the queen was still away.

As he wandered away into the distant countryside, the beauty of the deep forest overwhelmed him. The enchanting smell of wild flowers, the majesty of the virgin landscape, and the sweet songs of chirping birds were simply too much for his youthful heart to bear. Entangled by intense desire, he sat under a tree remembering his beautiful wife. Ah, how he longed to be one with her, deep in the embrace of an



all-consuming love! Sighing heavily in the throes of passion, he was overcome by a crisis and as he came to he pondered at the problem he faced now. His wife was in season and he had unfortunately lost his seed here in the forest. But he kept his calm. Carefully wrapping the seed in a large leaf of a heavily-scented tree, he called to a hawk soaring high in the sky, "O dear friend, kindly take this offering to my wife who is in her season in my palace! I would be highly obliged." And then he continued with his hunting games.

As the hawk took charge of the seed and dutifully flew towards the kingdom, another hawk spotted the burden and thought it to be a piece of meat. The hungry bird dived at it and in the angry struggle that ensued the seed fell into the river Yamuna flowing below. At that very time a large fish was passing through; the seed fell inside its mouth and the fish accidentally swallowed it. Not knowing the nature of the thing it had swallowed, the fish went on with the seed growing inside its tummy. Ten months passed and one unfortunate day the fish was caught by a fisherman of a distant country who could not believe his luck as it was his largest catch of the season. Wondering at its bulging tummy, the poor fisherman was amazed to find a boy and a girl inside as he cut it open. The fish who was basically a nymph under curse was released from its miserable existence and the liberated soul flew happily back to heaven! The fisherman meanwhile remembered the good king of his country who despite marrying several times was still childless. Picking both the boy and the girl up, he ran to the palace and dutifully handed over the two to the king. The ageing monarch was happy to see the boy and immediately made him the prince completing all the necessary religious formalities after calling in the royal priests. It was certainly the happiest day of his life for he had now found a successor to the throne.

But he refused to take charge of the girl because she had a sickening fishy smell. Rewarding the fisherman abundantly he ordered him to take the girl back with him and bring her up as his own daughter. The girl was nicknamed Matsyagandha, the one with a fishy smell; but the foster-father refused to accept this degrading name for an innocent child whom he had grown fond of by now. He called her Satyawati, the "Truth", and brought her up with the greatest

love and care for he too did not have any child. As the girl grew up, she dutifully did the household chores and at the same time helped her father by ferrying people across the Yamuna in her small boat. Time passed the way it had to while she continued serving her foster father as usual plying a boat on the waters of the river Yamuna. One day a very great Yogī named Parashara came to be ferried to the other shore. On seeing the amazingly beautiful Satyawati with tapering thighs and a heaving bosom smiling at him, the sinless one was mastered by a passionate desire. Understanding the whole delicate situation, the young but wise girl told the saint, “O blessed Yogi, pray do not do something that will bring shame on my family. Look at all those saints along the shores waiting to be carried across. They are all watching.”

Thereupon the Yogi who possessed all the eight Siddhis brought down a fog by which all was obscured but still shaking with fear, the beautiful Matsyagandha said, “Know me to be a virgin maid under her father’s keep. Do not destroy something that cannot be restored.”

But the sinless one who was totally overcome with an all-consuming desire, reassured the frightened girl, “Do not worry, O innocent one! I will restore your virginity once my needs are satisfied and moreover, I will also grant you a wish. Do ask for whatever you desire.” And when everything was over the girl begged him to rid her of the fishy smell that troubled her day and night. The great saint was only too happy to restore her virginity and rid her of the sickening smell that had been her curse since she was born. Instead he bestowed her with an enchantingly sweet smell that could be now smelt from a distance of many Yojanas.

“Now onwards you will be known as Gandhavati, O blessed little girl!” These were the parting remarks of Parashara, the great, very great Yogi, as he alighted on the yonder shore. The young woman carried on her work as if nothing had happened and one fine morning, after nine months, she gave birth to a dark little boy on a small isle in the middle of the river Yamuna far from the sights of troublesome people who would have asked uncomfortable questions of an innocent girl. The boy that was born immediately got up as he was the saint Vyasa, the wide one; and as he left the spot in a

hurry, he told the surprised woman, “Mother, I have to go for I am duty-bound to work for the interest of mankind in general. But do not worry. Whenever you need me for anything you desire, just remember me and I shall be there.” Saying this he crossed over to the other side and vanished. Meanwhile, as promised by the great Yogi Parashara, her virginity returned once more.

This is the mind-boggling beginning of the Mahabharata! This is the fantastic origin of Satyawati who was Matsyagandha and then became Gandhavati after she was blessed by a sinless Yogi.

This is the unbelievable story of the birth of Vyasa, that incredible saint who compiled the Vedas and authored the Puranas while at the same time went on to become the real begetter of both the parties, the Kauravas and the Pandavas, in that timeless story, Mahabharata.

What a story!

What a myth!

What a Reality!

It was getting darker now. Time had flowed past him as he lay immersed in meditation. The sage was a siddha with total control over his prana. The anusandhana of Ajapa Gayatri had continued uninterrupted as the vikalpas created the story within his fertile mind. With each apāna his breath naturally sounded ‘So’ and with the onset of prana the other half of the mantra, ‘Ham’ reverberated in his consciousness effortlessly going on from the Vaikhari through Madhyama and Pasyanti to merge in the ether as Paravak. Straddling the worlds of Shuddhadvā and Ashuddhadvā, he could clearly see the reflection of SvatantryaShakti within himself as it magically became Maya and transformed the Undifferentiated Oneness into the Differentiated World. Maya, the Great Mother! Maya the Terrible Annihilator!

Getting up slowly from his seat, he smiled to himself. He had for long struggled with the idea of trying to save the great mystic truths for posterity. But then the truths were highly complex, understood by a minuscule minority that had received the grace of Lord Śiva or a competent Guru and very rarely that of the Bhairava Shastras themselves. Having realized their oneness with the great Lord, these blessed souls were mostly reluctant to pass on the realization to someone other than the spiritually competent disciples. Under these circumstances what was the way out? How

could the general public remain interested in the truths of the Shaiva Shastras?

It was here that Lord Śiva, in one brilliant instant of TivraShaktipata, bestowed upon him the capacity to create a living myth that would contain all the mystical truths in concrete form; in the characters and narratives of a great epic, at once enthralling in its vast sweep and at the same time deeply metaphorical for the ones caring to look beyond superficialities but not discriminating enough to experience the ultimate truth yet.

For who was Satyawati? Or rather who is this Timeless Satyawati, the great Truth? It is none other than Maya. The very circumstances of her birth are so fantastically mind-boggling and unreal, yet there she is, palpably Real, the 'Truth' for the ignorant ones, the Sakalas, totally under the sway of the three Malas, Anava, Mayiya and Karma. Unreal in the final analysis but Real, the Truth, for the ones enmeshed in its web! And what is her job? She ferries people from one shore to the other. The ignorant ones obviously stay on this shore, the one full of the duality of pain and pleasure, of heat and cold, of virtue and vice and yes, of knowledge and delusion. Entranced by the sweet smell of Gandhavati they go on wallowing in their agonizing world of duality unaware of the fact that basically she is Matsyagandha, the one with a despicable fishy smell to be abhorred and avoided if one wants to enter the realm of the Truth. Even the virginity that she presents Shantanu with is not true, yet the deeply SakalaShantanu is carried away and thereby goes on to create the mythical world of Mahabharata where ultimately the forces of Light and that of Darkness fight their eternal battles. On the one hand, there are the sons of the blind Dhritrashtra, the hundred ones, or rather the 'hundreds' of blind

Vrittis; on the other, there are the five sons of Light, the 'pale-hued' Pandu, representative of the Jnanendriyas that have to conquer these forces of darkness, the Vrittis, the harbingers of a painful duality, the progenitors of a differentiated world of suffering.

But then Satyawati also carries Yogis to the yonder shore, the one beyond all duality, and shows them her real face; the one of SvatantryaŚakti, the Spandana, the Vimarsha of the ineffable Shiva! She also decides to ferry, in one act of immense Shaktipata, Rishi Parashara, an imperfect Yogi, who has gone beyond being a SakalaPramata but is hovering between the states of Pralayakala and Vijñanakala, having conquered Karma Mala but not able to see through the Mayiya and Anava Malas. But then before doing so, she once again makes it a point to reveal her immense binding powers to the great Yogi as she entices him with her supreme beauty to commit one final act of indiscretion before taking him across to the yonder shore! And who is conceived from this indiscreet union on the boat while it is being plied in the middle of Yamuna? It is the great seer Vyasa, meaning the one with a lot of width stretching across and straddling both the Real and the Unreal. He is fittingly given birth to by Satyawati on a small isle in the middle of the vast Yamuna away from both the shores! He then becomes the one who, as a collector of the Vedas, author of the Puranas, etc., provides the world with its literature of revelation, and at the same time, as the actual begetter of the two families of Light and Darkness, produces even on this hither shore of duality, an essentially revelatory history, which, if read as merely factual, obscures the Ultimate Reality and read as a metaphor, liberates!

Sandhya was approaching. The day was slowly handing over the reins of Time to night. It was time for the sage to leave Vyutthana and enter Samadhi once more. Sitting in padmasana once again, he drew in the world deep into his Self through the powers of anusandhana and left the world of Ashuddhadhva once more. As he ascended the Timeless world of Shuddhadhva, the mantras accompanying him too started to attain different hues. Ascending first to the state of Shuddha Vidya, he became the Mantra Pramata as he entered an unstable state where his consciousness hovered between



experiencing the Truth of the whole universe and that of himself as the Reality though all the time remaining full of consciousness, full of bliss, full of a supreme will, full of knowledge, and full of action. The mantra that reverberated spontaneously within him was 'aham aham, idam idam'. Gradually he rose to the level of Ishvara, becoming the MantreshvaraPramata as the mantra 'idam aham' started to repeat itself within his being. His consciousness was more stable now and though he could still feel the universe as one with himself, it had lost the touch of Reality that it possessed earlier on. The Jiva was slowly getting united with Shiva.

The Samadhi of the sage was getting deeper as he now rose to the state of Sadashiva and became the Mantramaheshvara Pramata. Full of a profound bliss, overflowing with complete knowledge, a perfect will and capacity to act while remaining absolutely conscious in

the supreme sense, the mantra 'aham idam' started to reverberate of its own accord. He found out that the Self pervaded the whole universe now while in the previous state of Ishvara where he was the MantreshvaraPramata, the experience was of the Universe being within the Self. It was night time now. With darkness enveloping everything outside, the world of objects apparently got dissolved into a pitch-dark blackness. But this was the darkness of Tamas that Sakala Pramatas experienced every day. Meanwhile, the sage had ascended to the ineffable last state of Śiva were also the differentiated world dissolved in an Undifferentiated Unity. But the resemblance ended here. The sage was full of Prakash and Vimarsha beyond the three Gunes of Sattva, Rajas and Tamas, as Thickness melted into I-nests and everything became Parmahansa, the Autar, the Indescribable Beyond!

जय माता दी

कश्मीरी कर्मकाण्ड पंडित

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



संपर्क

शिवदत्त शास्त्री

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- Sunil Raina Rajanaka



Goddess of Kashmir

Maha Ragnya Bhagwati or the Great Goddess is the titular goddess of Hindus in Kashmir. She is the embodiment of cosmic power that underlines all creativity, activity, and as such is the immanent form of Universal Consciousness, worshipped in Kashmir since time immemorial. The glory of Goddess Ragnya is detailed in Maha Ragnya Pradhurbhav, an important chapter of Bringesh Samhita. The chapter mentions a dialogue between Shiva and Parvati at their abode in Mount Kailash, where Parvati is keen to learn about the glory and attributes of Goddess Ragnya. The dialogue is important as it contains the universal good and succour for mankind. Parvati wants to know the origin and mode of worship of Ragnya, who was then, stationed in Kashmir along with her attendants, the chief among them being Anantnag. With great persuasion, Shiva divulges the sovereignty of the goddess. He reveals that the worship of the Devi was initially done by Ravana in Lanka, where the goddess was duly anointed and propitiated. Ravana had prayed to Shiva to grant him Adi Shakti and due to his severe penance, Shiva made the goddess stay in his kingdom.

The prosperity of Lanka during Ravana's rule was attributed to the presence of Adi Shakti.

However, his sinful acts — abduction of Sita and attempt to kill Rama — angered the goddess. She requested Hanuman to take her to Satidesha, present day Kashmir. Before leaving Lanka, the goddess cursed Ravana with defeat. Goddess Ragnya travelled to the Himalayas along with her attendants with stopovers at different parts of the Kashmir valley before finally choosing the current location of Tulmulla in Ganderbal district. Other important places in Kashmir associated with the goddess are Pokhribal, Lok Bhawan, Raithan, Tikker,

Mazgam, Shadipur and Logripora. While she was stationed at Tulmulla, Rama along with his entourage visited the goddess to offer his gratitude after vanquishing Ravana. Since then, it is believed that Rama visits Kheer Bhawani shrine - dedicated to Goddess Ragnya - on every full moon night to offer prayers; people also believe that Hanuman has stationed himself as a full-time attendant at the shrine.

The temple is located amidst lofty china trees, which appear as sentinels of peace and tranquility. The place is surrounded by water bodies, with Mount Harmukh in the background. The temple finds mention in Kalhan's Rajatarangini and Abu Faial's Ain-i-Akbar. Every year, a big fair is held on the eighth day of the waxing moon in the month of Jyeshtha when lakhs of devotees congregate at the shrine to offer their obeisance to the Universal Mother. In olden times, when means of transportation were few, devotees would come by boats, tongas or walk from different parts of the valley to the pristine and blinding precincts of the shrine to attend the annual fair. Devotees recite hymns to the deity, offer Kheer, milk, sugar, and flowers to the goddess as they believe doing so will deliver them from misfortune and sins, besides granting them divine protection. The annual fair at the shrine is also known for its local savouries; so after offering prayers, one can feast on lotus stem pakoras, puris and halwa. The temple town welcomes everyone, and the locals enthusiastically take every care of their guest devotees.





- Ravinder Gurtoo



Forgotten Grace

Respecting our elders should be a courtesy ingrained in every one of us. Common grace and manners are to treat elders with dignity and respect. Sadly, these important dignities have been largely forgotten today. Information Age has put technology at the forefront of human communication, making today a little less personal than days of the past. Instead of treating our elders with appreciation and respect they deserve, many are often too busy or simply dismiss them and their contributions to community and family.

After 1990 when the exodus of Kashmiri Pandits from the valley took place, the people of this community got scattered all over the globe and the most sufferers were the parents and grandparents. Children of the community hardly stayed with their parents upto the completion of their basic education and after that they left the home for better education in view of the limited avenues available around them especially in Jammu which is a concentrated area of Kashmiri Pandits.

After 1990, in the initial years of migration there were difficulties in getting accommodations which resulted in the scattering of the community but with the time, most of the people got settled as per their economic stature. Slowly and steadily children started moving out for their education and jobs. It is the time now when the households of most KP concentrated areas look deserted and thousands of such households are found with elderly people living in these alone. This is also true that Jammu gives them a feeling of their motherland because of social connections at this place but this is also true that most of the children have abandoned their aged elders. They

are only being remembered for economic helps and babysitting. This is a major crisis Kashmiri Pandit community is facing. There are hundreds of such cases.

There are numerous reasons why adult children abandon their parents, for what appears to be no reason. Most of the reasons don't amount to a hill of beans when you as a parent

Abandoning
your parents put
them to
depression

are in the throes of traumatic lost memory. However later, when you are calmer, you may want to understand why such losses occur. We need to remember to respect old aged parents because sometimes they are not able to assert themselves and demand the respect that is due to them. They may be confused or anxious. They may have difficulty with their mobility. They may have difficulty using their hands. They may find it hard to say what they feel.

It is everyone's duty to take care of their parents, as they have done the same for you.

But in some cases, it is very difficult and especially in families with many siblings, not

Elderly & Lonely



everyone shoulders the responsibilities and one particular sibling ends up bearing the burden. They become bitter and lose their freedom and independence. And the worst thing is that despite all this the parents take out all their frustration on this caregiver child as she/he is the only one available. People might say it is a matter of personal choice. Well, many make that choice and abandon their parents to fend for themselves during their last days. These are the people who took care of us during our most vulnerable ages and they certainly didn't do it out of necessity. We should show some gratitude for their sacrifices and at the very least, be there for them when they are most vulnerable or take them with us to our place wherever it is.

Abandoning your parents put them to depression which can affect every aspect of their life, impacting energy, appetite, sleep, and interest in work, hobbies, and relationships.

Supporting them financially is important as well. But all the money spent on the old age homes, international phone calls, meaningless

gifts will pale in comparison to even just a minute of lucid joy or comfort that the parent might feel seeing their children by their side when they complete this earthly sojourn. After they depart this world, no amount of self-pity or realization will help assuage our guilt for not having been there for them when they needed us most.

Choice of a single child and then the compulsions of this child is another big reason when parents don't get attention. It has increasingly become important now to live in multiple occupancies like residential flats with facilities for senior citizens. Many such projects are coming up in India and it may become a compulsion to live in such places to ease down the pressure on children. Every time a child is not at fault. In present world children too have limited resources to provide attention and facilities to the parents, therefore it is important to plan such living in advance. The community is shrinking day by day, therefore likeminded people can stay together in such places and can be helpful to each other.



- Manish Zijoo



I Will Sell My House

My childhood came to life again, After all, it was in these lanes and by-lanes, I had played games like chupan-chupayee(i-spy) and cricket.

After about so many years, 29 years to be precise, I touched the land of my Birth-Kashmir with a bit of excitement and some trepidation. My Brother's Facebook Friend Shahid was waiting for me at the Airport to receive me. He had made it unequivocally clear that I have to stay with him at his house in Nagin area. He and his family greeted me with open arms, though It was the first time they had ever met me. They made me feel so comfortable, I felt as if I was at home.

Next Day, My Father's Friend Mr Sheikh greeted me with open arms at his residence at Khanyar. Mr. Khan's son was killed in a Gun-battle with the Indian forces and is revered by all in his locality for his Son's "Sacrifice". I was in touch with him through phone for many months now and he had promised to accompany me to my former residence at Rainawari as well as Ganderbal.

When I visited Rainawari, I could not believe it is the same place that I and my family left almost 3 decades ago. Though the lanes and sub-lanes are the same, yet something is amiss. The lanes and sub-lanes have been encroached by some people living there. My Father's friend told me that many low-income people had purchased houses of Kashmiri Pandits in the Nineties and many affluent Muslim families migrated to the plush localities of Srinagar.

As I was approaching my house in Kralyar, Rainawari, I got lost in the thoughts of my childhood and the memories flashed in front of my eyes. It was as if yesterday, I left this place amidst violence, but the depilated erstwhile Kashmiri Pandits houses quickly pulled me into the present reality. I recalled my neighbors who lived there. How could I forget Jallas, Bhandaris, Duranis, Vakils and Jallali's.

I stood for a while, looking at those houses and the members of those houses, for a while, seemed to come alive. My childhood came to life again, After all, it was in these lanes and by-lanes, I had played games like chupan-chupayee (i-spy) and cricket.

I was shocked when I saw my ancestral home, It was in shambles but so was I.

Somehow, I reposed myself and entered my home. There was another surprise waiting for me. As I opened the door, a voice interrupted me, "who are you"? I looked around and saw an elderly man, I said, "This is my home and I had come for a visit, who are you?" I could see his face had turned pale, but he feigned a bold reply, "No! This is my Home. I can even show the papers of this house." I maintained my calm, gave him a smile and said "I have come to sell this property". Before he could say anything, my father's friend intervened and said to him, "He has not come to disturb you; he will have a look

at this house and leave". The occupant of my home agreed half-heartedly.

I knew this is a very common problem, which Kashmiri Pandits are facing in Kashmir. I recalled when I had met a senior politician of Kashmir, I was told that the people who oppose most, the return of Kashmiri Pandits into the valley, are those who have illegally occupied their properties. Even my friend Sunil Shangloo is also fighting a case in Kashmir as his property has also been occupied illegally.

I made my mind to sell the house in Kashmir. It is not the same place which I had left 23 years back. If my neighbors had been living there, like in the past, I would not have thought even for a second to come back and live there.

The neighborhood temple whom we called Bod-Mandir has also changed, no longer have the temple bells reminded the people in Rainawari, of the existence of Bhairava. Had I heard even one ringing of the temple bell, I would have stayed without a second thought, but that is not the case.

Will I be interested in coming back to Kashmir? My answer is "yes" I will, when my neighbors will be filled with that much love, which they showered me pre 1990. I will come that day when I will have freedom of choosing and practicing my religion without getting hounded again. Until then, I will choose to live separated from my beloved Homeland.

Beyond Mountains Do we Belong?



Sunita Ticku

**Yes we do!
Beyond mountains,
Beyond the skies,
Beyond the horizons,
Beyond the endless roads,
There is a place called home
Within the little city of our
subtle hearts
And that's where we belong
Nestled in the cozy warmth of
Divine love
Rocking to the pulsations of the**

**Divine Sound
We sure do belong,
And have always belonged!
Ignorance, my dear blurs our sight
Let us drink from the chalet of
devotion
The nectar of His love,
Let that intoxication of love
Drown our ignorance
And let us emerge from it
Purified, to see
The Beyond -**



- Rajinder Premi



Swami Mirza Kak : A Sublime Soul and a Spiritual Guru

KASHMIR through its recorded history has been the land of saints, scholars and mystics. After Lal Ded, Sahzanand and Roopa Bhawani, the Valley was again blessed with the birth of one more saint- poet Mirza Kak, who continued the Vakh parampara in Kashmir. Vakh is the quintessence of spiritual and religious sayings and utterances of mystics and saints. Kashmir has been a sacred land where tirthas, sacred springs and places of worship are found in abundance. One such tirtha is dedicated to goddess Hingla Devi in Brang Pargana. According to Brangesh Samhita, the Brang Pargana has been named after Brangesh Muni, the author of this Samhita. The Brangi river, which runs through this pargana, also bears his name. The village has thus got the name of Hingalagund which later got abridged to Hangalgund. In this village near Kokernag lived a pious Brahmin named Lassa Pandit. He had two sons - Bhulla Pandit and Mirza Pandit. Aversion Towards Worldly Bhulla Pandit got married and lived a householder's life, while Mirza Pandit remained a bachelor throughout his life. From the early childhood, Mirza Pandit remained engrossed in Bhakti and prayers. He developed aversion towards worldly pleasure and led a very simple life. For this, he was nicknamed as a simpleton. Mirza Pandit, when a grown-up boy, was adopted by his mother's sister who lived in village Acchan in Pulwama Tehsil. He used to help her in domestic chores and also worked with his adopted father in his fields. Some time after Mirza Pandit's father

died, his mother also passed away. Mirza Pandit returned to Hangalgund and continued to live there with his elder brother, Bhulla Pandit. One incident relating to Mirza Kak's life merits mention here. One day after his father's death, when he got busy in the fields, his mother forgot to send him his mid-day meals. With scorching heat from above and hard labour in the fields, Mirza Kak felt pangs of hunger. He waited for some time under the shade of a tree, where he fell asleep. The Divine Mother of the Universe, realising the pangs of hunger of Her true Bhakta, appeared before Mirza Kak with a large plate of sweet Kheer and offered it to him with Her own benevolent hands. Mirza Kak mistook her as his own mother and partook of the Divine Kheer. The Mother disappeared and Mirza Kak set to work again. Some time later, his mother arrived there greatly lamenting her forgetfulness. Mirza Kak took no notice of this and remained busy with his work. This indifference of her son was misunderstood by his mother as a silent protest for having been kept hungry. She begged for pardon for her mistake and requested that he should partake of the meal which she had brought, after much delay though, Mirza Kak was greatly surprised and told her that he had already eaten to his fill the Kheer served to him earlier. His mother was surprised to know this. She affirmed that she had not brought anything for him to eat earlier. Realising this, Mirza Kak understood that it was the Divine Mother, Who had fed him with Kheer earlier. Miracles Recounted There are many such stories

recounted about the miracles he did or experienced. Lalleshwari (Lal Ded) is reported to have appeared before him in the guise of a virgin and showered her blessings on him. Since then he began reciting Vakhs. It was the Pathan (Durrani) rule in Kashmir then and forced and unpaid labour was exacted from the Kashmiri Pandits. A Pathan soldier forced Mirza Kak to carry a load of rice from the village to Srinagar and to bring a receipt for its delivery. On his way to Srinagar near Achhabal, the Divine Mother appeared before him and took off the load and sent him back to the village with a proper receipt of delivery. When it was handed over to the Pathan, he thought it was a fraud being played on him. He got the receipt verified and from that moment became a disciple of Mirza Kak. A yearly pension was sanctioned by the Pathan rulers to Mirza Kak, which lapsed in 1949 when the government led by the National Conference withdrew the grants. A kardar from Srinagar, a

great spiritual saint, gave Guru Dakhshina to Mirza Kak under instructions of Shri Sharika Bagwati. Mahatma Parmanand of Oma Nagri along with his disciples came to Hangalgund to meet Mirza Kak. Many used to come to seek his help and blessings. The stones of his miracles are a legion. Mirza Kak was born on the first day of the dark fortnight of Posh 1805-Bikrami. He attained Nirvana on the second day of dark fortnight of Jesht 1891. Hundreds of his Vakhs are available in print. A replica Samadi of Swami Mirza Kak has been established in Nagrota post exodus. Swami Mirza Kak trust is looking after the day to day maintenance of the Samadi and has been appealing to the community and devotees for donations, so that a big Dharmshala and a big library could be established.

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- Usha Munshi



WE AND THEM

It is amazing, how we always see two old and young, men and women; white collar ones and blue collar ones; whites and blacks, working women and house makers; housewives and maids; rich and poor the list goes on and on. I would say dichotomy is intrinsic to our nature. Out of all these classes, what bothers us (middle class people) most is the generation gap of old and young. If we happen to be in elderly bracket, where I belong to, we would often start conversation with “In our times...” and end with a despondent tone of “Now look at our kids...” We would go on and on and say - we used to go out and interact with real people, make real friends, play outdoors, enjoy family meets, go for picnics and so on. Then we feel nostalgic about very strange things, such as, those narrow smelly lanes, balancing a solo wheel with a stick, smell from earth after first rain, walking over snow with those high wooden sandals, sweet pain of frost bites, eating icicles sprinkled with salt and red pepper, slipping over the muddy roads, hanging out at Nukkuds and bridges, passing comments on seeing a beautiful dame, etc.

We would barge into our relative's or friend's house without pre-intimation or pre-appointment, and yet be greeted with a smile on the face of the host. We would spent hours just having small one-liner conversations, since there never was much to talk about - no arguments or discussions. Most conversations (particularly in which ladies would indulge) revolved around who is where, who is getting married and how that redefines the web of relations, and who has left for his/her final adobe. Sometimes, a biopic of a noble person, a funny experience and / or a folk tale would be

narrated by a family elder to children. The conversation would also be question answer type, or instructions from elders to be carried out by younger members of the family. **As much mundane all this may sound, but just sitting together used to give immense feeling of closeness and bonding.**

For 'them' here referring to the younger generations, we generally carry a stereotype image like they mess up their rooms, are undisciplined lot, lazy to the hilt, rarely go out to socialize, net worms (replacement for book worms), etc. We see our younger generation hardly going out (at least that seems to be our complaint) except may be to a Gym for work out, a few laps of swim, a game of tennis / squash or other such activity to keep the body reasonably fit. Occasionally, they may hang out with friends at bars or some social parties. They may go out trekking / biking solo or in groups. Yes, they do spent a lot of time on internet, social media, or chatting on net. But, we oldies have also picked up these habits good or bad. We missed all these things during our youth, as these avenues were not available at those times.

What I feel our real problem is that our younger generation spends very less time interacting with us. Let us dwell into this area a bit more. When children are at home, they spent most of the time in their rooms. We don't even have our dinner together each one takes food in a plate and positions oneself in front of the idiot box. There are no common areas of interest to keep older and younger generations connected. Our priorities are different, determined by at what stage of life we (We and Them) are. We are going down the hill after having reached the peak of our aspirations / achievements, whereas

younger generations have to strive to reach the pinnacle of their career, provide best for their families and fulfill their individual aspirations. We are at different emotional planes too, which are determined by our age. Against this background, how can we even think of having no generation gap.

Probably, we would be better off in accepting the generation gap in terms of differences in opinions, lifestyle and social outlook. Really speaking, neither 'We' nor 'Them' have any role in broadening the chasm. But, still a couple of things keep nagging our mind.

We feel what mistakes we have made, our younger generations must not repeat. After all, we are concerned about them. We feel our younger generation must get into habit of saving, so that these savings will help them to sail through the old age. After all, we are their well wishers. We feel they should be capable of taking care of all dimensions of their life

cooking, cleaning, earning, looking after children, etc. After all, we are concerned that they are able to cope up with the challenges thrown up at them by the present social setup, where men and women are supposed to share their responsibilities. We feel they should interact with real people relatives and friends - and develop and maintain emotional bonds. After all, we are concerned that at no stage of their life they find themselves alone. The last and not the least, we feel they better take care of us when we are at the fag end of our life. After all, we are concerned about ourselves, notwithstanding that we may project ourselves as modern and independent.

Our younger generations will definitely have counter arguments to each of the above, and may be those would be eye opener to us.

We probably can cope up with 'We and Them' syndrome, but what we are really worried about is '**We and Them**' turning into '**Only Me.**'

प. मनोज शास्त्री



9911853256

कश्मीरी कर्मकान्ड पद्धति

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

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



-Vidyasagar Koul



Displacement - A Pain

“Years passed memories stay as dear as near as yesterday”

Now we are about to complete three decades of forced displacement from our motherland (valley of Kashmir). Most of the families halted at Jammu and Delhi, while as others went to the other states of the country. By and large the community has settled down themselves in parts of country though the desire to go back to their motherland is still there. There is dire need to keep this longing for our roots alive so that whenever favourable situation arises we can move back to our homes. This long lining can be kept alive by scholars, intellectuals and luminaries in our society. If they actively consider and plan for establishing contacts with the Govt. of the day then it is possible that we may have not to wait too long for our return. In my opinion, forced displacement was altogether an unfortunate event which did a tremendous loss to the community in all respects, while as some termed this as a blessing in disguise. But ultimately, we had to pay a high price for this. Climatic conditions had a great impact on our lives and people became victims of numerous ailments which they had never experienced in their lives earlier. So many people lost their precious lives due to the fatal diseases while as other became victims of snake bites, accidents

and other unexpected incidents. The elderly people were all together ruined because they had to remain confined to the four walls of the house. They did not know when the sun rises and when the sun sets. A large number of houses remained locked in Jammu locality because elderly parents and other kiths and kins are forced to accompany their siblings who are working either in different

states of the country or outside the country. These elderly parents do not get a fair deal as was expected. Instead, they have to visit frequently to their loves one's and in this way these people are always on the run. Since a major chunk of population is housed in Jammu division and the people celebrate the marriage ceremonies and other rituals of their children in the newly constructed magnificent marriage halls where they have to pay heavy charges for such

functions. The community as a whole never thought of constructing community halls for conducting marriage ceremonies and other



Muslims in Kashmir have to shun the path of violence and adopt approach for secular values

functions where off we could pay nominal charges for such functions and events. We always think individually and not collectively, we are disarrayed and never consolidated ourselves on a common platform. As I have above mentioned that unity is a paramount weapon and is the hallmark of our existence. Off and on there have been discussions going on in different quarters about the safe and honourable return of Kashmiri Pundits to their homes and hearths. In this context, governments at the central and the state level are doing their homework to arrange safe return of the displaced people, but these agencies would hardly come to any conclusion until and unless the Muslim community in Kashmir valley come forward voluntarily and initiate their activities for such a great and genuine mission. There is no second opinion about this fact that government alone cannot provide security so

much as much as majority community can do. For such thing to happen Muslims in Kashmir have to shun the path of violence and adopt approach for secular values. World is fast becoming a global village and now a days exclusivism cannot be accepted. Meanwhile, the displaced people will also have to play an important role by doing much ground work on behalf on this. Some of our youths who have been appointed in different departments of the government under special package are presently working in the Kashmir division. These youths should work with full confidence, and any untoward situation against then needs to be brought to the notice. The last but not the least, I have to submit that migration is a burning issue and need of the hour is that the government at the state and central levels rise to the occasion and tackle the problem to the entire satisfaction of one and all.



Prof. Ashok Aima

Fish in My Pot

Two fish,
in my small pot,
They have a Golden tint,
Magnificent they are,
Elegant enough,
Dancing in their space,
Left and right, Up and down,
They have Energy galore,
Enjoying freedom all the way,
Live in peace and harmony,
I look at them sometime,
Be part of them,
Energy is life, Life is energy!
My mother sees them,
And complaints, "Why in box, let them live in sea with other."
I reply, "They are in their apartment and enjoy!"
My daughter gives them food,
They recognize her, feel her, identify her,
For them,

Anpoorna has come,
What a pleasure life is,
Let's play on!

Some time, my fish,
Rise to the top of the tank, Stay motion less for sometime!
I get worried,
What happened?
But touching each other,
I imagine,
They have concern, concerned about beings,
Human being surrounding them,
Why Killing?
Man is nobler mind,
Why then this,
Frogs separate,
And dance again to their own tune,
A surprise!
Good time will come, I am sure.

(This poem was sent to Editor
by Prof. Ashok Aima few
weeks before he left his mortal coil)

HEARTS IN EXILE



Subrat Saraf

And the huge clock of time
has struck the thirtieth year of exile.
My eyes blinked in 1990 for a fraction
and it is 2019.....
My Kashmir, my Motherland remains
snatched since then.....

Insane was it that snatched her from us,
cruel was it that smashed our roots,
and pushed us into a never ending exile.
We now keep getting displaced ever since,
from house to house, as our homes now
appear in the dreams alone.

Carrying the ashes of our homes and our
culture, while bearing the load of broken
towers of our temples there, overtired are
now our emotions and hearts,
with the burden of our desecrated Gods.
Our blood seems drained out now,
by the piercing of shattered panes of our
homes.

I yet search for my lost weeping
childhood, and my elders relentlessly
search for their soil turned red.
My grands went into nothingness, in the
want of a glimpse,
of their harvest they had watered by their
blood and sweat

Our homes turned into dogdens and
dumpyards,
our temples turned into crumbling ruins, yet,
our keys hang rustically on the walls of
our living rooms now.
Our Indianness was objected and

nominated, for eradication, the pain was
injected to us.

In the cries of Azadi, our blood turned the
Vitastawaters red, and the pulpits of
peace announced murder of India

Leaving everything behind, the home, the
toys,
the books, the Samovaar and the garden
of marigold,
all at the gunpoint of enemies of
humanity,
we left, we were forced and we await
return.

The ashes of our home and our culture
now seem lighter,
as the wind of progression kept blowing
them off.
For good, as there seems none to share the
burden.
Homes divided, families divided, so got
hearts,
in a competition of false realisation, all
moved apart.

Yet our ancestors call us out loud,
their ashes blowing helter swelter in the
Valley,
and our Kul-devi invites us loud like a
thunder.
We wish to breathe our last at Home in
Kashmir
and may our Ashes flow with the waters of
the Vitasta.

"Someone Said to Me..."



Vimarshi Kaul

Someone said it is hard to find,
The key of that locked door.
Someone said it is hard to open,
Even if I find the key.

Someone said I am an open book,
Yet locked somewhere hopelessly.
Someone said I am so hidden,
Why can't I let people see?

Someone said that the rain will cause
me pain,
The water I will drown in.
Someone said to go cry in rain,
That would wash away all with it.

Someone said I was too bold,
Can't I keep myself on hold.
Someone said I m trouble,
Scattered piece of misery.

Someone said to go lie on pyre,
For that is where I m meant to be.
Someone said to go dig in,
To create some space in earth to fit in..

Someone said I think too much,
Thoughts that evoke fear.
Someone said I m afraid to lose,
The nothing I have in me.

Someone said all she could,

To make me lose the treasure within.
Someone said all he could,
To make my heart beat in pain.

Someone said all possible,
To rip my soul apart.
With every single drop of tear,
My mind got a touch of chaos.

To that someone who couldn't come
to halt,
Or give a pause to the words and
thoughts.
I could still stand tall,
Let go of the things so out of tune.

I was disturbed but not shaken,
Firm I was still full of love.
I stood like a mountain,
Between conditioning of theirs and
peace within.

There conditions and so many
objections,
Could not dare move my belief on me.
Their approach was to pollute,
The purity held within me.

I m whole, the whole is I.
I have nothing for to cry.
They said I m full of nothing and that
is how they see me,
I said this nothing is all I want to be....

» COUNSELLING**Artificial Intelligence**

In computer science, artificial intelligence (AI), is called machine intelligence. A machine or mechanical device is a mechanical structure that uses power to apply forces and control movement to perform an intended action. Machines can be driven by animals and people, by natural forces such as wind and water, and by chemical, thermal, or electrical power, and include a system of mechanisms that activate input to achieve a specific application of output forces and movement. They can also include computers and sensors that monitor performance and plan movement, often called mechanical systems. In simple words, AI may be described as the theory and development of computer systems able to perform tasks normally requiring human intelligence, such as visual perception, speech recognition, decision-making, and translation between languages.

There are six identified simple machines which are the elementary devices that put a load into motion. Modern machines are complex systems that consist of structural elements, mechanisms and control components and include interfaces for convenient use. Examples include a wide range of vehicles, such as automobiles, boats and airplanes, appliances in the home and office, including computers, building air handling and water handling systems, as well as farm machinery, machine tools and factory automation systems and robots.

Artificial intelligence was founded as an academic discipline in 1956. But, as an academic course, could not found the place in academic institutions due to several reasons. Earlier the subject was thought to be a fiction. But scientists working on it were optimistic to succeed in their efforts. By the middle of the 1960s, research in the U.S. was heavily funded by the [Department of Defense] and laboratories had been established around the world. AI's founders were optimistic about the future: Herbert Simon predicted, "Machines will be capable, within twenty years, of doing any work a man can do". Marvin Minsky agreed, writing, "Within a generation ... the problem of creating 'artificial intelligence' will substantially be solved". By the twenty-first century, AI techniques have experienced a resurgence following concurrent advances in computer power, large amounts of data, and theoretical understanding; and AI techniques have become an essential part of the technology industry,

helping to solve many challenging problems in computer science, software engineering and operations research. Artificial Intelligence (AI) is constantly and actively growing and changing. AI continues to expand human capability beyond our imagination.

This course is about to learn the basics of AI and its applications. Parts of this course are featured in the Machine Learning Engineer Nanodegree and the Data Analyst Nanodegree programme. AI is applied to advancements to the growth of the automotive industry of self-driving vehicles. As of 2016, there are over 30 companies utilizing AI into the creation of driverless cars.

Finance and economics have long used AI systems to detect charges or claims outside of the norm, flagging these for human investigation. The use of AI in banking can be traced back to 1987 when Security Pacific National Bank in US set-up a Fraud Prevention Task force to counter the unauthorised use of debit cards. Programs like Kasisto and Money stream are using AI in financial services.

Artificial intelligence (AI) has a range of uses in government. It can be used in areas such as emergency services, health and welfare, as well as assist the public to interact with government, through the use of virtual assistants. The use of AI in government comes with significant benefits, including efficiencies resulting in cost savings.

Artificial intelligence is breaking into the healthcare industry by assisting doctors. According to Bloomberg Technology, Microsoft has developed AI to help doctors find the right treatments for cancer.

Some of the Institutes in India which offer Master courses in Artificial Intelligence are: University of Hyderabad, IIT Bombay, IIT Madras, IISc Bangalore and ISI Kolkata.

Educational Requirements for Careers in Artificial Intelligence are Knowledge of various level of math, including probability, statistics, algebra, calculus, logic and algorithms, Bayesian networking or graphical modeling, including neural nets, Physics, engineering and robotics, Computer science, programming languages and coding. The aspirants must have qualified B.Sc, B.Com, B.A

Best Countries to Study MS Abroad is USA (USA has always been the best and favorite study abroad destination for pursuing Masters), United Kingdom (UK) (Master courses duration in UK are

shorter than other countries, it only takes 1 year as compared to other countries) Australia and Canada.

The other fields, AI is applied are Military, Advertising, Art and Video games.

There are also leading Courses and Training Programs on Artificial Intelligence in India. They are; PG Diploma in Machine Learning and AI from IIT-Bangalore.

Foundations of Artificial Intelligence and Machine Learning BY IIIT, Hyderabad in Association with Talent Sprint.

PG Program in AI and Machine Learning by Great Learning.

Full Stack Machine Learning and AI Program by JIGSAW Academy PG Certificate Program in AI and Deep Learning by MANIPAL Pro learn

Applied Machine Learning Course by Applied AI Course

PG Diploma in Machine Learning and AI by Careers of Tomorrow—AMITY Online.

Columbia University's AI Program by Pearson Professional Program Masters in AI, Machine Learning and Deep Learning by ZEKELABS

AI Course by MINDMAJIX Technologies INC

The education is imparted in classes, classes and online or online. The classes are held in Bengaluru, Pune, Hyderabad, Chennai, Gurgaon, Hyderabad, Noida, Mumbai and New Delhi.

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The Six Hottest Jobs In Artificial Intelligence are : Data Scientist, Machine Learning Engineer, Software Developer, Robotics Scientist, Business Intelligence Developer and AI Research Scientist.

BusinessStudent.com is a degree site that has revealed the top artificial intelligence roles that are currently most in demand. The site also publishes business school reviews, showcases innovative degree programs and provides graduate students with tools and data.

Machine learning engineers are in high demand as more companies adopt artificial intelligence technologies. With demand outpacing supply, the average yearly salary for a machine learning engineer is a healthy \$125,000 to \$175,000.

According to Economic Times (daily news paper), Artificial intelligence was not the hottest job of 2018. Artificial Intelligence/machine learning specialists rank sixth in the list of highest-paid professionals. Bangalore and Pune rule when it comes to cities that pay employees the most at all levels, according to the report. In India, It may take more time to command high salaries.

»» ADMISSION ALERTS

Admission for Degree Engineering, Degree / Diploma Pharmacy for wards of Jammu & Kashmir Migrants

Applications are invited from the wards of J&K migrants as per the provisions of the Government of Gujarat for admission to first year Degree Engineering, Degree / Diploma Pharmacy courses after 12th (HSC) Science Stream in Govt./ Grant-in-aid / Self-financed institutes (two seats per institute). Application forms and other details are available on website: www.jacpcldce.ac.in

Eligibility for admission for Degree Engineering, Degree/ Diploma Pharmacy shall be as per above mentioned Notifications. Students applying under this category for admissions to the first year Degree Engineering, Degree/ Diploma Pharmacy are exempted from GUJCET-2019. Eligible and interested candidates should apply in the prescribed application form available on the website along with self attested copies of relevant documents and a demand draft for Rs. 350/- for Degree Engineering, Degree/Diploma Pharmacy courses in favor of "Admission Committee for Professional Courses" payable at Ahmedabad so as to reach the Committee on or before 17/06/2019 up to 05.30 p.m. Merit list of all eligible candidates shall be placed on the website on 22/06/2019. Counseling program will be held on 05/07/ 2019 from 11.00 a.m. at the office of the Committee.

Help Line Number: 079-26566000 (24 X 7)

Jiwaji University, Gwalior UG/ PG admission

Online Applications are invited for admission to the Graduate Courses, Post-Graduate Courses, M.B.A, M.Tech. Law and M.Phil offered by the University at its campus for the academic year 2019-20. Date of Entrance test will be held on 28 June 2019 •

The aspirants seeking admission to MCA, MBA, B.E. (Electronics, Computer Science & Chemical) & B. Pharma. should apply through DTE, Bhopal. More details can be found on their website

<http://www.mptechedu.org>

For Non-Entrance Test Based Courses, admission Date is 10, July, 2019.

The student can apply for admission by filling application form online through <http://www.jiwaji.edu> or <https://www.mponline.gov.in>

The admission rules, fee and departmental information can be seen at: <http://www.jiwaji.edu>.

The printout of admission form along with the Photocopies of the Mark Sheets and other required documents like Kashmiri migrant are required to be submitted to the Chairman Admission Committee, School of Studies in Physics, Jiwaji University, Gwalior-474011, either by Speed Post or in person.

M.Sc. Neuroscience is DBT sponsored programme. Candidates admitted shall get a fellowship of Rs. 5000/- P.M.

Reservation is applicable as per MP Govt. / University rules.

Submission of admission for Entrance test based courses is without late fees

Tuesday June 18, 2019 and with late fees Thursday June 20, 2019.

Detailed information about various courses can be obtained from our university website <http://www.jiwaji.edu>

Contact Numbers: 0751-2442801, 2442603, 2442701, 2442712, 9425113496, 9425742232, and 9301123457 Toll free: 1800-233-1964

Central University of Orissa Admission

Admission of students for all the programmes offered by the University is on the basis of Entrance Examination conducted at the National Level.

The University offers a number of Under-Graduate/Post-Graduate and Research Programmes namely, B.Ed., B.C.A. and M.A. in Economics, English, Hindi, J&MC, Odia, Sanskrit, Sociology, M.Sc. in Statistics, Anthropology, Biodiversity and Conservation of Natural Resources, MBA, and 5 year Integrated M.Sc. in Mathematics. Research Programmes namely; M.Phil, and Ph.D. Reservation for Kashmiri Migrant is 1 to 2 seats as per the department. Candidates are to apply through on-line for the UG/PG programmes and are to log-in to the University website www.cuo.ac.in There shall be an entrance examination for admission to all the programmes on the dates determined by the University. Please read the Important Notes mentioned on the website before filling-up the online Application Form. Closing date of online application form is 7th June 2019. Date of Entrance Examination is 29th and 30th June 2019

University website: www.cuo.ac.in

Admission UG/PG Pune University

Pune University seeks application for admission to all undergraduate and postgraduate courses for the

new academic session 2019-20, Savitribai Phule Pune University (SPPU) has announced that it will conduct its first Online Entrance Examination (OEE) between June 10 and 20.

The university stated that the dates will vary for individual subjects and candidates will need to check the home page of the SPPU website for the entrance test schedule. Online application forms can be filled on or before May 25.

This is the first time that admissions for all UG and PG courses will be conducted through a mandatory entrance test. Until now, admissions to only select courses were conducted through entrance exams while for a majority of courses, admissions were conducted purely on merit.

»» EDUCATION NEWS BYTES

Change in Exam Pattern for CBSE Class 10 Board Exam 2020

The Central Board of Secondary Education (CBSE) plans to introduce certain changes in the examination pattern of class 10 from 2020 onwards with a purpose to reduce the burden of class 10 students.

The exam pattern will be bifurcated into two levels instead of just a single 100-mark paper. To check the ability of students, an internal exam will be conducted by the school and this internal exam will be of 20 marks. Therefore, the common CBSE exam will be 80 marks instead of 100 marks. The CBSE named this move “learner-centric” and emphasized on the importance of internal assessment. This new exam pattern will only be applicable on English and Mathematics exam. The students who will clear the internal exams conducted by school, will be eligible for the final written exams.

Moreover, the class 10 students will now have an option to choose between the difficulty level of the math exam from “standard” to “basic” level. The easier version of the math syllabus will be called mathematics-basic whereas the current syllabus will be called the mathematics-standard. However, the students who will choose an easier version of math syllabus i.e. mathematics-basics, will not be allowed to take mathematics as a major subject in higher studies.

CBSE Sets Pace for Talent Promotion in Sports

The special drive of CBSE to promote talents in sports led the authorities to a departure from set practice of following the fixed exam schedule this year. There were six students who were to represent India at various sports events while other class X and XII students were busy writing CBSE board exams according to the preset date sheet.

After confirmation from the Sports Authority

of India, Ministry of Youth Affairs and Sports, gave special permission to three class XII students and four class X students for appearing in Board Exams on later dates.

» CBSE CLASS 12 ENGLISH PAPER PATTERN CHANGED;

CBSE Letter to Parents

Some key changes have been made by the CBSE for the new academic session of 2019-20. The CBSE has written a letter to all the parents of students saying that it will now focus on skill-oriented learning.

The Art Education, Sports Period, Introduction of new subjects like Artificial Intelligence (AI), Early Childhood Care Education and Yoga has been made mandatory by the CBSE.

The board has also introduced the culinary art for class 6 to 8 students while making art integration a cross-cutting theme across all the discipline. A podcast named "CBSE- Shiksha Vani" has also been launched for parents, students and the public to provide them interesting information regarding the Board's activities and guidelines from time to time. Regarding the introduction of sports, games or yoga period in schools, the CBSE chairman Anita Karwal mentioned the importance of physical activities in the letter.

Film and Television Institute Gets AICTE Nod for Five Courses

Five courses of the Film and Television Institute of India (FTII), Pune, have been given approval by the All India Council for Technical Education.

The approval makes India's premier film school, FTII, the first and only institute in this category in the country to receive such recognition.

Of the five FTII courses which have received AICTE approval, four are in television wing (direction, electronic cinematography, video editing, and sound recording and TV engineering) and one in film wing (feature film screenplay writing).

"This is a historic moment for the FTII to have received AICTE approval for all five PG Certificate courses. This makes FTII the first film school in India to receive this recognition," Chairman of FTII Governing Council Brijendra Pal Singh said.

In the recent years, FTII's television courses have been in the limelight winning several National awards and even international honours. The AICTE approval lends more value to the TV courses making them as attractive as the film wing specializations, he said.

DU Entrance Exam May be Conducted by National Testing Agency

As per TOI report, Delhi University has requested National Testing Agency (NTA) to conduct exam for

its entrance-based undergraduate, masters, M.Phil and PhD programs for the 2019-20 academic season.

As per the reports the NTA has asked DU to send its terms and conditions for the tests and other details. DU will be the second central university to go for NTA's computer-based admission tests after JNU

DU conducts Delhi University Entrance Test (DUET) for offering admission into few of its UG and PG courses.

» SCHOLARSHIP

Jagadis Bose National Science Talent Search

Jagadis Bose National Science Talent Search (JBNSTS) Kolkata invites applications for Junior Talent Search Test (JTST) & Senior Talent Search Test (STST) for awarding JBNSTS Scholarships 2019.

The Scholarship is awarded in the field of Basic Science (Hons), Engineering and Medicine for the students of West Bengal.

Students who have passed 10+2 examination in science category in 2019 and are aspiring to study Basic Sciences/Medicine/Engineering in West Bengal are eligible. Those who have passed H.S. or equivalent examination in science category before 2019 are not eligible to apply. Pass course and Diploma course students shall not be eligible. Final selection of scholar is subject to submission (in the month of September 2019) of their proof of admission in the 1st year UG (Science (H)/ Engg./Med) course in any institute of West Bengal

For Junior Talent Search Test (JTST) 2019 Applicant who have passed 10th standard examination in 2019 with minimum 75% marks/equivalent C.G.P.A. (in aggregate) and currently studying in class XI in science stream (with at least subjects from Physics, Chemistry, Mathematics, Biology, Statistics, Electronics, Computer Science) in any school in West Bengal are eligible to apply. Those who have passed 10th standard examination before 2019 are not eligible to apply

Details are available on Website www.jbnsts.org. Downloadable Forms are available at www.jbnsts.org or may be obtained by sending self-addressed stamped (Rs.10/-) envelope to JBNSTS, 1300 Rajdanga Main Road, Kolkata-700107 (West Bengal). For hard copy application, please clearly mention either JTST or STST (as applicable) on the top of the envelope.

From 01st June 2019, filling of application form will start and dead date of application is 31st July 2019 and of examination 25th August 2019.

Feedback : vijaykashkari@gmail.com

MARTYR'S OF JIHAD IN KASHMIR

List of June

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. Ramesh Kumar	Anantnag	01.06.1990
2	Sh. Badri Nath	Gosanigund, Anantnag	02.06.1990
3	Sh. Damodhar Raina	Kulgam, Anantnag	02.06.1990
4	Sh. Bushan Lal Koul	...	02.06.1990
5	Sh. Satish Lal Kalla	...	03.06.1990
6	Sh. Shibhan Krishen Kallu	Bagi Mehtab, Srinagar	03.06.1990
7	Smt. Girja Tickoo	Bandipore	04.06.1990
8	Sh. Shibhan Krishen Koul	Baramulla	04.06.1990
9	Sh. Aftab Ram	Rainawari, Srinagar	04.06.1990
10	Sh. Gokal Nath	Bagi Mehtab, Srinagar	04.06.1990
11	Sh. Jawahir Lal Bhat	...	06.06.1990
12	Sh. Radha Krishan Patwari	Turoo, Anantnag	06.06.1990
13	Sh. Raj Kr. Jailkhani	Zero Bridge, Srinagar	07.06.1990
14	Sh. Sham Lal	Lal Mandi, Srinagar	07.06.1990
15	Sh. Ramesh Kr. Raina	...	07.06.1990
16	Sh. Radha Krishan	...	07.06.1990
17	Sh. Chhota Lal	Maisuma, Srinagar	07.06.1990
18	Sh. Inder Kumar	Natipora, Srinagar	11.06.1990
19	Sh. Kanaya Lal	Mahraj Gunj, Srinagar	11.06.1990
20	Sh. Pushkar Nath	Danwachi	11.06.1990
21	Sh. Omkar Nath Raina	Devi Angan, Srinagar	11.06.1990
22	Sh. Ashok Kr. Pandita	...	12.06.1990
23	Sh. Triloki Nath	Mahraj Gunj, Srinagar	12.06.1990
24	Sh. Chuni Lal	...	13.06.1990
25	Sh. Chaman Lal	Kawoosa	NOT KNOWN
26	Sh. Rugh Nath	...	14.06.1990
27	Sh. A. K. Safaya	Habakadal, Srinagar	15.06.1990
28	Sh. Dayaram Koul	Srinagar	15.06.1990
29	Sh. Ashok Kumar	Sopore	15.06.1990
30	Sh. Saroop Nath	...	16.06.1990
31	Sh. Desh Raj	Hari Singh, Srinagar	16.06.1990
32	Sh. Gopi Chand	Kupwara	17.06.1990

33	Sh. Badri Nath Koul	...	18.06.1990
34	Sh. Jawahir Lal Ganjoo	Bana Mohalla, Srinagar	18.06.1990
35	Smt. Parana Ganjoo	18.06.1990
36	Smt. Durga Koul	Bana Mohalla, Srinagar	18.06.1990
37	Sh. Tej Krishan Pandit	19.06.1990
38	Sh. Rajinder Kr. Tickoo	Pulwama, Shopian	20.06.1990
39	Sh. Sanjay Thusoo	Nowgam, Srinagar	22.06.1990
40	Smt. Jigri	...	22.06.1990
41	Sh. Bal Krishen Tatoo	Habakadal, Srinagar	22.06.1990
42	Sh. Baljee	...	22.06.1990
43	Sh. Makhan Lal Raina	22.06.1990
44	Smt. Rohini	...	22.06.1991
45	Sh. M L Bhat	...	22/23.06.1990
46	Sh. Ashok Kumar	Khanka Sukhta, Srinagar	23.06.1990
47	Sh. Prathavi Nath Tickoo	Khanka Sukhta, Srinagar	23.06.1990
48	Sh. Ashwani Kumar	Srinagar	23.06.1990
49	Sh. Gopi Nath Raina	Khanka Sukhta, Srinagar	23.06.1990
50	Sh. Ashok Kumar Kotha	...	24.06.1990
51	Sh. Som Nath	Chattabal, Srinagar	24.06.1990
52	Sh. Chaman Lal Tickoo	...	24.06.1990
53	Sh. Badri Nath Wattal	...	25.06.1990
54	Sh. Satish Kumar Raina	Ganderbal, Srinagar	26.06.1990
55	Sh. Brij Lal Raina	Dambi, Dola	26.06.1990
56	Sh. Satish Kumar	Ganderbal, Srinagar	26.06.1990
57	Sh. Gopal Nath	...	26.06.1990
58	Sh. Ramesh Razdan	...	26.06.1990
59	Sh. T N Raina	Srinagar	26.06.1990
60	Sh. Yogesh Kumar	Rambagh, Srinagar	26.06.1990
61	Sh. Gopi Nath Raina	...	26.06.1990
62	Sh. Ram Chand	Behama	26.06.1990
63	Sh. Vivek Labaroo	...	29.06.1990
64	Sh. Rajinder	...	30.06.1990
65	Sh. Omkar Nath Mattoo	30.06.1990
66	Prof. Neelkant Raina	Khan Sokhta, Srinagar	30.06.1990
67	Sh. Tej Dhar Budhgami	Ali Kadal	30.06.1990
68	Sh. Shamboo Nath	Behama	30.06.1990
69	Sh. Madan Mohan	...	11.06.1991
70	Sh. Kashi Nath Koul	...	13.06.1991
71	Sh. Nanajee	...	13.06.1991
72	Smt. Rohini	...	22.06.1991
73	Sh. Dura Nath Rafiz	...	03.06.1992
74	Sh. Prem Nath Bhat	...	06.06.1993
75	Sh. Raj Nath	...	05.06.1996

From the Earthly World to the Realm of Gods : Kasturbhai Lalbhai Collection of Indian Drawings

Kasturbhai Lalbhai Collection of Indian art in Ahmedabad has a great historical importance besides the quality of the art objects and their range. A part of this art collection is deposited as gift at the Lalbhai Dalpatbhai Institute of Indology, comprising of over 1855 drawings and unfinished paintings, representing most of the schools of Indian Miniature paintings. The collection was formed by the famous painter brothers Gaganendranath Tagore (1867- 1938) and Abanindranath Tagore (1871 -1951) in Calcutta, initially in collaboration with E.B. Havell (1861 -1934) who initiated the Revival of Indian Art during the first decade of the 20th century. A large number of drawings and paintings were obtained from a traditional artist in Patna as recorded by Ananda Coomaraswamy who published fifteen of them along with drawings from his own collection in 1910. Inspired by the nationalistic sentiments for the arts around the beginning of the 20th century, the creative activities and the collecting enthusiasm of the two artists were intimately related and one nourished the other. E. B. Havell as principal of the School of Art and Craft in Calcutta had set an example by establishing a full-fledged 'Indian Art Gallery' as part of his art institution replacing the copies of European art with original Indian paintings, stone sculptures, metal objects and textiles. Several British and European sympathizers had collaborated with E.B. Havell as well as Abanindranath and Gaganendranath, who put together their collective energies towards the improvement of artists' training as well as concerning appreciation of India's newly discovered art heritage. It was in such a stimulating atmosphere that in 1909 young Ananda Coomaraswamy joined the revivalist activities centered around the Tagore house-hold in Kolkata. Ananda Coomaraswamy not only expanded his own collection, but he also shared and influenced the selections made by Tagore brothers in their art collection. Eventually this prestigious Indian art collection was offered to Shri Kasturbhai Lalbhai, the leading industrialist and philanthropist of Ahmedabad where the great collection was shifted in around 1940.

In this book a selection of approximately 450 drawings, has been taken up which are classified in terms of schools and styles, exploring identification of provenance and themes of concerned drawings. However, eventually the drawings are organized in thematic groups and the guiding concept is to place the themes reflecting this terrestrial world in which we are living, as the centre. Traversing through a hierarchical sequence would mean to begin with the animal world and the last culminating section to be that of Mahishasuramardini from the realm of gods. The transition from animal world to human world would involve a section on man and beast relationship, which includes a section on hunting. The human world has divisions such as ordinary people at work known as 'trades' or 'occupations' involving human skills and technology, very intrinsic to daily survival, and a part of civilizational growth of mankind. Next segment is devoted to scenes of entertainment, such as music performances along with which we are included Rāgamālā paintings, followed by other human activities namely festivals, marriage processions, etc. Next section then takes up likenesses of ordinary persons but specific human beings and culminates with portraits of dignitaries, Kings, Nawabs, who have risen in their status of power in the material physical world, and who are also the patrons of art. These are divided into three units, (i) Mughal dynasty Kings, (ii) Nawabs and Hindu aristocrats from Murshidabad, (iii) Hindu and Sikh rulers. Images of Sufis and episodes from the lives of religious saints such as Guru Nanak (Janam Sakhi), Shri Chaitanya and Vallabhacharya provide a transitional phase towards the segment dealing with the spiritual world of the gods. The section on the world of gods including Hindu mythology, is subdivided into Vaishnava themes, Ramayana, Vishnu/Krishna, Shaiva themes and the folios illustrating Devi killing demons. The last section is something like a climax of the book dealing with the power of feminine divinity. These drawings give us an insight into the working of Indian artists' mind and creativity. This amazing collection of Indian Drawings is aesthetically much comparable to the very famous drawings of the European Old Masters of the Renaissance period.

Prof. Rattan Parimoo

Prof. Ratan Parimoo has been Head of the Department of Art History & Aesthetics for 25 years (1966 - 1991) at the Maharaja Sayajirao University of Baroda. He was appointed Professor in 1978 and has also served as Dean of the Faculty of Fine Arts at the same University for 6 years (1975 - 1981). He began his teaching career in Art History & Aesthetics in 1959. Besides being a leading art historian, (he was awarded the Jawaharlal Nehru Fellowship, 1991 - 1993), he is also an eminent painter. He was one of the earliest students of the Faculty of Fine Arts, M.S.U., Baroda having passed B.A. in painting in 1955 and M.A. in painting in 1957.



Another significant aspect of his personality is that he is equally at home with both contemporary as well as traditional arts of India in his critical writings. As a life led as painter, art historian and art teacher, he has been interested in interdisciplinary study of the arts, which is reflected in the encyclopedic critical anthology edited by him entitled, 'Creative Arts in Modern India'. As a recipient of Commonwealth Scholarship, Prof. Parimoo went to London University to study History of European Art at the Courtauld Institute of Art. He received the Rockefeller Grant to travel in the U.S.A., where he studied Indian Sculpture briefly under the great art historian, the late Dr. Stella Kramrisch. He was invited to participate in the twenty-third World Congress of the International Society of Education through Art, held in Australia. He is the chief editor of the prestigious collections of papers read on the occasions of the seminars organized in his department at Baroda, viz. (i) UGC workshop on History of Art, (ii) Vaishnavism Indian Art & Culture, (iii) Ellora Caves: Sculptures Architecture, and (iv) the Art of Ajanta: New perspectives. His individual publications include, (a) Paintings of the Three Tagores: Banindranath, Gaganendranath and Rabindranath, enlarged edition, The Art of Three Tagores, (b) Studies in modern Indian Art, (c) Sculptures of Sheshasayi Vishnu, (d) Life of Buddha in Indian Sculpture, and (e) Essays on New Art history Studies in Indian Sculpture.

He has written extensively on the subject of Jatakas in Buddhist Art emphasizing on narratology in the Indian pictorial arts. He also continues to write on Modern Indian Art. In 2009 he edited 'Historical Development of Contemporary Indian Art 1880 - 1947', published by Lalit Kala Akademi, New Delhi.

He is currently the Director of L.D. Museum & N.C. Mehta Gallery, Ahmedabad, where he has published the following books: (a) N.C. Mehta Collection, Vol I- Gujarati School and Jain Manuscript Painting (b) N.C. Mehta Collection, Vol II- Rajasthan, Central Indian, Pahari, and Mughal Paintings, (c) From the Earthly World to the Realm of Gods, Kasturbhai Lalbhai Collection of Indian Drawings.

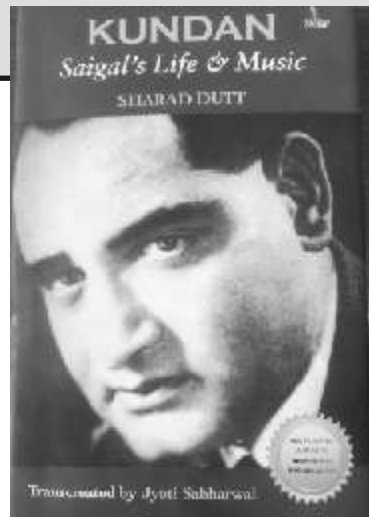
Book Review

Kundan Lal Saigal : His Life & Music

Author : Sharad Dutt

Transcreated by : Jyoti Sabharwal

Reviewed by
Ashok Ogra



Hailed as the emperor of music, a musician of masses, Kundan Lal Saigal died exactly a year before Gandhiji. The number of people who grew up listening to Saigal would be anything but substantial now. What happens to Saigal's legacy, then, once these people are gone too? That is what prompted SharadDutt to write his biography "Kundan: Saigal's Life & Music," to keep his memory alive forever, like his immortal songs that continue to resonatewith a large section of the population.

The book under review celebrates the greatness of Kundan lal Saigal, who without any formal training in music, recorded 185 songs, apart from acting in 36 films, in a short span of about 15 years.

What is less known is that Saigal also lent his voice to Tamil version of Devdas. Reproducing few lines from the song he sang in Tamil:

MADANENNUM KANAYAAL MAHAAMOHAHIEL

(Aman falls from grace when he is excessively in love, pierced by cupid's arrow)

KOODHIYA PAADUVAI KOMALAKKILIYEE

(Oh endearing parrot, it is best that we live together. Unity is strength).

Kundan also sang many non-film songs including in Persian.

Sharad ascribes the success of Kundan Saigal to the singer's rare ability 'to invade the realm of popularity and enchant the masses while retaining classical base'. That is why his music continues to resonate a century later.

Sharad has taken pains to visit all the towns and cities that shaped Kundan Saigal to become such a legend. He builds the narrative around conversations with those who knew or worked with him and delivers one of the most well researched authentic and definite biographies of one of the greatestsingers cum actorof the 20th century.

The book starts with singer's initial struggle to gain entry and earn recognition from the doyens who were part of the New Theatre in Calcutta and Ranjit Movie toneand other producers in Bombay.

According to Sharad, Saigal never let go the memories of that excruciating struggle even when he touched the heights of stardom. He writes: "This realization gave him a sense of detachment from the material world and its trappings. It also bonded him with the underprivileged, which was manifested in his generosity and philanthropic streak".

Kundan's father, Amar Chand Saigal, had migrated from his home town Jalandhar to Jammu where he worked in the court of Maharaja Hari Singh. Kundan was born on April 4, 1904 in Mohalla Mastgarh, Jammu. He inherited the talent from his mother Kesar Kaur who used to sing Bhajans. After exactly forty days, Kesar bathed new born son in River Tawi and then visited Sufi-Pir Salman Yosuf, and laid the baby at his feet to seek benediction.

Saigal attended a primary school close to his residence and later shifted to Sri Ranbir Singh

High School. He also attended Prince of Wales College (presently Gandhi Memorial College). But he never showed great inclination towards studies often inviting reprimand from his teachers.

During early 1900s, theater was a rage in Jammu and some Parsi theatre groups like Alfred, New Alfred and Victoria were active in staging dance dramas and plays at the Old Secretariat, while Ramleela was staged by Diwan Mandir Rangmanch (now christened Sanatan Dharam Natak Samaj).

Kundan would often be invited to lend his voice to Sita's anguish and sing songs during Ramleelas. Incidentally, after Kundan left Jammu, the role of Sita was played by Om Prakash Bakshi who after joining Bollywood came to be known as comedian Om Prakash. Similarly, Omkar Nath Dhar was another artist who would participate in Ramleela but later acquired a new identity and fame as Jeevan, playing the villain in Hindi films.

After his retirement, Kundan's father decided to settle down in Jalandhar. He was never enamored of his son's desire to pursue music and often scolded him for not taking up a regular job. This prompted him to leave for Delhi where he worked as an electrician and later took up a sales representative for Remington typewriters.

During one business visits to Calcutta (Kolkata) in 1931, Saigal met B.N. Sircar of New Theatres who hired him on a five-year contract at a monthly salary of Rs 200. At New Theatres, Kundan also got to meet celebrated musicians of those times Raichand Boral, Pankaj Mullick and Timir Baran Bhattacharya - who further chiseled his craft.

Kundan Saigal set the ball rolling with his maiden film MOHABBAT KE AANSU (1932) on January 16, 1932, under the supervision of music director Raichand Boral. The film was directed by Premankur Atorthy. The film credits showed his name as Saigal Kashmiri perhaps fearful of his father who didn't want him to join the film industry.

But the film flopped. His next two films, ZINDA LAASH and SUBAHKA SITARA met a similar fate. However, his songs in YEHUDI KILADKI became a hit:

“NUQTACHIN HAI GAAM-E- DIL, USKO SUNAYE NABANEY”

(She is such a severe critic that I can't relate the grief of my heart).

The author gives credit to Kundan Saigal for ushering in the new era of ghazal-singing as he made poetry come alive, given his superb command over the language. A bilingual artist, Saigal could sing and speak Bangla as proficiently as any Bengali. And the real feather in his cap was being the only non-Bengali whom Gurudev Tagore gave permission to sing RabindraSangeet.

Sharad writes: “When CHANDIDAS in Bangla was remade in Hindi with singer-actor Kundan in the lead, his stellar act and sterling singing wowed the viewers, It was his first professional success...”

Soon, Nitin Bose directed POORAN BHAGAT in Hindi. Though Saigal didn't get any role in this film, Bose consented to picturise four bhajans on Saigal as a street singer. But his most defining role was yet to come. Saigal sang two songs in PC Barua's classic DEVDAS in Bengali, adapted from Sarat Chandra Chatterjee's novel. But it was in the Hindi version of DEVDAS that Saigal came to play the lead role. The film met with huge success and the songs sung by Saigal are popular even today:

“BALAM AAYE BASO MOREY MANN MEIN”

(Beloved, come and dwell in my heart)

'DUKH KE AB DIN AB BEETAT NAHIN'

(The days of agony don't seem to get over),

'PIYA BIN NAAHIN AAVATCHAIN'

(There is no peace without the beloved).

Now Saigal was heading for super-stardom.

B.N. Sircar, too, held Saigal in high esteem, as in his words, “Saigal was not good-looking. And yet he became popular. He was not glamorous, he was real, and he was true. A man dies in his

legends, but Saigal would stay alive in his songs and in his acting.”

It was time for Saigal to move to Bombay and he shifted base in 1941. He swung roles in films produced by Ranjit Movietone: BHAKT SURDAS, TANSEN and BHANWRA.

But it was SHAHJEHAN (1946), directed by A R Kardar with lyrics by Majrooh Sultanpur and Naushad providing the music that endeared the singer to the masses:

“GHAM DIYE MUSTAQIL, KITNA NAZUK HAI DOIL YEH NA JAANA”

(Such boundless sorrow, didn't know the heart is so fragile)

JAB DIL HI TOOT GAYA, HUM JEE KE KYA KARENGE

(When the heart is broken, what purpose does it serve to live).

He had by now already become a household name across the country.

It is said that even the greatest of men have feet of clay and Saigal, whose addiction to alcohol was as much talked about as the magic in his voice, was no exception. But Sharad marshals facts to demolish the theory that Saigal died because of excessive alcohol. According to the author, the reason of his death was diabetes as opposed to those floating in the industry. This research work of almost eight years is practically a correct work on his life. Similarly, Dutt takes great pains in correcting few other facts: "Take for example the correct date of his birth- it is April 4, 1904 and not April 11”.

The author also refers to the absence of bonhomie between Malika Pukraj and Kundan though both belonged to Jammu.

Sharad who makes no bones of his admiration for the singer but at the same time the author in him is conscious of his responsibility towards readers. Archival records, rare photographs and posters of Saigal's films embellish and enriches author's account.

The original book titled 'Kundan' was written by Sharad Dutt in 2004 and earned the author National Award for Best Book on Indian Cinema.

The book under review 'KUNDAN SAIGAL: HIS LIFE & TIMES' was released last month at a well attended function in Delhi. It has been transcreated into English by noted journalist and author Jyoti Sabharwal of the reputed Stellar.

Sharad is an award winning documentary filmmaker and former DDG of Doordarshan, an author and above all a connoisseur of art and literature. In the words of the author: “My formative years were filled with music, particularly Saigal's songs, which over the decades became a fixation.”

The book also reflects on singer's visits to astrologers during the phase he was struggling to gain foothold in the movie industry. He visited noted astrologer Viswanath Rajgadia at Nai Sarak, Delhi. On examining his horoscope, the astrologer said to him: “All I wish to say is that this is a play of the stars. Anything is likely to happen, but without purusharth (mettle and perseverance), even stars can't alter your fate.”

We all know that Saigal achieved an iconic stature in the film industry. But what the astrologer didn't know or didn't want to tell young Kundan was that his stardom wouldn't last that long.

Soon after finishing shooting for SHAHJEHAN and PARWANA, his health started deteriorating and he decided to go back to Jalandhar to recuperate and return to Bombay after sometime. But that was never to be.

He died on January 18, 1947 leaving behind millions of grieving fans.

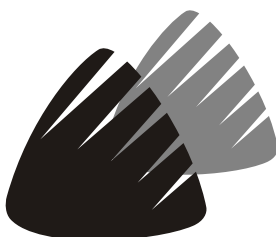
As a tribute to this legendary singer, Sharad aptly quotes Saquib Lakhnavi: “BADE SHAUQ SE SUN RAHA THA ZAMANA, HUM HI SAU GAYE DASTAAN KEHTE-KEHTE”

(The world was listening with great fondness. I went off to sleep while narrating the saga).

It is one such book that lovers of music and Bollywood will find informative, engaging and absorbing.

(Courtesy: This article has appeared in Daily Excelsior: April 28, 2019).

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1. Looking for a Suitable Match for our Son Born, 7th September 1991 (11.02AM) at Jammu, height (178cms). B.E (C.S.E). Presently working in MNC AS Team Leader in Gurugram (Haryana), earning handsome salary. Interested person may contact on MB- 8826008555. Email- vijaykaul622@gmail.com.



2. 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



3. 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.



4. 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



5. 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



6. 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.



7. 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.



8. 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



9. 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



10. 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



11. 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



12. 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.



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



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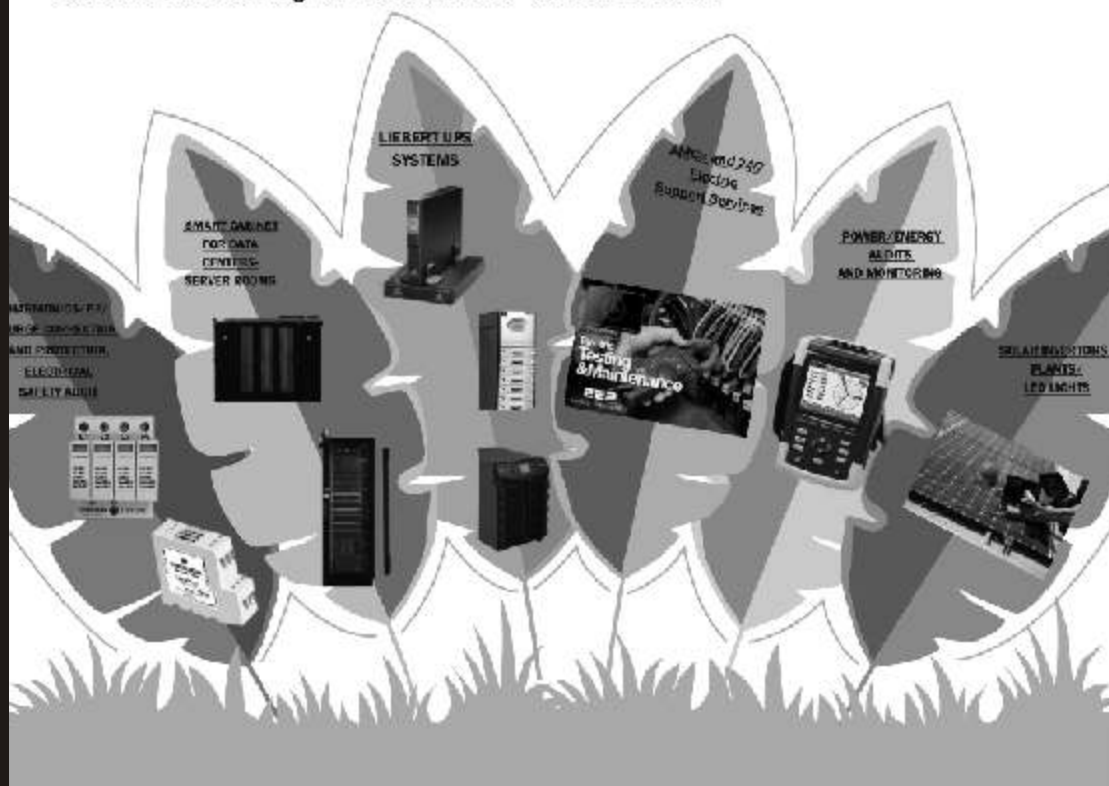


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Every day without you has been hard, but on this day especially we can't help but think how much we wish you were here with us. Dad, your guiding hand on our shoulder will remain with us forever, We always miss you.

Om Shanti



Deeply missed and fondly remembered by :

Wife - Mrs. Santosh Raina Lidhoo

Daughter - Mrs. Vitasta Bhat

Son-in-Law - Mr. Anil Bhat

Son - Mr. Vikas Raina

Daughter-in - Law - Mrs. Jagriti Raina

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In Fond Memory of Compassion Incarnate



Dr. Predhiman Kaw

Dear Kakaji,

Two year have passed since that fateful day when you breathed your last. In intellectual accomplishment you were unparalleled. Your noble heart was filled with compassion. Rightly were you hailed as the father of plasma physics. Today we pay our humble homage to your fond memory.

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The advertisement is set against a grey stone wall background. It features several framed text boxes and award medals. At the top left, a framed box contains the text: "We knew it was possible to Better So we made it." To its right, another framed box shows a close-up of a golf ball with a pink dimple and the text: "We love you too". In the center, a large, dark blue banner for "AAKHAT GOLFER'S SHOT" is displayed, with "GO CARTING GAMES" written below it. To the right of the banner, two award medals are shown: a "MONDE SELECTION 2018" medal and a "GRAND GOLD QUALITY AWARD" medal. At the bottom left, a framed box contains the text: "Recipe We have simply added Gold to Water". To its right, another framed box contains the text: "Popular Well Made" with a checkmark icon. In the bottom right corner, there is a small logo for "AAKHAT" and the text "All India Kashmiri Samaj".

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