



# naad

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## Article 370 is Temporary

## AIKS President Attends HAF 'Advocacy Day Function in Washington'



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**Dear Readers,**

Time has come for implementation of a solution to the Kashmir issue and the prognosis for the same has been well articulated by none other than the Home Minister of India. While debating in the parliament on extension of President's rule in J&K, Amit Shah unambiguously made it clear that, "Article 370 is not Permanent". He further emphasized that BJP Govt. knows the issue well and has a road map of getting the issue solved. It is quite clear from the statement of HM that the root cause of problem is the special status to the state which flows through Article 370. This retrograde article along with sub article 35A has allowed Muslim hegemony in whole of state and has led to the discrimination of other regions of the state in Jammu and Ladakh. This article has insulated the valley from rest of India and thus preventing any integration of state with rest of India. Amit Shah was unsparing on the Congress whom he blamed for the current mess. He reminded the nation that it was Jan Sangh leader Dr Shyama Prasad Mukherjee who sacrificed his life for the integration of the state with the rest of country.

It is important to mention that most of the valley mainstream political parties have overtly supported the soft separatism. The few political families have made Kashmir as their personal fiefdom and have allowed the fissiparous elements to take charge of

anti-India sentiments in valley. Now under the able leadership of dynamic Home Minister it is expected that he will take steps to neutralize such tendencies and enforce the finality of accession. The Muslim leadership of the state have quite often succeeded in misguiding the Indian state through the blackmail of communal backlash or through Kashmiriyat. It was under this grab that communalism was nourished. All sections of the Indian political class, be they from left, right or center failed to understand the communal jihadi politics of the majority community of Kashmir that utilized the Indian state and twisted the constitution of India to further their fascist agenda to religiously cleanse the Kashmir valley of its original inhabitants that is Kashmiri Pandits and now they have spread their tentacles to Jammu region after dividing Ladakh into sectarian lines to suit their fascist agenda.

The separatists are raising the bogey of incomplete accession to blackmail the Indian political class and thus using the Article 370 as a bait to buttress their concocted truths. Secessionist brigade, who are nothing, but quislings nurtured by the false policies of the Indian state and sponsored by the evil state Pakistan need to be made to pay for their anti national activities. Hence Home Minister should ensure that these elements are made to pay the cost of

such politics which has led Kashmir to throes of mindless violence.

Amit Shah in his speech has generated a worthwhile debate regarding the abrogation of article 370. The means to abrogate could be through amendment in the constitution by deleting the article or through enactment of proper law in the parliament. Whatever means the Govt. choses to be should be done at the earliest so that this festering wound which is responsible for Genocide of Kashmiri Pandits besides regional discrimination be put to rest for ever.

### **Delimitation of Constituencies:**

In order to remove the regional discrimination in J&K the other important task at hand for the central government would be to constitute Delimitation Commission which would correct the step motherly treatment meted out to Jammu and Ladakh region. The Home Minister should take this step-in right earnest so that the hijacking of political power by valley based political parties is stopped and a fair regime based on equal demographic representations is constituted. Though Amit Shah has given hint during informal sessions however the same needs to be implemented before next state election is held, even if it means further extension of President's rule in the state. This anomaly which treats Jammu and Ladakh as vassal of Kashmir needs to be corrected.

The last delimitation in J&K was done some 25 years ago and since then Jammu and Ladakh regions have seen spurt in population vis a vis Kashmir which therefore, needs to be sorted out.

If Amit Shah would be able to correct these historical wrongs he would be hailed as a true upholder of legacy of Iron Man Of India, Sardar Patel and would go well with Prime Minister's visionary slogan of Sabka Saath, Sabka Vikas and Sabka Vishvas.

### **Bhatta Loot Day – Memory is the Shield**

13th July is the day which is deeply etched in the collective conscience of Kashmiri Pandit's who observe this day as Bhatta Loot day. It was on this day Islamic forces resorted to large scale rioting and killing of minority Kashmiri Pandit's in valley. Though it was not the first such attempt to scare the minority Pandit's but it was a precursor to the events which led to the organized genocide against Kashmiri Pandit's in early 90's. The event was a first step in establishing the seeds of Muslim communalism in Kashmir which steadily nurtured the constituency of Jihad. The large-scale rioting of Hindu businesses besides killings of innocent people. It was on this day the police force under the Maharaja of Kashmir resorted to firing against the rioters who were plundering the properties of Hindus, and which led to killing of few rioters. Since, then Muslims in Kashmir observe this as Martyrs day to honor the rioters whereas Dogras and Kashmiri Pandit's observe it as Bhatta Loot Day. Therefore, time has come to scrap the holiday declared by State Govt. and declare that these rioters were no martyrs but plunderers. This will send a right message to the Theo Fascists who are worshipping false icons.

मनील गैंगरकर



## Meeting With Our Community Diaspora

I am writing this page while on a personal visit to America. I had left Delhi on June 1, 2019 for Toronto, Canada, to attend a wedding function in the family. While there, I was invited by the famous journalist, Tahir Aslam Gora of TAG Tv to take part in a TV debate along with Barrister Hamid Bhashani; both Tahir and Bhashani Sahib belong to the Pakistan Occupied Jammu and Kashmir and have largely been critical of Pakistan's treatment of the people of the region of the state under its control. The topic happened to be Modi 2.0 and Kashmir. The debate was recorded on 8 June 2019. Soon the programme was a big draw on the YouTube, recording nearly 1.5 K views in a space of five days.

It was a great experience to interact with both, Gora Sahib as well as with Barrister Bhashani Sahib, both of whom have been keeping a large subcontinental diaspora up to date with various happenings of interest in their motherland.

Had the opportunity to meet many KP activists too at Toronto. I must, particularly, mention about my long conversation with Sh. Vidya Bhushan Dhar (who made the above TV debate possible), Sh. Surinder Razdan, etc.

After my stay of 15 days in Canada, I reached Atlanta in the United States. While there, I was invited to be part of the Advocacy Day programme of the Hindu American Association (HAF) on 25 June 2019. This year's programme happened to have 'Kashmir' as its theme. The programme essentially involved meeting of specific groups created from with the

members of the HAF with some important Congressmen/women on the Capital Hill, with the aim of making them aware of certain hard realities of Kashmir situation, particularly the KP genocide and their forced displacement.

HAF is nearly 17-year old organization formed by Indian Hindu diaspora in America in 2002, with the objective of portraying Hinduism in media and textbooks in a correct manner and to make efforts to remove certain misgivings which have crept into the American narrative about India and Hinduism; more due to lack of awareness and less exposure to essential teachings of the Sanatana Dharma. HAF also aims at offering solutions to the contemporary problems by applying Hindu ethics, advocating religious liberty, equality, and Human Rights. It is a non-profit advocacy organization that seeks to improve the public understanding of Hinduism and Hindus and advance the well-being of all.

Some of the prominent Americans who attended the function included Congressmen, Raja Krisnamoorthy and David Scheweikert. While speaking at the gathering of the HAF fraternity, they both extolled the tolerant philosophy of Vasudeva Kutambakam of Hinduism and praised the Indian diaspora for having contributed immensely to their adopted country, America in so many ways. They promised to use their good offices to further strengthen Indo - U.S. relations. Those who spoke on the occasion included, Sarvashree Jay Kansara, Director Government Relations, Taniel

Koushakjian, Director Public Policy, Dr. Samir Kalra, a prominent member of HAF, who is involved in many projects at the national level, Mihir Meghani, founder member of HAF, Ms Suhag Shukla, Executive Director and Dr Rajiv Pandit.

My presence at the function provided me with an opportunity to meet some of our community's young and dynamic community members and people from across the Hindu community at large. I found all of them committed to the cause of our community in particular and that of India in general.

Some of the prominent community members were conferred with various categories of awards on this special occasion. These included, Sh. Vijay Sazawal, a prominent member of our community in the U.S, who has, over the years, rendered a yeoman's service to the community's cause in the U.S and at the international level; Dr Subash Kak, an Indologist of international repute who was recently conferred with Padma Shree by the Government of India; Sh. Bansi Pandit, a prolific writer on Hinduism who has contributed enormously to the Hindu cause in the United States over the last five decades and Sh. Deepak Ganjoo, who

publishes the online KP journal, Shehjar in his adopted country.

Former Kansas Governor, Sam Brown back was conferred with the prestigious Mahatma Gandhi Award.

It may be mentioned that HAF is still in its infancy, as it is not even two decades old. It has a huge task in front of it, as Indians, and particularly the Hindus, expand their foot print in America. Hindus in America, as a distinct ethnic group, are a prosperous community, with a very high degree of literacy, occupying important positions in the profession of medicine, information technology and now in businesses. One of the challenges in front of the HAF is to find a common ground among the huge Indian diaspora here as people tend to identify themselves within their regional and caste groups. Hopefully, HAF will succeed in breaking these mental barriers.

All India Kashmiri Samaj is looking forward to working closely with HAF on issues that effect our community in particular and Indo-U.S relations in particular.

- Col. Tej K. Tikoo

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## General Secretary's Column

### **AIKS Condemns Attack at Anantnag**

Al-Umar Mujahideen, a terrorist group operating in Kashmir carried out a gruesome attack on a busy road in Anantnag on 12th June 2019 in which five CRPF Jawans were martyred and three others were injured. In addition an Inspector of J&K Police also sustained critical injuries. The injured were evacuated to an army Hospital.

It is believed that the attack was carried out by two terrorist on a patrol party of the CRPF on the busy KP Road with automatic rifle followed by hurling of grenades. One militant was killed on the spot while the other escaped from the site.

In an emergency meeting held on 13th June 2019, the AIKS members castigated the Pakistan sponsored terrorist group and issued the following resolution at the end of the meeting.

“AIKS condemns the terrorist attack in Anantnag, Jammu & Kashmir on our security forces. AIKS members send their heartfelt condolence to the families of the victims. The AIKS stand with Indian state in confronting terror and defeating it. AIKS sends deepest condolence to the families of the martyrs and pray for them to bear the loss.”

### **Issuance of Revised Certificate from RNI**

In a routine meeting of the Core Group the members expressed concern for the delay in receiving the revised certificate of Registration from office of Registrar of Newspaper for India.

It was intimated by the General Secretary that the said application has been

submitted in the month of March and despite regular follow up the department has not issued the same in time. Necessary inspection of our premises as required has been completed.

Renewed effort is being made to secure the said revised certificate at the earliest.

After receiving the revised certificate AIKS will approach the postal authorities for concessional rate of postage.

### **Core Committee Holds Meeting**

The core committee held a meeting at AIKS Headquarter on 22nd June 2019 and after deliberation prepared a tentative activity plan for the next six months. Main events to be held during this period include holding of Executive Council Meeting, Balidan Divas on 14th September, Celebration of Accession date on 27th October and General Body Meeting of AIKS affiliates, patron & life members along with special Invities. This meeting also discussed about the progress of various sub committees and in particular threadbare discussion was held to strength the bonds between AIKS and its Affiliates. The meeting also reviewed the progress made with regard to compilation of Immovable Properties Registration form received online from the community members. It was also decided to make one more appeal to members so that volume of response is increased.

The effort made in this regard was appreciated by the Core Committee.

**M K Pajan**  
General Secretary

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**OF ALL INDIA KASHMIRI SAMAJ AND SUBSCRIBE TO NAAD MONTHLY JOURNAL**

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Application No. : .....

Date : .....

**The President**

**All India Kashmir Samaj**

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New Delhi - 110022

Dear Sir,

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

My Particulars are as under :

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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.

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## AIKS Condemns Attack in Anantnag

All India Kashmiri Samaj (AIKS) condemns the gruesome terrorist attack in Anantnag District of South Kashmir, claimed by Al-Umar Mujahideen, a terrorist group. In an emergency meeting, the AIKS members castigated the Pakistan sponsored terrorist groups for deadliest terror attacks in Jammu and Kashmir's three decades of terrorism.

The resolution issued in the end of the meeting read, "AIKS condemns the terrorist attack in Anantnag of Jammu & Kashmir. AIKS Members send their heartfelt condolences to the families of the victims. The AIKS stands with Indian State in confronting terror and defeating it. AIKS sends deepest condolences to the families of the martyrs and pray for them to bear the loss."

## ABT Paid Rich Tributes to Chatta on His 5<sup>th</sup> Death Anniversary

Rich tributes were paid to former President of Amar Balidan Trust, President, All State Kashmiri Pandit Conference (ASKPC), President, BJP (Migrant Cell), President, Kashmiri Hindu Welfare Sabha, Haridwar and a veteran RSS ideologue, Hira Lal Chatta on his 5th death anniversary on 17th June, 2019 at Jammu.

In this connection a function was organized by Amar Balidan Trust (ABT) at Surya Bhawan in which the senior community leaders and representatives of various KP organizations



participated and recalled the selfless services of Chatta to the community and nation as a whole.

Ashok Kaul, (Org) General secretary BJP was the chief guest while the MLC's Surinder Ambardar and G L Raina were the guests of honour.

The function was presided over by Moti Lal Malla a close associate of Chatta and Vaishnavi who is also general secretary ABT. Ashok Kaul termed Chatta great social worker who tirelessly worked for the welfare of the community since his young age who played a pivotal role in all nationalist movements in Kashmir and later after the mass exodus of community in Jammu. M L Malla also recalled his association with Chatta and said the community has really become orphan after his demise.

The prominent who paid tributes to Chatta were senior KP leader and president All India Kashmiri Pandit Conference (AIKPC), H N Jattu, president KP Sabha, KK Khosa, former



president ASKPC and chairman of the Trust, R K Raina, M K Jalali, president Sharika Peeth Sanstha, A K Raina, President ABT, Vijay Kashkari its Vice President, Ramesh Hangloo of Director Sharda Radio, Virender Raina, Shibani Khaibri a well known writer, Dr A N Pandita, M K Raina, general secretary, AIKPC, Ashok Braroo a senior leader of the community, Virender Kuchroo councilor Baramulla and M K Tickoo and many others. All the speakers recalled the selfless services and contribution of Chhatta for the cause of community and nation as a whole especially after the mass exodus of the community.

The vote of thanks was proposed by Subash Chhatta treasurer, ABT who specially mentioned the names of Manmohan Koul, RL Wali and Ashok ji for making the event successful. S K Bhat secretary ABT conducted proceedings.

## **Firm Resolve to Address long Pending Demand (MLC)**

On this World Refugee Day which was observed on June 20th to raise awareness about the conditions and problems that refugee faces in their lives, I appeal to the government of J&K headed right now by His Excellency The Governor of state Sh. Satya Pal Malik ji to take some firm steps to

- a) Demonstrate by action firm resolve of the State to address their long pending issues
- b) Mitigate some if not all problems being faced by them in accordance with the theme of World Refugee Day 2019 which is *#Step With Refugees*.

One significant possible step could be political empowerment. It is established fact that political, economic and social marginalization of the single largest religious minority community of Kashmir valley was responsible for their mass dislocation. Globally recognized methodology to redress & reverse such issues is to take enabling affirmative action. I therefore demand a suitable mechanism to ensure appropriate representation to the Displaced Community on all elected for a- viz Parliament, State Assembly and ULBs & Panchayat. Constitution of India allows such a measure as was done in case of Anglo-Indians.

Working Committee of Bhartiya Janata

Party Jammu & Kashmir adopted resolution in its recently held meeting demanding fresh delimitation of assembly constituencies to remove discrimination with the Jammu and Ladakh regions. It is more than overdue. People of the state are aware that power structure was tilted towards Kashmir region undemocratically and arbitrarily soon after Maharaja Hari Singh ji –the rulers of the state acceded to Dominion of India in 1947. This illogical slant was noticeable in nominating representative to the Constituent Assembly of India and also in ensuring an unfair election to choose members of Constituent Assembly of the state. A cursory look at records reveals that The National Conference government did not hold elections in the provinces of Kashmir and Jammu simultaneously. It was only after the so called “unopposed elections” of the National conference candidates had been announced in Kashmir that the dates for nominations in Jammu province were announced. There are similar other glaring examples of dictatorial regime denying people their legitimate right to represent and get represented by people of choice. It is time to undo this historic injustice and allow democracy in real sense to progress & flourish in the state.

## **Gaashtarukh-VII, The KP Idol Talent Hunt**

**Jammu Kashmir Vichar Manch** is a socio-cultural organization and has been actively involved in different cultural, religious, philanthropic activities in Delhi /NCR and other parts of India. JKVM has been continuously celebrating many religious festivals in a unique manner by organizing community gatherings during the festival period to propagate the message of love and universal peace on the festive occasion.

### **Gaashtarukh VII**

New Delhi, 23rd June: The language of the community becomes the tool for transmitting culture from one generation to another. History is witness that when a language is lost, culture and heritage are also largely lost. When a culture loses its vehicle of language, the younger and newer generation will fail to experience and express their culture, threatening the collective existence of community. The challenge of Koshur (Kashmiri) community is that we are

facing a race against time.

With the each passing day the number of Kashmiri speaking population shrinks, threatening it to be pushed to near extinction. What else can one expect under these palpable circumstances, when you enter the auditorium to hear the koshur chants and experience the magnanimity of our culture being performed and demonstrated by our little siblings, the harbingers of the community. Gaashtarukh is an event that precisely addresses this challenge of preserving our culture and leveraging koshur language by meticulously integrating the both for a long term synergistic effect.

Keeping up with the earlier tradition, Jammu Kashmir Vichar Manch organized Final Competition of Gaashtarukh-VII this year on 23rd June at Mavlankar Hall, Rafi Marg, New Delhi.

This was the 7th Edition of 'GaashTarukh'. The selection once again was the result of over three months long search and exposure of talent within the community. Auditions were held at DeenDayal Research Institute, Jhandewalan, New Delhi. A group of 66 young boys and girls was shortlisted out of 98 children who had participated in auditions in various domains. Among 66 kids, 40 kids were further shortlisted for a final which was held on 23rd of June 2019 at Mavlankar Hall, Rafi Marg, New Delhi. The finale was judged by a panel of leading Kashmiri Artists Shri. Chand ji Bhat (Master Ji) a very renowned Musician, Shri. Dileep Langoo a reputed Musician, composer and Singer, Smt. Lovely Chandra, a reputed singer, Shri. Rohit Das, music composer. Dance judgment was delivered by Mr. Anish Koul and Mr. Raman from Dance India Foundation, New Delhi.

While speaking at the occasion they

congratulated JKVM for organizing Gaashtarukh and urged young contestants to persevere this art in a consistent manner.

Sh. Manoj Tiwari Ji, Hon'ble Member of Parliament and Sh. Akhilesh Mishra, Director General (ICCR) graced the occasion as chief guests. The program culminated with award giving ceremony by the Chief guests to the winners of Gaashtarukh-VII.

Shri. Dileep Mattoo, President JKVM presented welcome address and expressed the deep rooted commitment of JKVM towards preservation of culture and language and assured to continue it in future as well.

The program was anchored by a young talented Vanshika Bhat (already a winner of Super Gaashtarukh 2017). She conducted the program and kept entertaining the audience with her beautiful Kashmiri poetry and punches.

The young children of all ages competed enthusiastically and performed to the best of their ability and talent. Their talent enthused and encouraged many parents and children in the audience. It created a galvanizing environment and held the audience spell bound by the wonderful performances of these budding artists. Each performance of our little ones re-energized every member among the audience reminding us the need to stay connected with our roots. Every time a child artist came for a performance, their introductions in koshur, was making each one in audience feel strongly connected with each other.

Despite program continuing for 5 hours, we couldn't see a moment when the excitement, enthusiasm dropped for even a second, indicating the inherent longing for togetherness. We are sure this event not only reinforced the

### Details of winners are below : Winners of Gashtarukh-VII.

Singing Juniors Category. (6yrs to 12 yrs)			Singing Seniors Category. (13yrs to 18 yrs)		
Award	Name	Age & Location	Award	Name	Age & Location
Gashtarukh Signing Winner junior	Saanvi Kakroo	(10 yrs from Faridabad)	Gashtarukh Signing Winner Senior	Radhika Koul	(18 yrs from Vasundhra Enclave)
1 <sup>st</sup> Runner up	Aereen Dhar	(11 yrs from Faridabad)	1 <sup>st</sup> Runner up	Upasana Pandita	(16 yrs from Indirapuram)
2 <sup>nd</sup> Runner up	Naina Pandita	(8 yrs from Faridabad)	2 <sup>nd</sup> Runner up	Shriya Wali	(17 yrs from Faridabad)

<b>Dancing Junior Category. (6yrs to 12 yrs.)</b>		
<b>Award</b>	<b>Name</b>	<b>Age &amp; Location</b>
Gashtarukh Winner in Dancing Junior	Lavanya Bhat	(10 yrs from Rohini)
1 <sup>st</sup> Runner up	Suyowna Kaul	(11 yrs from Gurugram)
2 <sup>nd</sup> Runner up	Vashita Kaushal	(10 yrs from Rohini)

<b>Instrumental Junior (6yrs to 12 yrs)</b>		
<b>Award</b>	<b>Name</b>	<b>Age &amp; Location</b>
Gashtarukh Winner	Vatsal Mattoo	(10 yrs from Rohini)
1 <sup>st</sup> Runner up	Sanatan Raina	(10 yrs from Jammu)
2 <sup>nd</sup> Runner up	Sparsh Gigoo	(11 yrs from Mehrauli)

<b>Instrumental Winners Seniors: (13yrs to 18yrs)</b>		
<b>Award</b>	<b>Name</b>	<b>Age &amp; Location</b>
Gashtarukh Winner	Anish Raina	(13 yrs from Rohini)

need of strengthening Koshur culture and language among the audience but also made performers feel proud of what they were doing and made them the undeclared torch bearers of KP Samaj's culture, heritage and language.

The event has undoubtedly left many with a thought that there is a greater need to do much more to prevent the emerging dangers leading to the extinction of our Culture, Heritage and Language, that is even bigger demon than the terrorism and other exile effects.

All the singing finalists were accompanied on Harmonium by Ms. Ritika Raina (Previous Gaashtarukh).

Last but not the least; the entire community applauded the efforts of Sh. Sanjeev Gautam Raina for convening this program and guiding the kids at every stage. Sh. Satish Bhat, General Secretary, JKVM proposed vote of thanks.

This program was attended by all most all the organisations of Kashmiri community.

**Inputs from Satish Bhat.**

<b>Dancing Senior Category (13 yrs to 18 years)</b>		
<b>Award</b>	<b>Name</b>	<b>Age &amp; Location</b>
Gashtarukh Winner in Dancing Senior	Khushi Kaul	(14 yrs from Gurugram)
1 <sup>st</sup> Runner up	Nishtha Khushu	(15 yrs from Faridabad)
2 <sup>nd</sup> Runner up	Shreen Koul	(14 yrs from Shalimar Garden)

## **HAF's Annual DC Reception Honors Kashmiri Pandits, Religion Freedom Advocates, Legislators, Linguists**

**Washington, DC (June 26, 2019)** - On Monday June 24th more than 300 people filled the Foreign Affairs Committee Room in the Rayburn House Office Building in Washington, DC for the Hindu American Foundation's 16th Annual Capitol Hill Reception.

In a first, this year's Capitol Hill Reception was co-hosted by HAF and the Indian American Kashmir Forum, with the partnership of Kashmir Hindu Foundation — all groups advocating for justice for the Hindu Kashmiri Pandit community.

"For too long the religio-ethnic cleansing of the Kashmiri Pandit community from the Valley of Kashmir has been overlooked by the international community," noted HAF Board Member Rajiv Pandit, himself a member of the Kashmiri Pandit community, now living in Texas.

"Some three decades ago thousands of Hindus were killed by their neighbors and Pakistan-sponsored militants, with several hundred thousand forced to flee under threat of horrific violence. Some of us emigrated from India entirely, but the majority of our community remains as internally displaced persons in other parts of India. All of us would like to see a time when we are able to return home safely," Pandit added.

In the wake of heightened violence in the Valley, HAF honored stalwarts of the Kashmiri Hindu community who have made significant and positive contributions in a variety of fields, including human rights, science, and the arts, as were individuals who have worked towards

fighting for religious freedom of people around the world.

“We’re humbled by the selflessness and achievements of these individuals in protecting, preserving, and promoting the indigenous cultural heritage of Kashmir, and in making incredible advances in a variety of fields,” said Suhag Shukla, HAF’s Executive Director. “And, after 30 years of largely remaining unheard, we were honored to recognize the efforts of American policy makers who have used their platforms to highlight the need for religious freedom and human rights for this and other minority communities.”

**Receiving awards in 2019 were:**

**Representative Brad Sherman (D-CA) - Friend of the Community**

Representative Brad Sherman (D-CA) was given the Friend of the Community award for his efforts confronting terrorism in South Asia, particular in the aftermath of the Pulwama attack in India’s state of Jammu and Kashmir, including pushing for getting Jaish-e-Mohammad founder Masood Azhar designated a global terrorist by the United Nations Security Council.

In receiving the award, Representative



Sherman praised the US-India strategic relationship, noting that it is based on shared democratic principles and that he “looks forward to the day when [India] is classified as a major non-NATO ally.” Sherman went on to mention his introduction of H.Res 408, a resolution condemning the February attack in the Indian state of Jammu and Kashmir, carried out by Pakistan-based terrorist group Jaish-e-Mohammed.

**Ambassador Sam Brownback — Mahatma Gandhi Award for Advancing Pluralism**

Sam Brownback, US Ambassador-at-Large for International Religious Freedom (pictured, right) was given HAF’s Mahatma Gandhi Award for Advancing Pluralism for his leadership at the helm of the Office of International Religious Freedom at the State Department, which has heralded a new era for the United States in elevating the voices of those who have long gone unheard. Since taking office, his keen attention and efforts to address the plight of vulnerable Hindu minorities in Afghanistan, Bangladesh, Malaysia, Pakistan, and the Indian state of Jammu and Kashmir has helped further the cause of human rights and freedom of belief worldwide.

Brown back, the former governor of Kansas, remarked that the world is seeing more interactions between religious communities, stating, “The role of the government is to protect the right to everyone’s religious freedom. You want to be Hindu, great. You want to be a Christian, a Muslim, great. As long as you’re peaceful about it we will protect your right. This should be the standard around the world.”

**Bansi Pandit — Dharma Seva Award**

Author Bansi Pandit was bestowed with the 2019 Dharma Seva Award — which is given

to individuals or organizations who have worked tirelessly and selflessly for the greater good of Sanatana Dharma and the Dharmic community. For more than 25 years, Bansi Pandit has provided the community with many resources for the preservation of our religious and cultural traditions, with a particular focus on the needs of the second generation of Hindu Americans.

**Subhash Kak, Ashok Koul, Arti Tiku Kaul — Award for the Advancement of Dharmic Arts and Sciences**

Professors Subhash Kak (Oklahoma State University; pictured, right) and Ashok Koul (Brown University) were each honored with HAF's Award for the Advancement of Dharmic Arts and Science in 2019. Kak received the award for his contributions to the fields of quantum cryptography, archaeoastronomy, history, philosophy, and poetry. Koul, an expert in South Asian languages, was recognized for his more than 30 years experience teaching Hindi, making significant contributions to the field of linguistics. And Arti Tiku Kaul was lauded for her work in promoting Kashmiri culture through music and poetry.

**Vijay Sazawal, Deepak Ganju, Sunil Fotedar — Award for the Advancement of Hindu Human Rights**

The three recipients of HAF's 2019 Award for Advancement of Hindu Human Rights all have made notable contributions in preserving Kashmiri culture in the decades since the Kashmiri exodus. For more than 25 years Vijay Sazawal (Indo-American Kashmir Forum) has given a voice to the Kashmiri Pandit community, whose suffering would have otherwise gone unnoticed in the United States. Likewise, Deepak Ganju (Shehjar Magazine), has unflaggingly promoted awareness of the genocide perpetrated against the Kashmiri Pandits. Sunil Fotedar has been a pioneer in creating online archives of Kashmiri culture, religion, and history, as well as the human rights violations against the Kashmiri Pandit community.

**GKPD delegation calls on Hon. Governor-J&K**

GKPD - Global Kashmiri Pandit Diaspora (PSC) delegation comprising of Sh. Moti Kaul, Chairman and Sh. K.K. Khosa, member called

on the Hon. Governor of J&K to convey their solidarity with the Govt. in their mission to expose and nail all those who played havoc with the J&K State during the last three decades. Time to reshape the course of history and bring prosperity to the State has finally arrived.

Explaining the formation of GKPD, a Civil Society Movement, Kaul explained that their collective Movement emerged out of Ethnic Cleansing and Genocide perpetrated on the displaced Pandits that led to their wide dispersal and diaspora. An umbrella identity for all Pandits and a platform for unity of purpose and action. The Political Steering Committee (PSC) with eminent members of the community has been given the task to work closely with the State and Central Govt. to chart out a road map for restorative justice. Kashmir is an issue with International and global terror implications. We understand its geopolitical complexity and have a deep, historical understanding of the stake holders and their motivation. GKPD brings enormous added value which can be leveraged by the Govt. of India especially in responding to the nefarious activities of Pakistan.

While speaking on the occasion Sh K.K. Khosa explained the tragic exodus of the displaced Pandits, who were hounded from their homes and hearths three decades back, is a shame that they continue to be in exile - Refugees in their own country and almost confronting imminent extinction. Our last and only hope is the new Govt. at the Centre headed by Sh. Narendra Modi. The delegation in their formal presentation urged the Hon. Governor to set in motion a concrete action plan that can give confidence and hope to this beleaguered community. Few concrete suggestions that were put forward by the delegation are:

1. Our Temples and Shrines, across the length and breadth of the Valley are today in absolute disarray and urgently await passage of a suitable Temples and Shrines bill. Pending this passage, we urge the Govt. to set up a Specific Large Fund for complete Restoration, Renovation, Fencing and Reconstruction of these Temples including building of Dharamshalas. In short, making these Temples & Shrines inhabitable with sufficient security arrangements.

2. It is high time that an Advisory Board be set-up with proper representative character to advise the State as well as the Centre on all important issues pertaining to the survival and long term sustainability of Kashmiri Pandits. This committee should also oversee the implementation of all welfare measures announced by the Govt. from time to time for the displaced Kashmiri Pandits people.

3. Those of our youth members, who chose to take up the employment in the valley under difficult circumstances, need to be provided proper accommodation, medical

services, and schooling to their children and above all proper security.

4. As far as our return and rehabilitation in the Valley is concerned, our community across the globe is committed to pursue a Single Concentrated and Sustainable Settlement in the Valley under the aegis of a framework with appropriate safeguards.

In response to the presentation and the community's resolve, the Hon. Governor expressed that the displaced Pandits are an important stakeholders and the suggestions presented shall be seriously looked into.

# Shradhanjali

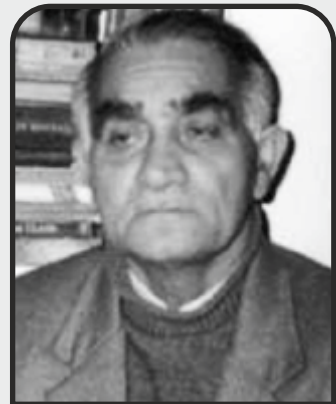
Dr. M. K. Teng, an eminent political scientist and original thinker passed away on 6th July, 2019, at Jammu.

A Ph.D. from **University of Lucknow** retired as the Head of Department of Political Sciences of Kashmir University. He was also a Lecturer of Political Sciences, Sri Pratap College, Srinagar for a brief period.

He has written extensively on the political and the constitutional history of Jammu and Kashmir with more than 13 books to his credit. His influential works have been Article 370, Special Status, Myth of Autonomy, Government and Politics, and Northern Frontiers of India. **To his credit there are numerous Research Articles on Politics of Kashmir.**

He was one of the distinguished intellectual figures in Kashmiri Pandit community. The community has lost a fiery person, who through his writings has contributed a lot towards highlighting the Kashmir issue in national and international forums.

All India Kashmiri Samaj condoles passing away of eminent socio-political activist, great thinker and celebrated writer.



**Dr. M. K. Teng**



**To**  
**Sh. Sunil Raina Rajanaka**  
Editor in chief "NAAD"  
All India Kashmiri Samaj-New Delhi

**Dear Sh. Sunil Raina jee,**

I want to congratulate you from bottom of my heart for making Naad special. Ever since you took over as Editor in chief of Naad, The Magazine is now totally different, Lovely Editorials, Write ups that matter to our community and all information presented well.

I am an avid reader and have subscribed different magazines to the likes of India Today, Readers Digest, Frontline, Economic Express etc, but my reading is incomplete unless I go through Naad, I have fallen in love with this Magazine.

I wish Paytm like Payment gateway are opened for subscription of this magazine so that Youngsters subscribe this masterpiece without any hassle.

**Congratulations once again and best of Luck always**

**Yours Sincerely**  
**Vinod Tikoo**

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**Dear Sunil ji,**  
Editor-in-Chief  
"NAAD"

Just wanted to drop you a note telling you how much I enjoy your magazine. It is my pleasure to subscribe to such a wonderful magazine. You are doing such a good job giving us a true community magazine to enjoy. You showcase a simpler and pepper it with very interesting articles. Reading your editorial is a joy. There is always something new to learn.

The main reason I am writing this letter is to say a big thanks. I am writing on behalf of several other readers who believe that this magazine is helping a lot in reviving original cultural and traditional values, which otherwise got affected after the exodus. Your magazine is getting famous because of its contribution to the welfare of the Pandit community. The contents of all the issues are stimulating and interesting. I think it will be much better if the editorial board concentrates more on social issues.

All the articles are readable, providing food to the brain and further these endorse that the Editor is Super Moon and others are Stars.

**Hats off to all the members of editorial board and the writers.**

**Warm Regards**  
**Ravinder Gurtoo**



## Delimitation of Constituencies in Jammu and Kashmir : The Way Ahead!

**I**magine the whole nation is up in arms against Article 370 and 35A. However, most of us are not aware that there is something equally important, if not more important, than these provisions of Constitution which has led to abject marginalisation and subjugation of one region of state over another. The dominance of one region over the other and the idea of supremacy and exclusivity have led to these damaging times.

Today we are talking about Delimitation Of Electoral Constituencies in the state of Jammu and Kashmir and the scope it carries in addressing majority of the ills the entire State is suffering from. We firmly believe that the discrimination caused by holding up 'Delimitation' has caused colossal marginalisation of one region and exceedingly benefited the other.

Even though Delimitation was done under Justice K K Gupta commission constituted in 1995, that commission could not address the biases rooted in political demography of the State

Before we express ourselves on this aspect of marginalisation it is imperative to understand what 'Delimitation' is.

In simpler terms, Delimitation means the drawing of boundaries. The boundaries may be domestic, national and International, but the most general use of this term is in context with electoral boundaries Article 82 of the Constitution of India makes provision for delimitation of the electoral boundaries.

Under Article 82, the Parliament by law

enacts a Delimitation Act after every census. And once the Delimitation Act comes into force, the Central Government constitutes a Delimitation Commission. This Commission demarcates the boundaries of the Parliamentary Constituencies or Assembly Constituencies as per provisions of the Delimitation Act.

What appears as normal exercise in the rest

**The  
hegemonistic leaders  
of the Kashmir Valley have  
managed to hijack the collective  
political conscience of Jammu and  
Ladakh people for so long that right  
time has arrived to break the  
stranglehold of the Valley  
leaders**

of India is always loaded with biases and preferences in the state of Jammu & Kashmir. Right from Independence one region has been continuously favoured and pampered in preference to the other.

The first gory act of step motherly treatment was committed in 1957 when the Valley based State Government arbitrarily

Kashmir Province	Electors
Nobra	13,054
Gurez	17,554
Zanskar	20,696
Karnah	32,794
Habba Kadal	54,852
Khanyar	51010
Id-Gah	58,822
Sangrama	66159
Kangan	69526
Dooru	74,291

allocated just 30 seats to Jammu region and 43 seats to Kashmir region.

Noteworthy to understand in year 1951 census could not take place. However, the figures given by the census department are the authentic means of census conducted in 1941 and 1961. In the year 1951, Kashmir Region had a population of 15,11,864 while Jammu Region had 14,58,584 inhabitants. The difference of the population was just 82,340. Of the 75 seats of the Legislative Assembly, 43 seats were fraudulently allocated to the Kashmir Valley, 30 to Jammu and 2 to Ladakh. What was the basis?

In the census of 1961, Kashmir Region had a population of 18,99,438 while Jammu Region had 15,728,87 inhabitants. The difference of the population was 3,26,551. There were again 43 Assembly Constituencies for Kashmir Region and 30 for Jammu Region, but the discrimination was purposely allowed to continue. Interestingly, nothing explains the difference of 13 seats between Jammu & Kashmir regions even after the census was conducted. Moving onto the census of 1981, Kashmir Region had a

population of 31,34,904 while Jammu Region had 27,18,113 inhabitants. The difference of the population was 4,16,791. There were still 43 Assembly Constituencies for Kashmir Region and 30 for Jammu Region in the election held in year 1983.

Thus the disparity and abject marginalisation continues. Even though delimitation was done under Justice KK Gupta commission constituted in year 1995, even this commission could not address the biases rooted in political demography of the State. Justice Gupta had 11 seats at his disposal but he only gave 5 seats to Jammu, thus widening the gap of disparity. Thus the state of Jammu and Kashmir has 87 seats for which elections are held. Out of these 87 seats, 46 seats belong to Kashmir Valley, 37 seats to Jammu region and 4 seats to Ladakh region.

The 1996, 2002 and 2008 and 2014 Legislative elections were held as per the delimitation done by KK Gupta Commission. It is important to know that the last delimitation in State took place 25 years ago. Viewers should also note that the last Delimitation took place during Governor's rule in the State.

We encounter a strange facet and trend in growth of population of two regions right since



*People in queues at a polling station in J&K's Ganderbal*

1951. The difference which was slated to be at just 82,340 in 1951 rose to a difference of 10,45,628 in 2001 census and then jumped to 15,09,937 in 2011 census. This Himalayan increase in the difference in population growth is asymmetrical to various connected triggers. Jammu having seen maximum displacement of migrant population ideally should have more population than Kashmir.

After analysing various aspects of this asymmetrical surge in population of one region, we came across a very peculiar aspect. The floating population of Gujjars and Bakerwals, which stays in Jammu region during harsher climate and winter months and shift to area falling under Kashmir regions during hot summer months, holds the key to this surge in population.

As per 2011 census, the total population of Schedule Tribes stood at 14,93,299 which makes up nearly 12% of the total population of the State. In blatant disregard to the floating nature of this huge population, the census records this 12% population in Kashmir region when this portion of population lives in both the regions. Understanding the irony further even though Constitution has accorded reservation to the ST population of the State in jobs and other fields,

POPULATION CENSUS 2011	
Jammu	1529958
Udhampur	554985
Doda	409936
Kathua	616435
Rajouri	642415
Poonch	476835
Samba	318898
Reasi	314667
Kishtwar	230696
Ramban	283713
<b>TOTAL</b>	<b>5378538</b>

no seats are reserved for them in the Assembly. It is ironical that nearly 12% of the total population of the State has not been granted any political reservation but the benefits of electoral demography are duly relished by the hegemonic Kashmir region in terms of unbridled say in governance and other state of affairs. It is the valley-based political parties who never wished seat reservation to happen as it is seen as a direct threat to their hegemony considering ST population of state are not recognised as ethnic Kashmiri race.

The other glaring and thought-provoking issue lies in the acclaimed presence of nearly 2 lakh Kashmiri Hindus in Kashmir region. The census of 2011 claimed that 1,95,190 Hindus were living in Kashmir region and a break up to this Census report district wise is provided for the reference of readers here. Intriguingly, a majority of Hindu community has left the Valley in the year between 1989-90 with the onset of militancy and is currently living in Jammu and elsewhere. Whatever the little number of Kashmiri Hindus presents in valley can never be



CONSTITUENCIES WITH MORE THAN ONE LAKH VOTERS IN JAMMU	
Jammu Province	Electors
Gandhi Nagar	168643
Jammu (west)	153540
Kathua	112083
Udhampur	105880
Rajouri	113757
Ramnagar	107952
Hiranagar	107657
Vijaypur	108124
Reasi	107916
Baderwah	104631

beyond a few thousand in number, even if we include the PM Package employees currently serving in valley. Census of 2001 claims the presence of 1,00,962 Hindus which doubled in 2011 with 1,95,190 people. We can thus safely assume that there are nearly 3 lakh Kashmiri Hindus in Kashmir region. This number is not only huge but disconnected with reality on ground. As per Ministry of Home Affairs data, there are nearly 62,000 registered Kashmir Migrant families out of which about 40,000 families are registered in Jammu, 20,000 registered in Delhi and 2,000 in other parts of India. The claim of Census department falls flat over logic and reason considering Census is only conducted after physical validation.

We have no intent to challenge the Census conducted in the State. However, such examples raise serious eyebrows about the intent and purpose of keeping one region perpetually superior over the other in terms of all the resources which eventually become a yard stick of decision-making process.

Till now, we have explained just one facet of the step-motherly treatment intended to keep Jammu region under perpetual servitude. Moving further, we now need to understand how the interests of Jammu region are being damaged by Valley-based political parties in the electoral demography of this State.

To explain the biases and need for delimitation further, we have picked out a few more samples to establish it. The first sample relates to the number of electors and the average number of electors in each region since 1987 assembly elections.

In 2014 assembly election, Jammu region had 33,39,259 electors and Kashmir region had 37,59,108 electors. Connected with this, Kashmir had an average of 81,719 electors per assembly constituency and Jammu had 90,250 electors per constituency. Thus in last election the difference in average number electors per constituency was nearly 10,000 between Jammu and Kashmir regions with Jammu having more average number than Kashmir.

The difference in number of electors per constituency is on surge ever since elections took place in this state. In the snippet data since 1987 which you are seeing right now, it can be clearly seen that Average number in Jammu region constituencies has always been on spiral path and more than Kashmir region constituencies.

Clubbed with this we need to know that Scheduled Castes have been granted reservation in Legislative Assembly. Seven Assembly constituencies have been reserved for Scheduled Castes (SCs) in the State Assembly in the House of 87 however they have remained unchanged for record fourth consecutive term in 2014 Assembly elections. Under the normal practice, the reserved Assembly seats had to rotate after every two or a maximum of three terms. All seven reserved Assembly seats fall in Jammu region, the maximum being three in Jammu district and one each in Samba, Kathua, Udhampur and Ramban districts.

Thus the treatment meted out to Scheduled Tribes by snatching their due rights of reservation in Assembly by reserving assembly constituencies and the blatantly unlawful treatment with Scheduled Castes by confining their reserved seats to Jammu region only speak

volumes about the hegemony of Valley-based political parties over Jammu.

Coming to another glaring act of ascendancy and dominance which we believe is enough to nip the hegemony of Kashmir-based political parties over Jammu and something which seems to be purposely architecture to retain the control and power within Kashmir Valley.

Out of 87 Constituencies in which elections are held in the state of Jammu & Kashmir 14 constituencies which have more than one lakh voters. Ironically, out of 14 such constituencies, 10 constituencies are located in Jammu region and just 4 constituencies are located in Kashmir. The snippets which you can see carry a list of all these 14 constituencies of the state and we can very easily see that Gandhi Nagar with 1,68,643, Jammu West with 1,53,540 and Kathua with 1,12,083 can easily be divided in three constituencies each taking the figure to 46 constituencies equal to the number of constituencies of Kashmir region.

Nothing more can so lucidly explain the partisanship and propensity of one particular

region Kashmir over Jammu. In normal circumstances even if these 10 constituencies undergo delimitation Jammu region will so easily have more constituencies and seats than Kashmir region.

Knowing all these permutations and combinations in electoral demography of state while rubbing salt over the wounds of Jammu region the hegemonic leadership of valley enforced delimitation of

Electoral constituencies in state of Jammu and Kashmir under 29th Constitution Amendment Act of 2002. The State Government run by National Conference in year 2002 froze delimitation until 2026 by amending the Jammu & Kashmir Representation of the People Act 1957 and Section 47(3) of the Constitution of Jammu & Kashmir. The amended Section 47(3) provided "that until the relevant figures for the first census taken after the year 2026 have been published, it shall not be necessary to readjust the total number of seats in the Legislative Assembly of the State and the division of the State into territorial constituencies under this sub-section".

This has practically frozen the possibility not only of Delimitation but the prospect of development and growth of Jammu region which would have naturally come through more constituencies. More constituencies mean more seats in Assembly and more seats means more say in governance. Say in development and progress of marginalized region. Say in matters connected with state and nation. The question which stares us at this moment of history connects to the wails and cries of one region over the discrimination meted by a hegemonic set up perpetually.

With a sense of utmost responsibility that this hegemony has led to the State of Jammu & Kashmir into chaos and bloodshed. It is the tilt in the balance of power which has allowed one particular region to dictate and hijack the larger interests of state and its people. The sense and idea of separatism breeds through the idea of dominance.

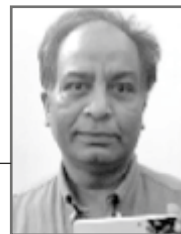
Killing the idea of dominance will eventually give a deafening blow and a death knell to the idea of separatism.

*(The writer is editor of Epilogue magazine)*

POPULATION CENSUS 2011	
Anantnag	1078692
Pulwama	560440
Srinagar	1236829
Budgam	753745
Baramulla	1008039
Kupwara	870354
Ganderbal	297446
Bandipura	392232
Kulgam	424483
Shopian	266215
<b>TOTAL</b>	<b>6888475</b>



- Dr. Rajat Mitra



## When Children Bought Hundred Guns In A Single Day

**T**he Kashmir valley has turned green. This is what I notice as I come out of the Srinagar airport and drive to my hotel. This is another green, the green of Islam that seems to have taken roots everywhere. As my car passes by Dal Lake, I see some men sitting with a banner that says 'Are all religions the same?' Sitting next are men with booklets in their hands on why Islam is the best religion. The men stare at everyone who passes by. Just a few feet away is a police vehicle. The message is stark and clear. Islam has been anointed as the religion of the valley.

I am here on a visit with a group, all Kashmiri Hindus. For them it is like a pilgrimage to a land which was once their home. Now they can come here only as tourists.

Thirty years have passed since the last Kashmiri Hindus were driven out from the valley after hearing the mosque loudspeakers blare 'Kashir banavo Pakistan battav rustoi battnein sann' (We will make Kashmir into Pakistan without Hindu men but with their women). Since then time has stood still for half a million Kashmiri Hindus. Why then do they come back and visit their deserted homes? Is it to search for their roots or to know if the people

**I notice a toy shop displaying fancy toy guns. The shopkeeper tells me he sells around ten guns in a day. "Local children are my regular customers. They buy it to play fighting the Indian army,"**

who drove them away feel any remorse?

This journey, I believe, may provide me with some answers.

It seems that Kashmiris have become angrier than before. Everybody seems to shout. My driver screams on the phone as I fail to locate him. He thinks he has given me perfect instructions and is irritated as to why I do not understand. When I point out the anomaly, he sulks and is ready to desert me. As we drive on I notice an army petrol outside stopping and checking the cars. My driver refuses to stop when waved at by an army man. After it happens a second time I ask him to stop.

As we do an army man asks us why we didn't stop earlier. My driver tells him that he didn't see. The man tells us not to do it again and lets us go. After some distance, my driver abuses the army saying it is they who are the 'Terrorists' in the valley. "I don't want to stop when they ask me to. All drivers feel the same," he says. "The army does encounters of young children and kills them," he adds and spits. "Today is India - Pakistan cricket match. Every Kashmiri is praying for the victory of Pakistan," he tells me before leaving.

One thing that strikes me during this trip is the behavior of the drivers I meet. Almost every driver talks in the same language of the atrocities by the Indian army on Kashmiris. Have they been coached to do so and asked to spread a narrative? As I talk to other tourists at the hotel, I discover we all had the same experience.

None of the drivers it seems want to go

with us on a trip to Hindu temples. When we ask one to take us to the temple on Hari Parbat he denies the existence of any such temple. He says there is only a fort now occupied by the army. When we show him there is a temple, he feigns surprise. None of them say they know Kheer Bhavani temple, Martand temple, Martand ruins, Zeethiyar temple or even Roop Bhavani temple. Are they lying to us and pretending they don't know? I wish I could understand.

We collect to go to a popular picnic spot. I notice a toy shop next to the food stall. It displays fancy toy guns. The shopkeeper tells me he sells around ten guns in a day. "Local children are my regular customers. They buy it to play fighting the Indian army," he answers and tells me on the day of the funeral of Burhan Wani, he sold a hundred guns in a single day. "That was a record," he says. "The children in Kashmir become adults by throwing their first stone and holding a gun."

Why is a race scripting its children in violence? I feel a sense of unease as I see two boys come with their father and pick up a toy Kalashnikov. The father buys two of them. I imagine them, a few years from now, gun in hand trying to kill. Will that day too more guns will be sold? Who will stop this cycle of violence?

Burhan Wani was a terrorist who lived by the gun and openly talked of killing non-Muslims. Why and how did such a person become an icon, a cult figure? Who made him so?

I am also beginning to get puzzled by this bravado that I see. From interviews, personal interactions, I had known Kashmiri Muslims to be shy, demure and withdrawn. This kind of bravado is strange.

We go inside and sit at a corner of the garden by the flowing stream. Families are having lunch. A fruit seller comes and my wife answers her in Kashmiri. I see the woman in the next group look at us. She invites us for food. "This is an old Kashmiri custom," my wife tells me explaining that when you see someone not carrying food you invite them. I politely decline but the woman comes and wants to know how my wife speaks Kashmiri. When she tells her she is a Kashmiri and I am a Bengali, she narrows her eyes. We walk away and feel her eyes staring at us.

We stop at Roop Bhavani temple. I notice a board saying Farooq Abdullah from the Chief Minister's fund restored this temple. It is not hard to understand why. It is next to a tourist spot. What is not fathomable is what he restored. The temple is so small that it defies explanation of why it needed a Chief Minister's fund.

We decide to go to the ancestral home of a friend. The driver on discovering we are a group of Kashmiri Hindus gets uncomfortable. He asks personal and probing questions. He wanted to know how long ago we left and if we have plans to come back.

"Why visit it? What is left?" Someone



On our way to Kheer Bhavani temple my daughter shows me a slogan 'Indian dogs go back' and 'Pakistan Zindabad' written next to each other.

distracts my friend as we approach the home.

"Maybe this is my last visit," my friend answers and adds that he has visited his home every time he came to Srinagar. "It is one of the few homes surviving," he tells us and adds, "do you know why? Its wall is attached to a number of Muslim homes. Trying to burn it would have destroyed the entire row."

As we reach, we find the gate locked. Windows open and curious faces peep out. One old woman recognizes my friend and hugs him. We get invited to her home. One by one, the men and women of the house come and wail. They say we were like brothers and sisters and lived in harmony. Who brought this tragedy upon us? My friend signals us to be silent. After sometime they enquire about his family and if he plans to return. When he says no, there is a silence.

Didn't they know who was responsible for driving out their neighbors thirty years ago? Why did they even ask?

As we find the key and enter the home, there is heaviness in the air. Things lie topsy-turvy and we have to jump over things to move. Broken furniture and old calendars lie strewn. There is even a broken toy of Hanuman. Ever since its last inhabitant left thirty years ago, no one has lived here. My friend caresses the walls, objects and tells us where everything used to be. We follow him to the roof and he tells us the corner from where Shankaracharya temple could be seen. With some stretching of the neck we locate it. At another corner he tells us he used to fly kites and how a prank by him had led to a fire.

Nothing has changed but still everything has changed. His children will hear stories from him and see the picture of the home of their father where he went on the roof and played pranks. And then one day he ran away because his father had to think of the honor of the women of the family. It is a memory that holds the Kashmiri Hindus together after their own nation failed them and will do so in future too.

As we come out, he tells us that his neighbors do this each time. They wail and blame everyone but never talk about who unleashed violence on their hapless neighbors.

The driver meanwhile leaves us at the hotel and tells us to have another driver. Did we offend him by our visit? Or was it that we were

Kashmiri Hindus, a reminder of a past he didn't want to face.

We pass by several deserted temples on the way. Once they rung with the sound of bells. I ask the driver to stop again and go near it. As I look in, a few men join me. One of them asks me what I am doing here. I was about to take a picture but decide against it. Their body language is aggressive and the message is that I go away. Before walking away I notice a cylindrical stone in one corner. Was it a Shivling once, I think before walking away to the car. Everyone is relieved to see me back.

I am aware my driver is watching me. I feel a heaviness that wouldn't go. I want to ask. This is my country, my religion, my land, my temple and my history. Who destroyed it and why did they get away? Do I have to sneak in to have a look and walk away?

I am reminded of when Babri masjid was demolished. Many intellectuals of India said the secularism in India was lost on that day. But didn't the same people keep silent on what happened in Kashmir. What would their reaction be to the way I had to walk away?

On our way to Kheer Bhavani temple my daughter shows me a slogan 'Indian dogs go back' and 'Pakistan Zindabad' written next to each other. On another wall it is written 'ISIS Zindabad'. Such slogans have become banal. They don't elicit any reaction. As we reach the temple we note that it is guarded by the army. The soldier at the gate gives me a register and



asks to write my name, address and mobile number. I cannot imagine doing this, having to sign a register to enter a Hindu temple. It seems more like meeting an Indian officer after stating my purpose why I want to meet 'Sahib' (officer). Thankfully for me the man doesn't ask me to write the purpose of why I want to meet 'God'.

We understand the reason as we enter its premises. After two hundred temples desecrated, the remaining ones need to be preserved as the last vestiges of Hindu religion. Will it soon become a reality in other states too? Will we need to sign and enter temples after stating our name?

As I come back in the comfort of my hotel, a number of questions flood me. Nearly two hundred temples were desecrated from 1987 to 1991. What threat did they pose to the people of the valley? What wealth did these temples possess as the likes of Romilla Thapar and other historians would have me believe as the major reason why Hindu temples were destroyed? The Kashmir pogrom of temples may yet be the biggest pogrom of religious places anywhere in the world that is yet to be acknowledged.

Our houseboat is on Dal Lake. The Shankaracharya temple is just opposite on a hill. It is evening and the sound of bhajans (devotional songs) from the temple can be heard. Soon the mosque nearby starts to blare. It is almost as if it wants to drown the former. As we tell the houseboat owner about the loud noises his look says it all. This is his Kashmir and he is Muslim. He is young, thirty and born at the time when the last of Kashmiri Hindus were forced to flee. Does he wonder why in his land, the street names, mountains have all Hindu names while its residents are Muslims? Will he ever ask his parents or grandparents what happened on the night of 19th January, 1990?

I get to know that there is an active attempt to change the names of the streets, mountain ranges in Kashmir valley so that the future generations don't have any identity issues. The district Anantnag is Islamabad, Shankaracharya hill is Takht-i-Suleiman and Hari Parbat is Koh-e-Maran. People use them in personal communication. These are Arabic names which have nothing in common with the land, heritage and history of Kashmir but symbolic of Islamic

victory. To erase an old identity and build a new one, one starts first with a new name. What will Kashmir be referred to after fifty years?

Many years ago, I was in Strasbourg, a border town between France and Germany. Strasbourg has exchanged nationalities six times in last century and is the seat of European parliament. Pointing to the street signs, my friend a local, told me that the Germans changed the street names every time they conquered us. But the French changed it back every time after defeating them. Is that why Strasbourg came to be known as soul of France?

"Are you a writer?" the owner asks me. "There was a writer who came here once. He would get up early in the morning and ask for lot of black coffee like you do," he chuckles and tells me about Arundhati Roy. "She is our voice and speaks for us Kashmiris." He asks what my profession is. When I tell him I am a psychologist and a writer, he says, "Almost everyone in Kashmir is suffering from either rage or depression. Every one has a mental disorder. We call ourselves the third AFSPA generation having grown under the shadow of a gun."

I listen to his rage and ranting, careful that the psychologist in me remains neutral. "It was Arundhati Roy who first openly said Kashmir is not a part of India," he ends and goes to make food.

"Does he know that in 1990 half a million Hindus were hounded out of the valley by his parent's generation with mosques blaring slogans against infidels? Does he know that women were raped, men tortured and killed for just being Hindus?" As I am to discover he doesn't know. He thinks I am misinformed. "The Hindus left on their own," he says. I ask him will he just leave his home one day to never come back. He doesn't reply.

I understand he got upset by my questions. He is like other men of his generation who get disturbed when faced with reality. But can I blame him alone? Our intellectuals, writers never projected the truth about Hindu exodus and atrocities in the first place.

"Kashmir is an integral part of India." The slogan catches my eye as we pass by Badami Bagh, the army cantonment. It flashes on an electronic board. This battle has to be fought

beyond billboards, I tell myself.

Our driver asks me if this is my first visit to Kashmir. When I tell him no, he asks if anything has changed in my eyes. When I say things look better, he shakes his head, "It has become worse," he says.

He is our fifth driver taking us to Pehalgam. As the security forces ask the vehicles to stop to let the army convoy pass, he shows no inclination to stop but does only when I tell him to.

He shows me the site of the Pulwama attack and I ask him to stop. He does so believing I want to see it like other tourists and tells me where the vehicles lay after the explosion and says 40 men were blown up. I bow down in memory of those who died and realize this act has made him furious. He spits out of the vehicle. We pass the rest of the journey in silence.

I am reminded of an incident where a pianist, unable to bear the trauma of people killed in an explosion in his city Sarajevo, played his piano at the same spot for the same number of days as the number of people killed. I wonder if some musician would ever think of doing it in Pulwama or say rest of Kashmir. Those army men who died should not live in our hearts as just a number.

The child in our group starts to vomit and we stop the vehicle. The driver is now angry and tells someone on the phone he is going mad with the child's cry. An army man appears saying he saw us stop and came to check. Seeing the kid he says it reminds him of his own child whom he hasn't seen for a long time. We feel emotional. We are all parents and our children are with us. His child is not with him.

On our way we see a group of young men. "They are coming back after throwing stones." The conviction in our driver's voice is eerie. I try to find Anwar, the antagonist of my book 'The Infidel Next Door' in them. None of them look like the way I imagined. My psychologist's eye tells me they don't have one thing that Anwar had. The ruthlessness and idealism that Haji chacha instilled in him getting him. I remember the stone throwers in Tihar jail on whom I built up my character. The present ones look different, hired for money. The movement has changed course now.

As for the protagonist, the priests, only a



few are left with most temples deserted. Some who came on seeing us did the puja (prayer) and left. They looked scared. Do they know after they are gone, no one will come to fill up their places? Will there be an Aditya, the protagonist of my novel, anymore to come to rebuild his temple in Kashmir?

While visiting Martand temple we repeat the entire ritual of writing name, address, mobile no. Everyone does so. In some other situation I would have felt angry but I don't. I feel sadness whaling up realizing that this is for the safety of the temple. I remember entering religious places all around the world. Never did I have to identify myself. Why are then our Hindu temples so singled out for destruction? Can someone explain?

We all are surprised to see the presence of Muslim girls and boys roaming in the different temples and ruins of temple taking selfies.

In Martand ruins I notice them taking selfies besides the idol of Krishna. They are puzzled when we begin to touch the feet of the deities. Her friend calls out to her saying 'Shazia stop'. For Hindus the ruins remain a temple. I remember having read that a recent Bollywood movie 'Haidar' had a dance sequence shot here and the statue of a devil was put up in the main temple. Could the devil be put up at Vatican or



Kaba and Shahid Kapoor and his troupe dance, I wonder?

So, this then has been transformed into a picnic spot. No sanctity here anymore. A place where the infidel used to pray once is now a selfie spot. As I pass, I see the girl is waiting for us to leave and the shooting will resume. Will more Hindus temples become tourist spots as time goes by and more temples of infidels destroyed by the faithful join the list?

At Martand ruins, a tourist guide comes. He explains different idols and tells us that the temple was destroyed by natural calamities. I ask him was it burnt down by Sikandar Butshikan? He is taken a back. I tell him about Butshikan and how he got his name. He now tries to tell me I am right but to save his face points out how rains and snow is destroying the temple. How many people does he fool like this every day? I wish I knew.

Our driver tells us that in his twenty years this is the first time he has been to Martand ruins. I wonder why Hindus don't go there anymore. It is as historical as Ayodhya, as poignant as Somnath and as magnificent as Kashi Vishwanath. Are we running away from a painful past and memory? How far will we run?

Once Afghanistan, Bangladesh, Pakistan

had temples at every street corner. Today, all of them have been razed to the ground. Those that lie in ruins like Martand will have the likes of Shazia and her friends visit there, to take selfies.

Will the present day young Muslim of Kashmir thinks why his ancestors destroyed Martand and all other temples? Why they destroyed a whole civilization, a way of life and the millions who perished? Perhaps then they will begin to find peace that is eluding them.

Long ago I had read in a psychological journal that the rebel youth of mass movements and the army, both strip the individual of his separateness and distinctness. Both demand self-sacrifice, unquestioning obedience and single hearted allegiance to the cause. Both make extensive use of make believe to promote daring and united action. Yet, this trip has shown this is not true. The Indian soldier retains his compassion and humaneness and no one has been able to strip him of that.

I pick up a newspaper on the way. An article in it catches my attention. It tells me there is an increasing rebellion in the youth and they are getting more suicidal. It says that Kashmiri youth now counter security forces during encounters by throwing stones. "Why is our youth acting so dangerous," it wants to ask.

"The youth is coming together and becoming a collective. They are more suicidal, more provocative," it says. "Whatever the political leaders or military leaders may say, on the ground the reality is different. There are two generations in Kashmir that has not grown normally. This suicidal behavior in the youth is going on a dangerous path. The separatist leadership, the intelligentsia and their silence are all responsible," it says.

There are two kinds of hope that I have seen in Kashmir this time, one that acts as an explosive, wants immediate gratification and another one that teaches discipline and infuses patience.

The mass movement of Kashmir promises an illusion of immediate hope for its youth. A gateway to heaven for fighting 'the infidel' with virgins waiting for you in heaven if you get killed. What forbearance or compassion does it infuse?

Why did the land of Kashmir erupt into such amass movement? Kashmir has been a

stagnant society torn apart by betrayal. The fanatic of today was once an on believer and has had to prove his loyalty, his ancestor being forced by the sword to disown his religion for the new one. The script continues and hasn't faded and can only end in total self destruction. What showed itself on 19th January 1990 was its termination but led to a movement that instilled in its youth a new passion for self destruction. But this time it has also left in him as an anonymous object with no willpower and judgment, a homogenous plastic mass that can be kneaded at will.

My professor, considered an authority on human hatred and evil, was fond of saying that mass movements rise and sustain without a belief in God but never without a belief in a devil. That the strength of the movement is proportional to the vividness, tangibility of the devil it self. His words are as true of Kashmir as with other parts of India. Will then any gesture of

goodwill or concession reduce the volume or intensity of vilification that already exists? The answer is on the wall.

The movement in Kashmir was started by men like Anwar, the antagonists of my novel indoctrinated by Haji chacha to achieve their goals. Today, we need another set of men, men of ethics and morals who can snatch it from the hands of the fanatics like Haji chacha and give it back to where it belongs, so that it moves away from being a society made stagnant by historical forces.

Mass movements are responsible for the awakening of stagnant societies and Kashmir is no exception. Like all mass movements that brought about a change, the same may happen in Kashmir when an articulate minority, however small, finds a voice for its people that has been suppressed, as to why its people kept on running away over centuries and seven exoduses leaving their homeland, their honor and way of life destroyed and why it didn't cut open a nation's conscience.



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## Biased US Report Against Modi Govt

Secretary of State of the United States Mike Pompeo released the 2018 International Religious Freedom Report on Friday. Notwithstanding the strong and friendly relations between India and the US on several fronts, this report indicates that a section of the US administration has a clear bias against the Narendra Modi government and the Bharatiya Janata Party (BJP).

The section on India in this report is on expected lines as the authors of this report made certain assumptions. First, that the BJP-led National Democratic Alliance (NDA) government is anti-minority by design; second, that every incident involving a member or

members of a minority community has religious overtures; third, that evangelicals should have unlimited and unrestricted rights for conversions; and fourth, and most surprisingly, that the majority community should be prevented from expressing their religious sentiments freely, even when perfectly within democratic norms and legal limits.

On 13 December, 2018, Knox Thames, the special adviser on minority affairs in the US state department, met me at the BJP office in New Delhi. He was keen to know our reaction to "atrocities against minorities" and also raised other related issues, such as the Ram Janmabhoomi-Babri Masjid title dispute. Here's



## When Modi says "Sabka Saath, Sabka Vikas", he means he wants to take everyone on the path to development, irrespective of their caste, region, religion or gender.

a summary of our discussion:

### **A Man Holds the Flags of India and the US. Reuters**

In my opening remarks, I emphasised that by and large, Hindu-Muslim and Hindu-Christian relations are very cordial. Hindus and Muslims visit each other's shrines in large numbers and celebrate several festivals together. Similarly, people appreciate the contribution of the Christian community in the area of education and health. The children of many BJP leaders attend missionary schools and are happy with the quality of education they receive.

However, a small fraction of Muslims influenced by the Wahabi philosophy and the aggressively evangelical Christians do cause social turbulence. Similarly, a minuscule fraction of aggressive Hindus tries to take law and order into its own hands. In many cases, it was found that criminal elements were involved not necessarily with communal intentions. In cases where there is a clear communal angle, such as incidents of cow vigilantism, the government has taken appropriate action, and people have been prosecuted.

Thames' next question was on why the prime minister does not react to such incidents, to which I replied saying it was not fair to expect Modi to react on Twitter on every issue the moment he wakes up in the morning. Every leader has his or her own style of communication. But whenever necessary, Modi has denounced such incidents in the strongest possible terms. Thames also suggested that the government is deliberately trying to delay convictions, which I refuted emphatically.

To his question on what the BJP's overall vision on minorities is, I said the party has a rich cultural diversity that it is very keen to preserve and nurture. It is our greatest civilizational asset. In the past, we, in the BJP, used to say, "Justice for everyone and appeasement of none." We don't want to treat minorities as a vote bank. When Modi says "Sabka Saath, Sabka Vikas", he

means he wants to take everyone on the path to development, irrespective of their caste, region, religion or gender. When we distributed 50 million gas cylinders to poor women, we didn't check whether they belonged to the Hindu, Muslim, or Christian community. The same holds true for other schemes, such as ones on housing, micro-finance and health insurance. There is absolutely no discrimination against any community in implementing these schemes.

His next obvious question was on the Ram Janmabhoomi-Babri Masjid dispute, to which I said that for us, it was a matter of faith, not an election subject. In its 2014 manifesto, the BJP promised to have a Ram Temple built in Ayodhya by "constitutional means". Negotiations, court hearings and legislation are all constitutional means. But Thames was not convinced. He said if that were the case, why were there still rallies and agitations organised for a Ram Temple. His question implied that even carrying a saffron flag on the street amounted to committing an atrocity against minorities. It seemed as though Thames wanted the Indian government to deny the majority of its right to peaceful expression of their sentiments.

The US state department's special adviser on minority affairs then asked me whether the next election will be fought on the issue of development or the construction of a Ram Temple in Ayodhya. I explained to him that no election is ever fought on the basis of a single issue. For the BJP, development is priority as the party has done remarkably well on this front and is proud of it. However, other issues such as national security, terrorism, etc, are equally important. Also, we can't be expected to stay silent if other parties raise communal issues. In the US, abortion is a subject of election debate. India doesn't raise this issue at least.

In the end, I told Thames we are not perfect. We are aware that we need to do more on these issues. But if he thinks there is some overarching design from our side to raise communal tensions for political objectives, then it's a wrong assumption. There this documentary evidence to show how evangelicals use unethical and brutal means to propagate their faith. I also raised the issue of the illegal entry of John Chau in the Andaman Islands. When I

asked why Chau entered a prohibited island in the first place and whether he went there for evangelical activities, Thames had no response and remained conveniently silent.

Needless to say that not a single point of this discussion found any place in the US state department's report on religious freedom. On the contrary, it is based on the one-sided narratives of Left liberals and evangelicals,

In the end, I told Thames we are not perfect. We are aware that we need to do more on these issues. But if he thinks there is some overarching design from our side to raise communal tensions for political objectives, then it's a wrong assumption.

without the acknowledgment of any efforts by the government. It is now evident that Thames came to India with an agenda to defame the BJP, the Indian government and the Hindu society at large.

I studied the US state department's 2017 report before our meeting. That is why, right in my opening remarks, I had told him I could broadly guess what they were going to write in the next one. The mention of cases like the Godhra riots in the 2017 report (also mentioned in the 2018 report) showed their bias. Rhetorically speaking, I also offered my services to draft his next report, without him having to spend time meeting so many people and waste his pre-Christmas days in India.

No wonder Mr Thames didn't surprise me.

*The author is in charge of the BJP's foreign affairs department*



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- Vijay Kashkari



# 1931, Which Changed Kashmir Forever for KPs

13th July, 1931 is a day when politics of Kashmir changed course of history of Jammu & Kashmir for Kashmiri Pandits under Dogra rule. Maharaja Hari Singh was the ruler of the Jammu and Kashmir and that time he ruled Ladakh, Gilgit-Baltistan, Muzaffarabad-Mirpur, Aksai Chin and Saksham Valley. The Maharaja was not liked by British as he would not batter the British whims. As the Maharaja was reluctant to lease them the Gilgit agency and knew he was a Hindu King ruling predominantly Muslim majority population, British rulers started conspiracies against him. In the scheme of things Abdul Qadir, as a cook was brought into Srinagar by the British intelligence for the local British resident. Politically active Sheikh Mohammad Abdullah was also roped in.

Rest is history, how Abdul Qadir delivered a fiery speech, quoted from Quran to incite the Muslims against the Maharaja and spewed communal venom and aroused communal passion against Maharaja, the Hindu ruler. Maharaja got him arrested. When trial had to start in Jail premises, a mob stormed the jail. When gates were closed, the unruly mob with prisoners inside the jail gate crashed to get Abdul Qadir free. Police found themselves helpless before the disorderly crowd. The District Magistrate's order was defied. He declared the crowd to be an "unlawful assembly" and ordered its dispersal. The order was defied and finding that the mob could neither be pacified nor dispersed, the District Magistrate directed fire to be opened. The crowd dispersed to various parts of city, creating havoc by arson, loot, murders and burning properties of non-Muslims. This black day continued for days and spread to far flung areas of Rajouri, Kotli and Mirpur,

damaging properties of Hindus and Sikhs and burning Temples and Gurdwaras.

1931 was the year that Changed Kashmir forever. This was the year when religious assertion grew in the valley. Religion and politics together raised the forces of secessionism.

Scumbling to the upheaval against him, the Maharaja Hari Singh appointed a commission, known as Glancy Commission. The commission was formed under an Englishman, named B.J. Glancy, an officer of the foreign Affairs Ministry of the British India. The Glancy Commission published report in April 1932, confirming the existence of the grievances of the State's subjects and suggested recommendations providing for adequate representation of Muslims in the State's services. Glancy Commission recommended the establishment of a legislative assembly, called the Praja Sabha. The Praja Sabha was constituted of 75 members, with 15 official representatives, 33 elected representatives and the remaining seats to be held by the Maharaja's nominees. Of the 33 elected seats, 21 were reserved for Muslims, 10 for Hindus and 2 for Sikhs. Maharaja accepted these recommendations but delayed implementation. Non-implementation of the commission report lead to another agitation in 1934. Maharaja granted a Constitution providing a Legislative Assembly for the people, but the Assembly turned out to be powerless. In September 1934, the first elections for the Praja Sabha was held. The Muslim Conference won 14 of the 21 seats reserved for Muslims. The Muslim Conference was led by Sheikh Mohmad Abdullah and Maulvi Yousuf Shah. Maulvi Yousuf Shah's

Muslim Conference could not win a seat.

Kashmiri Pandits, the victims of 1931, submitted a memorandum to the Maharaja on 24th October, 1931 through Sanatan Dharam Yuvak Sabha (SDYS), signed by Pt. Jia Lal Kilam, Pt. Janardan Teng, Pt. Prem Nath Bazaz, Pt. Kashyap Bandhu and Pt. Damodar Bhat. The demands put forth by the SDYS included protection against loot and arson, representation in services including army, providing jobs to unemployed, providing liberal grants for land to take agriculture as a profession and settlement of the constitutional issues arising from the demands submitted by different communities.

Here, I would quote a para of the memo, which is relevant today also,

*"In recent years about a hundred Kashmiri Pandit educated men have settled outside the state, including such distant places as Italy and England. The Government has in the past on numerous occasions passed over the claims of our qualified men, and give preference to men of indifferent worth from other communities."*

This memorandum was put before the riots commission also.

The Hindu members on the Commission from Jammu resigned when the Muslim members from Jammu and Kashmir demanded a change in the Hindu Personal Law. The Commission did no justice to the Kashmiri Hindus and submitted biased recommendations to the Maharaja. Commission did not take up for consideration to settle the issues of Temple, forcibly occupied to erection of the Mosque. The commission failed to transfer properties of Hari Prabhat, Shankaracharya hillocks and the Buddhist sites to the Hindus while it made the recommendation of handing over Pathar Masjid, Bulbul Shah Khanaqah and Dara Shikuh Khanqah to the Muslims. The Hindus were not handed over their properties on the plea that some graves had been dug around the two hillocks. The Hindu demand for the construction of a shed at the point of worship on the river ghat only to shelter them from inclement weather was cruelly rejected. The Commission recommended lower merit in favor of the Kashmiri Muslim against high merit of Kashmiri Hindus, thereby blocking the entry of the Hindus with high academic merit into the state services.

The Muslim members on the Glancy Commission demanded that the state police be asked to desist from intervening in matters of fresh converts of Islam. This demand was a Muslim plan for launching upon conversion campaigns despite the fact that the state had a Hindu ruler. There were numerous Muslim agencies operating for fresh converts to Islam. This was an arrangement of harassment, intimidation, allurements and finally hounding out and liquidation of the Kashmiri Hindus. The contemporary historians write that to appoint Glancy commission was motive of the British Resident to mobilize the Muslims against the Maharajah who was a Hindu ruler. The Britishers wanted to humble down the Maharaja to appease the Muslims through the Glancy Commission. The commission recommendations seem to ask Maharaja to allay the Muslim majority of Kashmir.

Against this report Kashmiri Hindus started an agitation called the 'Roti (bread) Agitation'. This agitation was led under the guidance of Pandit Kashyap Bandhu. Through this agitation from Sheetalnath, the KPs highlighted their economic hardships. For their legitimate demands, they were lathi-charged, baton charged, arrested and imprisoned. The harassment to Hindus continued in Dogra rule too. There are several incidents of forgotten facts of grabbing the Hindu places of worship. Those forgotten facts will make a full fledged paper. Annoyed with Maharajah's response, for not protecting their life and property during the riots of 1931, some Kashmiri Pandits presented a petition to the Viceroy and Governor-General of India, citing their community as enlightened, educated law-abiding. Kashmiri Pandits asked the Viceroy to protect their life and property. They asked for special attention from the British and declared to be a minority.

Meanwhile under a well planned and designed scheme, Kashmir politics was taking rapid changes against the Hindu ruler. Sheikh Abdullah was establishing himself as an acceptable leader of the majority community. Sheikh Abdullah combined politics and religion.

Despite of Maharaja's appeasement and Glancy Commission recommendation, the 1931 protest led to the Quit Kashmir movement against the Maharaja in 1946 by the Kashmir

leader Sheikh Abdullah. In April 1944 Sheikh Abdullah proposed a Naya Kashmir (New Kashmir) programme to the Maharaja, calling for a constitutional monarchy. The Quit Kashmir movement eventually led to the Azad Kashmir movement which gained momentum in 1947.

In its third conference in 1934, the leader of Muslim Conference Sheikh Abdullah left for plains to renew contacts with the leaders of various political thinking. It was during this tour that he had a meeting with Pandit Nehru which had far-reaching results on Kashmir politics. Sheikh Abdullah says that Pandit Nehru laid a tremendous influence on his mind. Pandit Nehru apprised himself about Kashmir movement from Sheikh Abdullah. He talked about Muslim Conference as the secular party. Nehru, the Congress leader suggested him to enlarge the sphere of Kashmir freedom movement in a way that the non-Muslims feel no hesitation in joining it. He suggested him, don't give Hindu communalists a chance for any propaganda against Kashmir freedom movement. On his advice, in 1939, the movement was reoriented to give it secular sense and changed name of Muslim

Conference as National Conference. On Nehru's command, Hindus joined Muslim Conference renamed as National Conference.

Thereafter friendship of Sheikh Abdullah with Nehru created several historical blunders behind Kashmir's current mess. Nehru's hostility for Hari Singh and siding completely with Sheikh Abdullah led to anarchy. Recording annals, Nehru refused J&K accession when offered, allowing Kashmir to be lost to Pakistani raiders, unconditional accession made conditional, internationalization of Kashmir issue, Indian Army's freeing J&K from raiders halted by asking UN for cease fire and creation of POK, Article 370 in Indian Constitution, Delhi agreement of 1952 to create Article 35 A and callousness in handling Kashmir affairs.

Consequently, the event of 13th July 1931 became the narrative of discrimination for Hindus and Buddhists of the State in India of 1947. Silent migration of Hindus from Kashmir from 1947 to 1990 never made a news. To free Kashmir from Hindus, the commotion, disorder, destruction, havoc and violence led to the exodus of 52,000 families from Kashmir.

## The Mid Night Sun

**In the middle of night,  
The darkness was black,  
Not grey,  
Can't see, Can't even feel,  
Felt like,  
No life, No movement,  
I shouted in fear,  
I wept with tear,  
The feeling, so rear,  
Is there someone, to care?  
As night grew,  
The darkness was silent,  
The breath, was loud,  
The sweat, was heavy,  
The trembling legs,  
A shaky hand,**



**Anshul Koul 'Ashok'**

**I screamed,  
Is there someone, to hear?  
A thought, a wish,  
And then a prayer,  
Something that will spread the light,  
Cut the darkness, Short,  
A moon,  
A million stars,  
Not enough,  
Can there be a Sun in night,  
A Mid night Sun?**



- Ravinder Gurtoo



## A Throbbing Reality

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The trauma of losing their home slowly and silently affected Kashmiri Pandits, particularly the elderly. Thousands of Pandit families lived in squalid camps in Jammu for almost two decades.

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**K**ashmiri Pandits had been at the forefront of educational and economic reforms during the Sikh and Dogra rule. This helped them to get revived as a community after a long spell of Muslim rule which saw them persecuted over the years. However, the regular discrimination with Pandits made them steadily leave the valley and some 20 per cent of them left the valley because of the 1948 Muslim riots and the 1950 land reforms and by 1981 the Pandit population amounted to 5 per cent of the total.

They began to leave in much greater numbers in the 1990's during the eruption of militancy, following persecution and threats by radical Islamists and militants. The events of 19 January 1990 were particularly vicious. On that day, mosques issued declarations that the Kashmiri Pandits were Kefirs and that the males had to leave Kashmir, convert to Islam or be killed.

Those who chose to the first of these were told to leave their women behind. The Kashmiri Muslims were instructed to identify Pandit homes so they could be systematically targeted for conversion or killing. According to the sources, approximately 95% of the total Kashmiri Pandit population left the valley from January 1990 to December 1991.

Their houses and fortune with their hard-earned money were forced to abandon their

properties to the fate of destruction and seek refuge in adhoc refugee camps in Jammu with severe shortage of space, resources and facilities. Those who could tried to go to cities in the mainland country to seek jobs and education opportunities. The saddest part of the exodus was that amidst their sufferings the government and their own countrymen scarcely even recognized their plight, leave aside helping or protecting them. The intelligent and secularists, who were quick at restoring to activism at the faintest tint of communal violence, displayed an uneasy silence. Human Rights groups, which otherwise are very active to spot and bring to notice human rights violations in any crook or corner, coldly denied reporting this violence against Kashmiri Pandits. Taking a practical outlook, the return of the Pandits to Kashmir seems improbable. The valley has been radicalized to an extent where preventing it from seceding from India is a struggle in itself. No matter how much one goes about highlighting isolated incidents of communal unity in the valley, it's rare to find any KP living or willing to live in the valley as of today.

In the violence and terrorism prevalent in Kashmir that has gained prominent attention, especially since independence, what is often forgotten and possibly wilfully ignored, is that the scenic Kashmir Valley has been a



battleground of conflict since the invaders began their descent in the Indian subcontinent. From the middle of the 13th CE onwards, the valley has been regularly plundered by a rally of Islamic invaders, who have mostly been brutal towards the Hindu population in this region.

After being forced from their homes in 1990, Kashmiri Pandits sought refuge in different parts of India, especially Jammu and Delhi. The atmosphere of horror was such that most of the Pandit families left without any of their belongings. They left with the hope that the situation in Kashmir would return to normal soon, allowing them to go back to their homes. But the situation deteriorated day by day, and the chance to go back to their homeland never came. Some Pandits managed to get rented accommodations while many lived in squalid camps in Jammu.

The state administration failed to provide dignified shelter to Pandit refugees. In the initial years of exile, in the early 1990s, thousands of Pandits succumbed to unaccustomed weather, sunstrokes, snake bites, and other ailments. The trauma of losing their home slowly and silently affected Kashmiri Pandits, particularly the elderly. Thousands of Pandit families lived in these camps for almost two decades. Only in 2011 and 2012 were the Pandits living in the camps relocated to two-room tenements in Jagti, a town in Jammu province. Bit by bit, many Pandits have tried to rebuild their lives in Jammu and other parts of India, as their home in Kashmir has been lost.

Although most Pandit families left Kashmir in 1990, a few hundred families stayed. The horror of persecution always loomed over these Pandits. In 1997, 1998 and 2003, three major massacres happened in Sangrampora, Wandhama, and Nadimarg in which about a hundred Kashmiri Pandits were brutally killed. These massacres signaled to other Pandits not to return to their homeland. Kashmir which was synonymous with 'Paradise', because infested with Jihadis and virtually turned hell on earth as Jihadi mindset has influenced each segment of Kashmiri population.

It is to mention that Hindu of Kashmir became the first target of the insurgency. They were viewed as living symbols, representing India in Kashmir. In order to spread fear among the Pandit community and oust them from Kashmir, the militants started targeting prominent Kashmiri Pandits in 1989. The first killing happened on September 14, 1989 when Tika Lal Taploo, a lawyer and the vice-president of the J & K state unit of the Bharatiya Janata Party (BJP), was shot dead in Srinagar and the figure rose to 2500 later, though official version is 1800.

The BJP has always claimed to be committed to the cause of justice for Kashmiri Pandits, including their return to their homes. Prime Minister Narendra Modi, in his election rallies and otherwise, has spoken about the issue of Kashmiri Pandits; the Pandits were also mentioned in the BJP's poll manifesto in 2019. A safe environment in Kashmir is indispensable

for the return of Pandits. That will necessitate punishing the culprits responsible for the exodus.

The year 2019 was the 29th anniversary of the exodus of the Kashmiri Pandits from Kashmir.

Today, Modi is here with his second term and it is to be seen how it moves now in this direction. Will the Modi government find a solution to the issue, which has dragged on for more than quarter of a century, or will the government behave like its predecessors is much to be seen.

The fundamental issues concerning Pandits are justice for killings and the rapes community suffered, return to Kashmir with dignity and security, the restoration of temples and shrines, reversal of encroachments of Pandit properties, quashing all the property deals after 1990, reservation in employment and professional colleges, reservation of seats in both houses of assembly etc.... all the issues, the

traumas and troubles which existed before unfortunately continue to persist.

The recent crackdown on the leaders of JKLF and other separatist groups was seen by KP community as a gesture in consonance with the process of delivering justice to the historical wrongs committed against them. As a policy measure, the policy thinkers must proceed to think of measures to bring the community in the mainstream economy.

The ruling party's utterances remain hollow. Their spokespersons keep using the tragedy of Kashmiri Pandits as a political rhetoric on national television. The Pandits remain exiled, thrown out of their land, their properties taken and their safe return to their homeland similarly erased.

Kashmiri Pandits have lost a lot since 1990 as the community is in exile. The community has lost their rich cultural moorings, and all this is perhaps of them being patriotic citizens of this great country.

**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**



- Usha Munshi



## Exodus Trauma

Even after 29 years of exodus, socio-psychological trauma suffered by our community is still unfolding, may be as subtler variants. When we were thrown out of the valley, our immediate concern was how to survive. The community mustered a lot of courage and inner strength to combat the situation. But, the onslaught of forced exodus surely impacted the community, which was experienced differently by different age groups.

For elderly, exodus was like walking into a cage placed in the hell. The whole environment was alien and challenging, with no avenues to explore better or avoid the worst. At physical level, they had to deal with scorching heat; almost non-existent amenities required for bare survival associated medical exigencies; poisonous scorpions and snakes threatening the very existence. Those, who were a bit fortunate to manage little decent shelter, had to undergo different types of experiences. Indeed, the most traumatic experience for all was to be reduced from someone to no one. This completely shattered their self esteem - essential for anybody to live a dignified life.

The other age groups of the community also had their own share of traumas to deal with. Small kids suffered in a different way. They missed their homes and everything they had attached themselves with. Shivani, then a five year old kid, still misses her room, wooden box, school, friends, walk with her grandfather to the nearby Shiv temple, a big tree in the court yard and the tree house that her father had built for her. She used to miss her home so much so that she would incessantly cry and as a result developed migraine, which she continues to live with.

Small kids were totally at loss and would

look at everything around them with bewildered eyes. They couldn't understand why their homes have suddenly squeezed in size, with not enough space to even stretch one's legs while sleeping. Or, why their loving family suddenly became irritated with everything around them. Or, why at their tender age, a lot of pressure was built on them to perform in their studies (when they could not even understand what performance meant). Or, why their parents decided not to have their younger siblings. Or, in which language they should speak to their family, neighbors and at school. Anyway, at that age not being burdened with much prejudice, they sailed through the times by adapting to the environment in which they had landed. Growing up in nuclear families and in many cases as a solo child have taken its toll. Not having got opportunities to experience community dynamics while growing up, many from our young generation of today have become too materialistic, socially aloof and / or inclined towards other cultures. Yet, some of these youth give us hope to revive our culture, which was on the path of erosion due to 700 years of cultural invasion even before the exodus took place. We now come across some of our youth showing craving for learning Kashmiri language and knowing about our traditions and festivals. The community must stand up and nurture their longing by creating avenues for these young people to give our cultural heritage a fresh lease of life.

The psycho / social trauma of exodus remained dormant in the section of our community, whom I call as providers. This is the section, which had to shoulder the

responsibility of elders, duty to keep the hearth going on and support children for building up their career. They even worked harder to keep the traditions of pre-exodus times alive, particularly with respect to marriages. There has been no compromise made in this area – for example, marriages continue to be performed taking care of minute details and with even more pomp and show. The hard times that we faced after exodus, did not push us to reflect on such extravaganzas and introduce reforms; of course this is my personal view and people need not to agree with me. In short, the group had no time to entertain any kind of psychological / social trauma. They worked like devils for their families with no regard for their own self. After the lapse of almost 30 years and free from most of their responsibilities, it seems subtler variant of social trauma has surfaced up. Back home, proximity of relatives and friends used to be filler for emptiness that one experiences at this stage of life. With social system and social cohesiveness destroyed with exodus, the sense of identity crisis has set in. This identity crisis has found expression in statements such as - Our children are marrying outside the community, and our numbers are dwindling; Our children don't speak Kashmiri language; Our traditions and culture is at the verge of extinction. We also dread the situation when people give us a blank look on being told that we are Kashmiri Pandits, as if saying 'Ok, so what?'

The worst affected group has been the age group who were in teens and early twenties. This group was brimming with energy, vigor and dreams, when exodus took place. Being uprooted from their homes in the most unceremonial way- made them angry, frustrated and confused. They witnessed killings of the community members in most inhumane way. Some of them had to leave the valley as their near and dear one were on the hit list – meaning the next targets of the murderers; and others out of fear witnessing what was going around them. Their narrations of the events are heartrending. Uncertainties, pain, anguish, dejection, fear and anger, they experienced was ubiquitous. Their dreams were completely shattered. Rakesh Kaul had visualized a peaceful and meaningful life in the valley, but had to abandon his newly built parents' home and leave for uncertain

destination; and he was not alone in this journey of darkness. The chaos and trauma of exodus is still fresh and vivid in the minds of many. "It was struggle of packing our home in a suitcase ... my infant sister was crying incessantly while my parents were hustling with the arrangement of fleeing ... in that dark and scary night," says Veronica Peer. Jyoti Razdan, otherwise a care free and jubilant child, underwent the same pain and trauma as was felt by others of her age group. When she stepped in the taxi to leave her home, she felt her body was leaving and soul was left behind. Sunita Pandit and many others are so overwhelmed even now, that they find it difficult to express their experiences in words. As expressed by Sunita, it is like "unwinding the bundle of emotions which could pour out like tsunami..." Pooja Sapru and others never thought that they are leaving not to return. And when after 18 years, she visited her home town, the home that she had left was nowhere to be seen. Of course, there are few like Parul who were so dejected with pre-exodus and exodus times that they have stopped thinking about that time, and rather focused on issues of present relevance.

No doubt, with hard work and family support, almost all managed to put their lives back on the track, but the emotional scars suffered are too deep to be forgotten by the most. The hurt of being forced to leave and the helplessness experienced at that time is something many have not been able to cope up with. The state of frustration and anger suffered has been aggravated by successive governments at the state and central levels, who failed to even recognize this trauma. It is the responsibility of the community as a whole to stand up united for their genuine demands.

The key issue is not only securing the financial succor for the needy, but getting justice to our martyrs, having right to return to our mother land respectfully and under safe conditions, having access to and restoring sanctity of our religious and sacred places. This will go a long way to heal the wounds and restore the pride of our community. Are we asking for too much?

I thank my friends of Sharda Core Team – Shivani, Rakesh Kaul, Veronica Peer, Jyoti Razdan, Sunita Pandita, Pooja Sapru, Parul and others for sharing with me their experiences.



- Lalit Parimoo



## How Acting is a Psycho Spritual Activity – Part - I

**L**ot of thinkers and philosophers have believed that acting is a psycho spiritual activity. Many spiritual masters have said and given messages to their disciples that one should live on this earth as an actor. They had understood the potential power of acting and were keen to utilize it on the path of spirituality.

### **Acting is a psycho spiritual activity. How?**

Before we go into the details of this process it needs to be understood and explained that what we mean by a psycho spiritual activity. Human activities can be classified under four categories. (1) Physico psychic (2) psycho physical (3) pure psychic (4) psycho spiritual. Any activity which needs more physical energy with a bit of mentality comes under the first category. There is nothing as pure physical activity. Without the involvement of mind there cannot be any physical activity. It is well known that even the smallest unit of our body, called as cell has got its own mind. All our voluntary and involuntary actions where the bodily activity is predominant ,like walking ,running ,our daily physical routine which involves actions like sleep, clearing bowels ,eating ,drinking etc. come under this category....even the involuntary actions like breathing, digestion of food, circulation of blood and lot of work which goes on inside human body without we being aware of it fall under this Category.

Psycho-physical activities are those ones where more of mind is required, with of course the support of its physical body. Here the body is less active and mind works more feverishly. Take an example of a man trying to catch a train at a

This psycho spiritual activity in Sanskrit language is called as Dharma which is derived from the root verb 'dhr" Which means that which holds. Our body mind is held by the soul or Atman. Hence the movement of mind towards this soul or Atman is Dharma.

particular time or driving a car to reach a particular destination or simply buying groceries from a mall keeping in mind the requirements of his family or consciously doing exercises for his physical fitness. In all the above said activities the body or physical activity is very important as without which action can not take place but at the same time the role of mind is more important...It is the mind which is giving directions to the human body and is goading and guiding it towards a particular aim or a well planned goal.

Thus in psycho-physical activities the mind is the master and controller and in the physico-psychic activities the body is the controlling agency and both are to a very large extent mechanical in nature.

Pure psychic activities are those ones where body is mostly at rest or less active and mind is completely engrossed and engaged. Here the flight of mental world is such that one may even forget the presence of body. One can actually feel that one is more mind and less

matter. Lot of examples can be cited like writing a letter or mail, reading books, understanding and solving problems, all kinds of brainstorming sessions and all sorts of sentiments and emotions arising in the mental world and all our day-dreaming and imaginations fall under this category. In most of the above said activities one can observe that the physical activity becomes minimum and one soars and moves in the mental arena only, but the physical presence is a must.

Pure intellectual work of a writer, a poet or a research scholar also comes under this category and this sort of work requires stability of the physical body because the pure mental work needs a smooth and uniform flow of breath which can happen if the body is at rest. The interrelation of breath and activity shall be discussed later.

Psycho spiritual activity is the movement of mind towards its source which is the consciousness or the witnessing entity within. It is this movement which is the real inward movement, where one is able to cross the boundaries of duality and dissolve the mind and thereby reach the transcendental state of non dual world, which can be termed as pure spiritual domain or spiritual terminus. Thus this pure spiritual state can not be practiced but it can be attained by psycho-spiritual efforts, mostly consciously, so it can not be called as an activity, rather is the result and outcome of one's psycho spiritual activity.

There are many ways of this psycho-spiritual activity and during past five thousand years we have seen various kinds, forms, derivations and methods of this activity which also can be termed as path of dharma...All religious or spiritual schools have one way or other but the end result is the same –peace or bliss or whatever name one would like to use.

In many systems only the method of prayer is used, some follow the way of keen observation and others use the incantation of mantras and many believe that by imagining that state of pure bliss one can reach there...whatever may be the differences in the methodologies, the fact can not be ignored that the common link amongst all the seemingly different systems is that the physical energy needs to be transformed into psychic energy which gets transformed further into spiritual

consciousness resulting into a kind of peace or bliss. This peace or bliss has several stages or layers and according to the capacity of the aspirant the results are achieved.

This psycho spiritual activity in Sanskrit language is called as Dharma which is derived from the root verb 'dhr' Which means that which holds. Our body mind is held by the soul or Atman. Hence the movement of mind towards this soul or Atman is Dharma. Let us analyse a very simple form of Dharmic activity which is "prayer".

In this process one has to sit in a particular position or stand in a particular posture with some Mudra, which means either hands folded or knees bend. Thus the aim being stillness of body. The first work is to keep the body still and then one utters certain words or hymns or sutras, which carry a deep meaning where some attribute of the Supreme Being is mentioned or a simple request like giving strength, peace, education or any other help is sought. So, mind is constantly repeating certain words which carry deep meaning and if spoken with a lot of concentration, it can lead to some kind of momentary peace.

In Jap kriya a mantra which carries the ideation of Supreme Being is also another method where an aspirant makes efforts to concentrate and lead the mind from dual world to non dual world.

Again the main work is done with the help of mind and while keeping the body still, the mind is first withdrawn from the external world, and then with the help of mantra the mind is goaded towards the inner world, where if intense concentration happens mind comes in touch with pure consciousness and loses its existence, resulting in an experience of bliss. When an aspirant comes back from this experience, he remembers it for a very long time and craves for it more and more.

There are masters who can easily move into this blissful world, rejuvenate themselves and come back to this transitory world and guide others for their spiritual upliftment.

In this psycho spiritual activity or dharma there are lots and lots of difficulties and obstacles which an aspirant has to face and overcome. Our ordinary mind is composed of primarily good and bad thoughts, desires, aspirations, longings, feeling and emotions. When one follows dharma or psycho spiritual

activity, with the help of concentration, good desires and feelings get focused. And hence the bad and negative thoughts and feelings also get concentrated. This creates a condition of polarization of mind where the positive forces get clubbed on one side and the negative forces on the other side. Thus a war begins between the two opposite and belligerent forces.

All spiritual books and scriptures have talked about this war between two diametrically opposite tendencies prevalent in human mind. Take the example of Bhagwat Geeta, which mentions the war between Pandavas and Kauravas. For a spiritual aspirant the external war has less meaning and the internal battle and struggle is of more value. For example, if in the inner world a Kaurav tendency called hate is overcome by a pandav tendency called compassion, the victory is of Dharma. And if the opposite happens Adharma is established. Thus during the war between positive and negative forces it cannot be said with certainty that which side will win. It is said that it depends upon the cosmic design which means when the cosmos is controlled by Avidya forces, then Adharma is victorious. And when it is controlled by Vidya forces then Dharma is the winner.

According to ABHINAYA YOG this cosmic design can be named as ABHINAYA LEELA where a drama is taking place and sometimes Avidya wins and at times Vidya. This eternal battle of drama keeps going on, thus maintaining the balance of entire cosmos. Due to various factors we human beings are assigned, various roles in various lifetimes and according to our various Virtues and Vices, we participate in this Abhinaya leela and fulfil the aim of the cosmic drama. It's very difficult to say who will get which role? The role which is assigned to you has to be played in such a way that is fulfils the purpose of the cosmic drama. Even if one has to play a negative role or a role where one is mean minded, cruel and selfish but if it is played with this awareness that a higher purpose is fulfilled, then even playing of a negative role is justified.

So, in the practice of Dharma or psycho spiritual activity, the polarization of mind is a necessity and the struggle between the two is a must. The more one struggles the more chances of growth. One may fall also because the path is like that of a razor's edge and is very difficult to

maintain the connection and harmony with the positive tendencies of mind. But those spiritual warriors who keep on struggling and fighting against their lower nature, one day find themselves established on the path of Dharma.

Let us try to analyse and examine the process of Abhinaya or Acting. How does an actor prepare a role? What are the tools with which he/she works? What is the journey of getting into the skin of a character written by someone else? An Actor uses three very important tools which are (1) Body (2) Voice (3) Feelings/Emotions. For an actor body is of utmost importance. Not only the fitness of body is required, but at the same time one has to learn how to communicate with the help of body. As in real life body expresses all our major feelings, thought waves, attitudes, mental state etc. and hence an actor has to learn the ability to reproduce all these major physical expressions of the mental states. This means his mind should control his body and body should follow the instructions of mind easily, spontaneously and without any opposition or hurdles, it should be able to transform from one physical expression to another. It takes years and years of hard work for an actor to understand his body and bring the entire bodily movements and expressions under his control. That is why the need to learn Yogasans, Dance Movements, Mudras etc. To bring body under one's control also develops another major quality or trait, which is observation. An actor has to be a keen observer and notice each and every small bodily function, gesture, posture, movement etc. and re-enact it with precision and perfection whenever it is required. For example, if an actor has to play a role of Servant, he must know the body language and mannerism of a servant. If in the same story the servant becomes the master, then an actor need to transform his body language from a servant to the master, which can happen only if the body of that particular actor is well tuned, flexible and has the ability to transform quickly. Also after many years of constant practice an actor's body learns to concentrate. This means that all the parts of body from head to toe, including the arms and the legs, the chest and the stomach and all other parts are vibrating with the same wave length as required within the parameters of the character and the story.

An actor's body when fully concentrated, during the playing of a character or a scene of a play or film, is a treat to watch. What an actor learns through lot of hard work happens automatically or naturally in real life. If one sees, in real life, a man in anger or a woman crying or a boy happily dancing, one may notice the concentration of body. In the expression of all the major emotions body becomes concentrated, which means all the cells within the body and their minds are moving in one direction only.

This is a big achievement of an actor which can be termed as a part of spiritual practice where the entire physical energy, moving in different directions is brought under control and is forced to move in one direction only. The second most important tool of an actor is his/her voice. To exhibit and display all colours or a character an actor needs to train his/her voice. In real life too voice is important form of communication and whatever we say or hear has its impact on our mind. During the training, an actor learns to keep his/her voice loud and clear, to articulate, pronounce well and be expressive. If an actor is not able to pronounce well or speak clearly the words written by the writer, he/she will not be able to create any impact on the minds of the listeners or the viewers. In real life we listen to so many voices and our world of thoughts and feelings get affected. The voices of our near and dear one's, of actors and news

readers and commentators, of singers and leaders and spiritual masters, all have it's desire effect on our minds. An ordinary phone call which is nothing but a voice, can change a person's mood and an ordinary remark may bring either happiness or misery. All people are able to distinguish different voices with it's various tones, inflections, moods, timbre that conveys wide range of feelings, which creates either a friend or a foe. Once again an actor has to work hard in order to first improve his/her voice and then bring it under his/her own control, so that he/she is able to express different feelings of different characters in different circumstances. Training of voice involves training of breath or re-educating one's breathing pattern which comes under the scope of PRANAYAM. Breath is the source of voice and hence to bring breath under one's control is the first step of vocal training.

The breath has to be deep and the exhalation needs to be prolonged. What a spiritual aspirant learns through YOGIC practice, an actor learns it during his/her professional training. A well trained voice with sufficient volume and clarity, and ability to express varied feelings easily, will certainly have a deep impact on the mind of a listener. The voice of a sports commentator, a political leader, spiritual master, a singer, an actor, a news reader do affect the daily lives of most of the people and better the voice deeper the effect.





- Manohar Lal Kalra



# Play of Five Energies of Shiva

## Introduction

Literature of Kashmir Shaivism is being investigated by both philosophers and scientists these days to look into its relevance to understand and solve some problems of present-day mankind. According to basic philosophy of Kashmir Shaivism, 'Nothing exists that is not Shiva'. Scientists are also in search of one principle from which this seemingly diverse universe has emerged. Can this principle be Shiva ? 36 tattvas as elaborated in Kashmir Shaivism may provide a glimpse of this journey from Shiva to Earth, from Consciousness to Matter, from Universal mind to Individual mind to elements of nature. Can this journey be related, of course to some extent, with the journey of modern science? In a first place, mathematics, the mother of all sciences may help in this matter. In this paper, we shall illustrate this using some simple mathematical concepts.

## Shiva and Shakti

When I see a dot (.) representing a point, a line representing one dimension, three non collinear points (e.g. a triangle) representing two dimensions, I wonder. Are these representing zero, one and two dimensions really? If we think slightly deeply, we will find these representations are only approximations. Because by definition, a point is an abstract idea; it should not have any extension in any direction (dimension). But, for our purpose, we represent it by a dot. Similarly, to draw a line without breadth ( width ) is not possible, but, we draw a line with extension in one direction (dimension) and we say it represents a single or one dimension (1 d). Similarly, it is not possible to draw a plane without thickness or width, but we

manifestation of five elements namely 'Shiva', 'Shakti', 'Sadashiva', 'Ishwara' and 'Suddha Vidya', we should remember that there is no physical manifestation. Everything is happening in the womb of the Primary Consciousness.

say it is two-dimensional (2 d). In reality, things take form or shape only in three dimensions (3 d). Let us apply these ideas to 36 tattvas of Kashmir Shaivism.

The first element in 36 tattvas is 'Shiva', which is said to be Prakasha (Light) of two basic characteristics of the Primary Consciousness (Prakasha and Vimarsha). Can 'Shiva' be represented by a dot (0d). Mathematically, zero dimension (0 d) is nothing as well as infinity. It is a point of singularity or infinite potential from which everything is to emerge. But how can it be realized? It can be shown that to see an nth dimension, you should be in (n+1)th dimension.  $n \rightarrow n+1$  is termed as projection. Thus to see (realize) Shiva, it starts projecting itself from 0d to 1d, i.e. from a point to a line. So, Shakti comes into the picture. The one end of this line (point) is Shiva and the other end (point) is Shakti (See Figure 1)

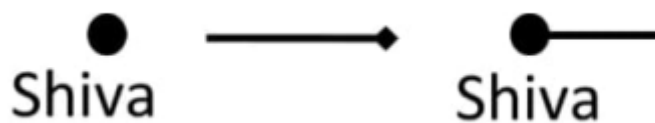
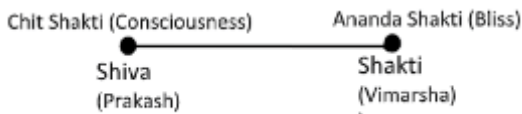


Figure 1 Shiva and Shakti

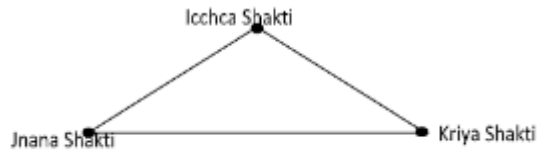
Shakti is Vimarsha (Awareness) part of characteristics of Universal or Primary Consciousness. Mathematically, a line contains infinite zero dimensional points. So Shakti cannot be separated from Shiva and vice versa. In terms of terminology of Kashmir Shaivism we may associate Chit Shakti with Shiva point and Anand Shakti with Shakti point or (A) with Shiva point and (Ham) with Shakti point on the line as shown in Figure 2.



**Figure 2 Chit Shakti and Anand Shakti**

Now, the process of manifestation goes further from one dimension (1d) to two dimensions (2d). In two dimensions, at least three non-collinear points should be there. Along with 'I am', now 'This' starts to come up with additional set of characteristics of the Primary Consciousness. This is elaborated in Figure 3 with three points along with the three more characteristics of Primary Consciousness as per elaboration in Kashmir Shaivism and concept of 'I' and 'This'. These points are further manifestations of (Shiva + Shakti) into 3rd element Sadashiva characterized by "Iccha Shakti" (The Energy of Will) and concept "I am This"; 4th element Ishwara characterized by "Jnana Shakti" (The Energy of Knowledge) and concept 'This am I' and 5th element Shuddha Vidya characterized by "Kriya Shakti" (The Energy of Action) and concept "I am This am I". Here a balance of I and This is established.

**Shakti**



**Figure 2 Chit Shakti and Anand Shakti**

Up to this point of manifestation of five elements namely 'Shiva', 'Shakti', 'Sadashiva', 'Ishwara' and 'Suddha Vidya', we should remember that there is no physical manifestation. Everything is happening in the womb of the Primary Consciousness. So these five elements are called pure elements, and the creation is called pure creation. All the five elements of the pure creation are endowed with powers without any limitation. For example Sadashiva element represents omnipresence, Ishwara element represents omniscience and Shuddha Vidya represents Omnipotence.

Up to this point, we may say that the Universal or Primary Consciousness is continuous with infinite potential. In order to manifest physically, or to create forms from the formless (Primary consciousness), distinctions must be drawn in the Primary Consciousness and this is done by Maya Power of Primary Consciousness and its five kanchukas (Sheaths or Coverings).

### **Maya Shakti and its Coverings**

Due to Maya Shakti, Malas (ignorance or impurities) of three kinds arise. First is Anav Mala (Impurity) which creates distinction (or contraction) in Iccha Shakti leading to limited Energy of Will resulting in creation of Raga or attachment. Second is Mayiya Mala which creates distinction (contraction) in the Energy of Knowledge leading to limited knowledge resulting in creation of Kaal or time. Third is Karma Mal which creates distinction (contraction) in the Energy of Action leading to limited action and resulting in creation of Niyati or Space. Distinctions in Chit Shakti (Energy of Consciousness) and Anand Shakti (Energy of Bliss) results in limited creativity or Kala and limited knowledge or Vidya respectively.

The distinction (contraction) in Sadashiva results in creation of Prana Shakti (Physically manifested as five vital breaths) which is substrate for physical manifestation. Distinction in Ishwara results in appearance of five senses of

perception (jnanendriyas) and distinction in Shuddha Vidya results in appearance of five action organs (karmendriyas).

Distinction in Shiva results in contraction which we call Purusha and distinction of Shakti results in contraction which we call Prakriti. As Shiva and Shakti are united so is Purusha and Prakriti. The three attributes of Prakriti (Sattav, Raja and Tama) affect five senses and other elements in the impure creation.

Tattvas or elements Ego, Intellect and Manas are three aspects of Mind ( Chitta ) which may arise due to distinction (or contraction) of Anand Shakti and Chit Shakti of Universal Consciousness.

### **Conclusion**

We have discussed the appearance of five principal energies of Shiva in simple mathematical terms. These five energies may be associated with first five tattvas namely Shiva, Shakti, Sadashiva, Ishwar and Shudha Vidya. Up to this stage the creation is pure creation and not manifested through psychic or physical aspects and material world. Then, appears the Maya Shakti and its Kanchukas (coverings)

which appear to create the contraction ( distinction ) in these five energies giving rise to appearance of this universe with diversity and distinctions. However, it should be remembered that all of the elements ( tattvas ) are reflection of the five energies of Shiva. Everything comes from these five energies. We shall discuss this aspect in more detail in our next presentation.

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-Vinod Tikoo



## Gautam Nag of Anantnag

**K**ashmir is a sacred Land and has always been called as a Land of Rishis, Yogis and other Spiritual beings. Kashmir Pandits are aborigines of this land which they call 'Rishvaer' means land of Rishis and Sufi and Saints. Although whole Kashmir is famous for its pristine beauty yet some places find mention in old texts like Rajtarangini and Puranas which include places like Martand Sun Temple, Avantipur Temple, etc. However, in middle of Anantnag town there is a temple which has a spring inside it and is known as Gautam Nag which lies neglected and not much about it is mentioned or written anywhere. Even if someone goggle's it, one is unable to find any information about it.

The spring is situated in the footsteps of an hillock, A crystal clear water flows from the spring and since centuries local Kashmiri Pandits refer this as Gautam Nag which is believed to be dedicated to Rishi Gautam. The local Pandit families have a verbal folklore that Rishi Gautam has meditated in this place. Gautam Rishi is one of the Sapt Rishi and Rig Veda has several suktas (Sanskrit: 'hymns') that mentions him. The Vedic sage Gautama is credited with authoring many hymns in Mandala 1.

He was the son of Rahugana, belonging to the lineage of Angirasa. Gautama was the progenitor of the paternal Gautama gotra lineage. Gautama and Bharadvaja share a common ancestry, as they are both descended from Angirasa, and sometimes they are both bracketed together under the name Angirasa, As per Puranas this section possibly contains original research. The Devi Bhagavatam says that the river Godavari is so named because of its association with Gautama. He had two sons by

name Vamadeva and Nodhas, both themselves discoverers of Mantras. There is a hymn called Bhadra in the Sama Veda which again is ascribed to Gautama Maharishi. The descendant of Lord Shiva as Trimbakeshvar, that constitutes the source of the Jyotirlinga nearby, happened for the sake of Gautama. The Brahmanda Purana mentions that one of the sub-branches of the Raanaayani branch of Sama Veda was initiated by this Gautama. Some famous disciples of Gautama were Praachina-yogya, Shaandilya, Gārgya, and Bharadvaja.

Therefore, the local belief is that Rishi Gautama had performed his penance at this place is very strong. The temple and the spring is surrounded by huge Chinars which make this place highly peaceful. This spring is mere 2 Kms from Anantnag Town. Gautam Nag is an enclosed area with fruit trees, a little Stream flows through the Ashram. There used to be a huge magnificent Temple and a dharamshala. The devotees visiting Shri Amarnath Jee used to take a dip in the holy waters here.

The road leading to Gautam Nag is uneven, both sides of the road has number of small makeshift vendors who are selling daily essentials, and refreshments. While moving around one can enjoy the beauty of nature but the gloomy faces of local populace will make you feel uncomfortable. Local People welcome the Tourists but if you are Kashmiri Pandit, there are mixed reactions, Though some people will greet you with open hearts yet there are few who don't want Return of Pandits to valley back again.

### **"Temple Destructed in 1986 riots"**

The destruction of Temples in Kashmir is not a new Phenomenon but has been going ever since

Kashmir passed into the Political domination of Muslim rulers. Same thing happened during 20-21 February 1986 when communal violence rocked South Kashmir and this Temple was completely burnt. One building in the complex was burnt and dharamshala stoned. As per the official records of Home Ministry, 36 temples were burnt because of communal violence in 1986 and 8 Temples in 1988, 12 in 1989, 8 in 1990, 5 in 1991 & 24 in 1992. Gautam Nag Mandirs destruction is figuring on No. 1 in the list formulated by the Home Ministry and nowadays whatever little is left there, CRPF picket is guarding that.

Earlier a grand annual Hawan which used

to solemonised by Local Pandits and all Pandit community from Anantnag and adjoining districts use to throng there and take part in the religious ceremony. In the precincts various holy men had meditated which include saints like Gash Kak Jee, Vesh Nath Jee, Mann Kak Jee. Sh. Sarvanand Jee used to look after the daily affairs of Ashram as there was also a huge Gaushala, a small Lake surrounded by Huge dharamshalas was heavenly.

Whenever nowadays I pass through it, I feel pain as we have lost our rich cultural and spiritual land. I feel our community needs Justice which has not been delivered to us since long.

## 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 देखाना इत्यादि।



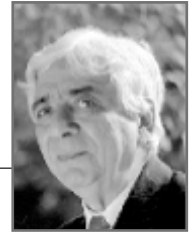
संपर्क

शिवदत्त शास्त्री

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



-M K Kaw



## Alone at Home

Those who have known me in my heydays often wonder what I do at home now that I do not have a formal assignment. They often discuss my possible routine on the basis of stuff that I let loose in the public domain. But knowing my past record and my almost pathological need for serious work, they cannot believe that this is all that I achieve.

First of all let me get rid of some of the cobwebs in their thinking. I do not spend the whole day watching cricket matches or TV serials. I do not watch Baba Ramdev's lecture demonstrations on Yoga.

All my life I have never been a party goer or a gossip. My father used to say: 'Padoge Likhogey Banogey Nawab,. jo Kheloge Koodhoge hogey Kharab.' My mother never encouraged the Sonabatnis of the community to call on her and enjoy tea and gossip. My wife told me early in our relationship that she did not like male friends to come and partake of spirituous liquors at my expense. My medical advisors persuaded me to give up smoking and drinking.

With all this I have been somewhat of a loner. I could have filled in the gap as my wife has done by stitching long conversations on the mobile or the whatsapp or Facebook or twitter, but I do not find exchanges in the social media to be either culturally or intellectually very stimulating.

So the million dollar question remains: what do I do when I am alone at home and have nothing to do. Firstly there have been very few occasions when I have been alone at home. If nobody else I have had to look after an elderly relative – an aging uncle, a grey haired grandfather or a demanding aunt whose numerous and multifaceted desires drove me up

the wall. Or it could be a bunch of howling babies who raised the ante with every cry.

And how can a man be alone in this world when there are so many distractions to inveigle your mind. The telephonic gadgets ... landlines mobile phones ... door bells ... intercom beeps ... the raucous infibulations? And these days horrific multiplications of marketing sounds to sell items of common use like fruits vegetables or the battle cries of competing marketing strategies like Kabadiwalla Koodaywalla and so on

So when I am alone at home I am not solving the terribly complicated issues bearing diplomatic, security, and public relations aspects of our neighbours. who are more often than not, averse to maintenance of amicable relations. I am more likely to be disentangling my feet from the cobwebs of the terribly mundane questions of which wire connects me to the landline and which wire connects me to the mobile One and which to the mobile Two and while you have resolved the enormously difficult conundrum of how to reach the door bell in the kitchen garden, you discover that the gentle tinkle does not summon you to the wicket gate of the garden but is a reminder of the delicate and dulcet chimes installed at the slightly windy portions of the verandahs ...

And so when the Lady of the House has to perform some important domestic chores with reference to payment of bills shopping, Bank transactions, attending important meetings, and I have to look after the fault in the geyser, the problem with the Tata sky, I find myself at a loss over even trifling mechanical defects.

It is then I realise the complicated nature of the challenge thrown by the Home and the fact that one is really never alone at home.



- Surinder Bali



## Childhood Flashback

**W**ith the passage of time recollection of childhood memories makes one exciting and smiling. North or South, East or West my birth burg was the best. Peaceful and comfortable environment was really magnetic. My background was neither rich nor royal but simple living and positive thinking was the word from my elders. My father was a wonderful trainer, besides my different domestic activities I had gained proficiency in “RASAD KHAREAN” (to get the ration)

To deposit the ration card in wee hours at ration depot was the 1st step. To keep the ration card in the line one had to mark the same without pen or chalk but mark with charcoal piece (Tsenephol) and to keep a stone piece on the collected ration cards. At exact 8am Ghat Munush would appear in the ration ghat which was a rain shed measuring 6’X6’and open. Now Ghat Munush dressed in his own style would arrange his seat by sitting on heap of empty gunny bags and steel trunk, ink pot and a revenue register was placed before him. As a goodwill gesture somebody from the public would offer “CHARMINAR”, “PANAMA”, “REDLAMP” cigarette to the Ghat Munish and now the Munshi would start the daily routine with full dedication, calm and cool mind calling one by one collecting the money from ration card holders, one had to move to big load transport boat called “BAHACH” of food and supplies department anchored near river bank, full of different ration bags, managed by KANDA COOLIE, HEAD HAMALA (and other junior collies called HAMALA whose job was to carry ration to different location with the ration card holders and collect their due labour charges). To get a

My father was a wonderful trainer, besides my different domestic activities I had gained proficiency in “RASAD KHAREAN” (to get the ration)

good quality ration would bring satisfaction to the entire family.

In our vicinity BAZAAR with its name and fame was visited by various vendors round the year “SHEEN VOOL” (snow vendor) carrying snow basket wrapped in chinara leaves during summer season was an attraction praising for the snow “WAH YAKHOO – KAMI BAL PETH WOLMAKHO YAKHOO - so on. Different herbs and vegetables were also available in the said market during different seasons like.

HAAKH – COLLARD GREEN  
VOPAL HAAKH- DIPSÆUS MERIMIS  
HUND- DANDELION  
NUNNAR- PURSLANE  
SOCHZAL-MALLOW  
HEDUR- AGRICUS SP  
KANGUCH-MORCHELLA  
OBEJ- SORREL  
LEESAE- AMARANTH

Pambhaakh, charihaakh, kawdach, shahtul (sweet and sour mulberry)

SHEETA LESHVAR BHAI RAV MAHARAJ- Sheetal Nath temple complex was close to my heart and soul, why will explain to you some other time. But at the moment please be informed that Birthday of Sheetal Nath Bairav was celebrated on Basant Panchmi every year. There was a unique tradition in Sheetal Nath Temple on Basant Panchmi that young

kashmiri pandit boys of locality would sell fire works. I too once entered into a partnership with my childhood friend M.K. Kachroo with an investment of Rs 15 each. Steel trunk for collection of sale proceed and purchase of fresh fireworks like “TAAS”, “SUTLI BANGOL”, “CHILUM”, “SAAT TAS”, “BOBUS”,

“CHARKHARI”, “SITAR GOOLA”, “SALAYE”, “FLOWER VASE MATCHES”(made in Baramulla Kashmir) etc were attraction for temple visitors and young customers. The fireworks were all made in Kashmir by Master craftsman, but today the said cottage industry is no where.



## Cartoon Corner

- Manoj Kuril

### Event of the Month

Amavasya	2nd July 2019
Bhagwan Gopinath Mahotsav	3rd July 2019
Kumar Shasti	7th July 2019
Haar Ashtami	9th July 2019
Haar Navami (Sharika Jayanti)	10th July 2019
Devshayni Ekadashi	12th July 2019
Bhagwan Gopinath Jayanti	13th July 2019
Haar Baah, Lok Bhawan yatra	
Jawala Chaturdashi	15th July 2019
Guru Purnima	16h July 2019
Dakshinayan	21st June 2019
Sankranti	17th July 2019
Sankat Niwaran Chaturthi	20th July 2019

# Cricket



Dr. K L Chowdhury

Whenever there is a cricket match -  
India playing another country -  
I wake up with great anticipation  
and offer a prayer to the  
Almighty:

May India play well;  
may the better team earn victory.

I wonder how I find time plenty  
to watch the test match  
all the five days through  
when I always seem to run out of it  
for so many more important tasks.

I stay glued to the TV  
and watch every ball bowled  
unblinkingly,  
forgetting my food and drink  
unless it is served to me.

I dislike intrusions of all kinds,  
and, when the phone rings,  
I loathe answering the call.  
I avidly lap up the commentary,  
every comment after every ball,  
and curse the commercial breaks  
that appear between the overs  
and after the sixes and fours.

My heart races with joy  
when our batsmen hit the ball;  
it misses a beat or stops a while

when our wickets begin to fall.  
But when it happens with our  
rivals,  
my heart responds differently.  
And if you remind me  
about my morning prayer,  
you will find me  
fumbling for an answer.

When our players score high  
or take a big haul of wickets,  
or run like cheetahs in the field,  
they evoke my adulation  
reserved only for a deity,  
but, when they bat poorly  
and fail or fumble with the ball  
they look so vulnerable,  
and so fragile,  
like gods of clay.

When the rivals lose  
I feel sorry for them,  
but when we face defeat  
it makes me sad,  
and I mourn  
as if there never is another day,  
even as I know  
that cricket is a chameleon  
that changes its colours;  
that, like a faithless lover,  
it wavers with its favours.

# The Shackles



Vimarshi Koul

Oh! How tightly fastened,  
How tense the chain of iron is.  
What a crippling affliction,  
My wrist full of wounds.  
Oh look there at my ankles  
All injuries pave way for agony  
My body keeps bleeding  
My white clothes stained red  
Oh how tightly fastened  
How tense are these SHACKLES.  
Bruises and countless scratches.  
Noise of pain tangled with chain  
Ah! This paroxysm of rage,  
This intense ache together with strain  
I struggle to free myself  
This obstruction holds me back  
The more I try to cut my shackles  
The more they cause me pain  
I have turned despondent..  
Seems like a case of blues  
I don't want to give up I know,  
The unrelenting bleak outcome  
keeps turning me down.  
Oh! How tightly fastened  
How tense this obstacle is  
Only I can free myself  
Put an end to this dejection

Only I can cut my shackles  
Kill metal before it kills me..  
Till now I was trying externally..  
While the real prison was within  
me  
The chains and shackles unseen..  
Had made me a slave of my mind  
These shackles were the  
limitations..  
My mind was living in  
It kept holding me back..  
From unveiling the veiled truth  
Myself-- the real me  
It forbade me to see  
My shackles failed miserably..  
Before my quest of freedom..  
I deeply aspired to know myself..  
And this journey was beyond  
some external help  
So yes the mind got to unmind  
itself..  
Yes I did...I did cut my shackles  
myself



**»» COUNSELLING****Draft Education Policy 2019****Committee Report Summary**

The Committee for Draft National Education Policy (Chair: Dr. K. Kasturirangan) submitted its report on May 31, 2019. The Committee was constituted by the Ministry of Human Resource Development in June 2017. The report proposes an education policy, which seeks to address the challenges of: (i) access, (ii) equity, (iii) quality, (iv) afford ability, and (v) accountability faced by the current education system.

The draft Policy provides for reforms at all levels of education from school to higher education. It seeks to increase the focus on early childhood care, reform the current exam system, strengthen teacher training, and restructure the education regulatory framework. It also seeks to set up a National Education Commission, increase public investment in education, strengthen the use of technology and increase focus on vocational and adult education, among others. Key observations and recommendations of the draft Policy include:

**School Education**

**Early Childhood Care and Education:** In addition to problems of access, the Committee observed several quality related deficiencies in the existing early childhood learning programmes. These include: (i) curriculum that doesn't meet the developmental needs of children, (ii) lack of qualified and trained teachers, and (iii) substandard pedagogy. Currently, most early childhood education is delivered through anganwadis and private-preschools. However, there has been less focus on the educational aspects of early childhood. Hence, the draft Policy recommends developing a two-part curriculum for early childhood care and education. This will consist of: (i) guidelines for up to three-year-old

children (for parents and teachers), and (ii) educational framework for three to eight-year-old children. This would be implemented by improving and expanding the anganwadi system and co-locating anganwadis with primary schools.

**The Right to Education Act, 2009 (RTE Act):** Currently, the RTE Act provides for free and compulsory education to all children from the age of six to 14 years. The draft Policy recommends extending the ambit of the RTE Act to include early childhood education and secondary school education. This would extend the coverage of the Act to all children between the ages of three to 18 years.

In addition, the draft Policy recommends that the recent amendments to the RTE Act on continuous and comprehensive evaluation and the no detention policy must be reviewed. It states that there should be no detention of children till class eight. Instead, schools must ensure that children are achieving age-appropriate learning levels.

**Curriculum framework:** The current structure of school education must be restructured on the basis of the development needs of students. This would consist of a 5-3-3-4 design comprising: (i) five years of foundational stage (three years of pre-primary school and classes one and two), (ii) three years of preparatory stage (classes three to five), (iii) three years of middle stage (classes six to eight), and (iv) four years of secondary stage (classes nine to 12).

The Committee noted that the current education system solely focuses on rote learning of facts and procedures. Hence, it recommends that the curriculum load in each subject should be reduced to its essential core content. This would make space for holistic, discussion-based, and analysis-based learning.

**School exam reforms:** The Committee noted that the current board examinations: (i) force students to concentrate only on a few

subjects, (ii) do not test learning in a formative manner, and (iii) cause stress among students. To track students' progress throughout their school experience, the draft Policy proposes State Census Examinations in classes three, five and eight. Further, it recommends restructuring the board examinations to test only core concepts, skills and higher order capacities. These board examinations will be on a range of subjects. The students can choose their subjects, and the semester when they want to take these board exams. The in-school final examinations may be replaced by these board examinations.

**School infrastructure:** The Committee noted that establishing primary schools in every habitation across the country has helped increase access to education. However, it has led to the development of very small schools (having low number of students). The small size of schools makes it operationally complex to deploy teachers and critical physical resources. Therefore, the draft Policy recommends that multiple public schools should be brought together to form a school complex. A complex will consist of one secondary school (classes nine to twelve) and all the public schools in its neighbourhood that offer education from pre-primary till classes eight.

The school complexes will also include anganwadis, vocational education facilities, and an adult education centre. Each school complex will be a semi-autonomous unit providing integrated education across all stages from early childhood to secondary education. This will ensure that resources such as infrastructure and trained teachers can be efficiently shared across a school complex.

**Teacher management:** The Committee noted that there has been a steep rise in teacher shortage, lack of professionally qualified teachers, and deployment of teachers for non-educational purposes. The draft Policy recommends that teachers should be deployed with a particular school complex for at least five to seven years. Further, teachers will not be allowed to participate in any non-teaching activities (such as cooking mid-day meals or participating in vaccination campaigns) during

school hours that could affect their teaching capacities.

For teacher training, the existing B.Ed. programme will be replaced by a four-year integrated B.Ed. programme that combines high-quality content, pedagogy, and practical training. An integrated continuous professional development will also be developed for all subjects. Teachers will be required to complete a minimum of 50 hours of continuous professional development training every year.

**Regulation of schools:** The draft Policy recommends separating the regulation of schools from aspects such as policymaking, school operations, and academic development. It suggests creating an independent State School Regulatory Authority for each state that will prescribe basic uniform standards for public and private schools. The Department of Education of the State will formulate policy and conduct monitoring and supervision.

## Higher Education

According to the All India Survey on Higher Education, the Gross Enrolment Ratio (GER) in higher education in India has increased from 20.8% in 2011-12 to 25.8% in 2017-18.

The Committee identified lack of access as a major reason behind low intake of higher education in the country. It aims to increase GER to 50% by 2035 from the current level of about 25.8%. Key recommendations in this regard include:

**Regulatory structure and accreditation:** The Committee noted that the current higher education system has multiple regulators with overlapping mandates. This reduces the autonomy of higher educational institutions and creates an environment of dependency and centralised decision making. Therefore, it proposes setting up the National Higher Education Regulatory Authority (NHRA). This independent authority would replace the existing individual regulators in higher education, including professional and vocational education. This implies that the role of all professional councils such as AICTE and the Bar Council of India would be limited to setting standards for professional practice. The role of the University Grants Commission

(UGC) will be limited to providing grants to higher educational institutions.

Currently, the National Assessment and Accreditation Council (NAAC) is an accreditation body under the UGC. The draft Policy recommends separating NAAC from the UGC into an independent and autonomous body. In its new role, NAAC will function as the top level accreditor, and will issue licenses to different accreditation institutions, who will assess higher educational institutions once every five to seven years. All existing higher education institutions should be accredited by 2030.

Establishment of new higher educational institutions: Currently, higher educational institutions can only be set up by Parliament or state legislatures. The draft Policy proposes that these institutions could be allowed to be set up through a Higher Education Institution Charter from NHERA. This Charter will be awarded on the basis of transparent assessment of certain specified criteria. All such newly constituted higher educational institutions must receive accreditation as mandated by NHERA within five years of being established.

Restructuring of higher education institutions: Higher education institutions will be restructured into three types: (i) research universities focusing equally on research and teaching; (ii) teaching universities focusing primarily on teaching; and (iii) colleges focusing only on teaching at undergraduate levels. All such institutions will gradually move towards full autonomy - academic, administrative, and financial.

Establishing a National Research Foundation: The Committee observed that the total investment on research and innovation in India has declined from 0.84% of GDP in 2008 to 0.69% in 2014. India also lags behind many nations in number of researchers (per lakh population), patents and publications.

The draft Policy recommends establishing a National Research Foundation, an autonomous body, for funding, mentoring and building the capacity for quality research in India. The Foundation will consist of four major divisions: sciences, technology, social

sciences, and arts and humanities, with the provision to add additional divisions. The Foundation will be provided with an annual grant of Rs 20,000 crore (0.1% of GDP)

Moving towards a liberal approach: The draft Policy recommends making undergraduate programmes interdisciplinary by redesigning their curriculum to include: (a) a common core curriculum and (b) one/two area(s) of specialisation. Students will be required to choose an area of specialisation as 'major', and an optional area as 'minor'. Four-year undergraduate programmes in Liberal Arts will be introduced and multiple exit options with appropriate certification will be made available to students. Further, within the next five years, five Indian Institute of Liberal Arts must be setup as model multi disciplinary liberal arts institutions.

Professional development of faculty: The Committee observed that poor service conditions and heavy teaching loads at higher education institutions have resulted in low faculty motivation. Further, lack of autonomy and no clear career progression system are also major impediments to faculty motivation. The draft Policy recommends development of a Continuous Professional Development programme and introduction of a permanent employment (tenure) track system for faculty in all higher education institutions by 2030. Further, a desirable student-teacher ratio of not more than 30:1 must be ensured.

Optimal learning environment: The Committee observed that the curricula remain rigid, narrow, and archaic. Moreover, the faculty often lacks the autonomy to design curricula, which negatively impacts pedagogy. It recommends that all higher education institutions must have complete autonomy on curricular, pedagogical and resource-related matters.

## **Education Governance**

The Committee observed that there is a need to revisit the existing system of governance in education, and bring in synergy and coordination among the different ministries, departments and agencies. In this context, it recommends:

Creation of a National Education

Commission or Rashtriya Shiksha Aayog, as an apex body for education, to be headed by the Prime Minister. This body will be responsible for developing, implementing, evaluating, and revising the vision of education in the country on a continuous and sustained basis. It will oversee the implementation and functioning of several bodies including the National Council of Educational Research and Training (NCERT), the proposed National Higher Education Regulatory Authority, and National Research Foundation.

The Ministry of Human Resources and Development must be renamed as the Ministry of Education in order to bring focus back on education.

### **Financing Education**

The Draft Policy reaffirmed the commitment of spending 6% of GDP as public investment in education. Note that the first National Education Policy (NEP) 1968 had recommended public expenditure in education must be 6% of GDP, which was reiterated by the second NEP in 1986. In 2017-18, public expenditure on education in India was 2.7% of GDP.

The draft Policy seeks to double the public investment in education from the current 10% of total public expenditure to 20% in the next 10 years. Of the additional 10% expenditure, 5% will be utilised for universities and colleges (higher education), 2% will be utilised for additional teacher costs or resources in school education and 1.4% will be utilised for early childhood care and education.

The Committee also observed operational problems and leakages in disbursement of funds. For instance, it observed that District Institutes of Education and Training have about 45% vacancies which have led to their allocations not being used or being used ineffectively. It recommends optimal and timely utilisation of funds through the institutional development plans.

### **Technology in Education**

The Committee observed that technology plays

an important role in: (a) improving the classroom process of teaching, learning and evaluation, (b) aiding in preparation of teachers and continuous professional development of teachers, (c) improving access to education in remote areas and for disadvantaged groups, and (d) improving the overall planning, administration and management of the entire education system. It recommends focused electrification of all educational institutions as electricity is a pre-requisite for all technology-based interventions. Further, it recommends:

National Mission on Education through information and communication technology: The Mission will encompass virtual laboratories that provide remote access to laboratories in various disciplines. A National Education Technology Forum will also be setup under the Mission, as an autonomous body, to facilitate decision making on the induction, deployment and use of technology. This Forum will provide evidence-based advice to central and state-governments on technology-based interventions.

National Repository on Educational Data: A National Repository will be setup to maintain all records related to institutions, teachers, and students in digital form. Further, a single online digital repository will be created where copyright-free educational resources will be made available in multiple languages.

### **Vocational Education**

The Committee observed that less than 5% of the workforce in the age-group of 19-24 receives vocational education in India. This is in contrast to 52% in the USA, 75% in Germany and 96% in South Korea. It recommends integrating vocational educational programmes in all educational institutions (schools, colleges and universities) in a phased manner over a period of 10 years. Note that this is an upward revision from the National Policy on Skills Development and Entrepreneurship (2015) which aimed at offering vocational education in 25% of educational institutions. Key recommendations in this regard include:

Vocational courses: All school students must receive vocational education in at least one vocation in grades nine to 12. The proposed

school complexes must build expertise in curriculum delivery that is aligned to the competency levels under the existing National Skills Qualifications Framework.

The proposed Higher Education Institutions must also offer vocational courses that are integrated into the undergraduate education programmes. The draft Policy targets to offer vocational education to up to 50% of the total enrolment in higher education institutions by 2025, up from the present level of enrolment of well below 10% in these institutions.

National Committee for the Integration of Vocational Education: A National Committee will be set up to work out the steps that need to be taken towards achieving these goals. A separate fund will be setup for the integration of vocational education into educational institutions. The Committee will work out the modalities for the disbursement of these funds.

### **Adult Education**

As per Census 2011, India still had over 3.26 crore youth non-literates (15-24 years of age) and a total of 26.5 crore adult non-literates (15 years and above). In this regard, the draft Policy recommends:

Establishing an autonomous Central Institute of Adult Education, as a constituent unit of NCERT, which will develop a National Curriculum Framework for adult education. The Framework will cover five broad areas: foundational literacy and numeracy, critical life skills vocational skills development, basic education, and continuing education.

Adult Education Centres will be included within the proposed school complexes. Relevant courses for youth and adults will be made available at the National Institute of Open Schooling. A cadre of adult education instructors and managers, as well as a team of one-on-one tutors will be created through a newly-established National Adult Tutors Programme.

### **»» ADMISSION ALERTS**

**Govt. of Maharashtra State Common Entrance Test Cell Admission to B.E./B. TECH (Revised) Jammu & Kashmir Migrant Candidates**

Counselling will be held at Sardar Patel College

of Engineering (SPCE), Versova Road, Munshi Nagar, Andheri (West), Mumbai-400058 from 24th July, 2019 to 26th July, 2019.

Selected candidates will have to report to allotted Institute and Confirm admission by submitting required documents and fees from 25 July, 2019 to 30 July, 2019

### **Delhi University**

### **Prime Minister's Special Scholarship Scheme for J&K students**

The applicants selected under Prime Minister's special scholarship scheme for J&K students will be admitted directly to the Colleges. Reservation under this category is not available in courses where admission is based on entrance tests.

Important Dates for IGNOU Admission for International Students

### **Fresh Admission**

For July-December 2019 Semester - 31st July, 2019

For January-June, 2020 Semester - 30th November, 2019

For July-December 2020 Semester - 31st May, 2020.

### **Re-registration**

January Session (without late fee): 1st August to 1st October (Previous Year)

January Session (with late fee): 3rd October to 20th December (Previous Year)

July Session (without late fee): 1st February to 31st March

July Session (with late fee): 1st April to 20th June

### **Term End Examination**

June TEE (without late fee): 1st March to 31st March

June TEE (with late fee of INR 1000/- for SAARC Country & US\$50 for NON-SAARC Country Students): 1st April to 15th April

December TEE (without late fee): 1st September to 30th September

December TEE (with late fee INR 1000/- for (SAARC Country) & US\$50 for (NON-SAARC Country Students) : 1st October to 15th October

For details, visit IGNOU Website [www.ignou.ac.in](http://www.ignou.ac.in)

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

# MARTYR'S OF JIHAD IN KASHMIR

## List of July

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. Shridar Joo	...	01.07.1990
2	Smt. Babli	Drusu Pulwama	01.07.1990
3	Smt. Roopawati (Mother of Babli)	Drusu Pulwama	01.07.1990
4	Sh. Triloki Nath	...	01.07.1990
5	Sh. N G Sadhu	...	01.07.1990
6	Sh. Dina Nath	Ali Kadal, Srinagar	01.07.1990
7	Sh. Raj Nath Dhar	Ali Kadal, Srinagar	01.07.1990
8	Smt. Girja Dhar	Ali Kadal, Srinagar	01.07.1990
9	Smt. Teja Dhar	Ali Kadal, Srinagar	01.07.1990
10	Sh. Predman Krishan	Kokernag, Anantnag	02.07.1990
11	Smt. Arandatti	Batyar, Srinagar	02.07.1990
12	Sh. Mohan Lal	Harwan, Srinagar	03.07.1990
13	Sh. Arjan Nath	Shopian	03.07.1990
14	Sh. Makhan Lal	Srinagar	03.07.1990
15	Sh. Dharamdass	Srinagar	03.07.1990
16	Sh. Hari Krishan	Uri	06.07.1990
17	Sh. Satish Kumar	Baramulla	06.07.1990
18	Sh. Jawahar Lal	Harwan, Srinagar	06.07.1990
19	Sh. Dina Nath Muju	Rawalpura, Srinagar	06.07.1990
20	Sh. Gopi Nath Kangan	Ganderbal	08.07.1990
21	Sh. Avtar Krishan	Hawal, Srinagar	08.07.1990
22	Sh. Suraj Prakash	Rainawari, Srinagar	09.07.1990
23	Sh. Gauri Shanker	Baramulla	09.07.1990
24	Sh. Shibani Koul	Tangmarg	09.07.1990
25	Sh. P K Kotru	Srinagar	09.07.1990
26	Sh. Brij Nath Koul	...	09.07.1990
27	Sh. Inder Krishan	Mehjoor Nagar, Srinagar	10.07.1990
28	Sh. Kuldeep Chand	Natipora	10.07.1990

29	Sh. Shambu Nath	...	11.07.1990
30	Sh. Inder Kumar	Natipora, Srinagar	11.07.1990
31	Sh. Nana Ji	Batmaloo, Srinagar	11.07.1990
32	Sh. Nanak Chand	...	11.07.1990
33	Sh. Shanker Nath	Shopian	11.07.1990
34	Sh. Raghu Nath	Tral, Pulwama	12.07.1990
35	Sh. Kameshwar Lal	Anantnag	12.07.1990
36	Sh. Sultan Singh	Khoja Bagh, Srinagar	14.07.1990
37	Sh. Jiwan Lal	Rainawari, Srinagar	15.07.1990
38	Sh. Bishambar Nath Koul	...	15.07.1990
39	Sh. Radha Krishan Koul	Ashmiji, Anantnag	16.07.1990
40	Sh. Ved Prakash Koul	...	16.07.1990
41	Sh. Brij Nath Koul	...	16.07.1990
42	Sh. Shiban Lal Koul	Ashmiji, Anantnag	16.07.1990
43	Sh. Anand Narayan	...	17.07.1990
44	Mrs. Sahini	....	18.07.1990
45	Sh. durlabh Singh	Qazigund, Anantnag	18.07.1990
46	Sh. Chand Ram Khar	Damjan, Anantnag	18.07.1990
47	Sh. Hansraj Suri	...	20.07.1990
48	Sh. S S Abrol	Anantnag	20.07.1990
49	Sh. Roop Raj	Badgam	22.07.1990
50	Sh. Janki Nath	Sumbal	26.07.1990
51	Sh. Nath Ji	Anantnag	26.07.1990
52	Sh. Ved Lal	Sopore	26.07.1990
53	Sh. Badri Nath Wattal	Rainawari, Srinagar	26.07.1990
54	Sh. BB Singh	....	29.07.1990
55	Sh. Avtar Singh		29.07.1990
56	Sh. Adarsh Jee	Baramulla	29.07.1990
57	Sh. Gauri Shankar	Anantnag	29.07.1990
58	Sh. Bharat Singh	....	29.07.1990
59	Sh. Omkar Nath Matoo	Dragbal, Pompore	29.07.1990
60	Sh. Sundri Lal	Kangan, Srinagar	30.07.1990
61	Sh. Mahesh Kumar	...	30.07.1990
62	Sh. N G Sadhu	Manzgam, Anantnag	31.07.1990
63	Sh. Virander Kumar Suri	Mandirbagh, Srinagar	30.07.1990
64	Sh. Mohan Lal Mattoo	....	01.07.1991
65	Smt. Vijay Bhat	....	31.07.1991
66	Sh. Jagar Nath	....	06.07.1993
67	Sh. Neel Kant Lala	....	25.07.1993
68	Sh. Piyare Lal Raina	....	13.07.1994
69	Sh. Sona Ram	....	25.07.1995



# AIKS Matrimonial Service



1. We invite a suitable alliance, from respectable families, for our daughter, MBBS, currently studying for MS [Ophthalmology] second year. Our daughter is 1992 born and is 163 cms. tall. The boy should be an India based doctor [MD/MS]. Those interested may please respond with a tekni and a short bio-data on [skjailkhani@gmail.com](mailto:skjailkhani@gmail.com).



2. 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](mailto:vijaykaul622@gmail.com).



3. 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](mailto:hldhar1958@gmail.com)



4. 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](mailto:ashok.kachroo2@gmail.com), Mob: 9419147374.



5. 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 Kulavali at [akwanchoo@rediffmail.com](mailto:akwanchoo@rediffmail.com) & MB- 7006410298/7889971482



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



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



8. Suitable alliance is invited for my daughter who is legally separated, issue less, 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.



9. 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



10. 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



11. 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



12. 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



13. 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.



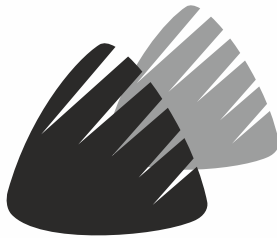
14. Seeking Suitable Alliance for my son 167 cms. tall born in Ghaziabad on 7th July 1990 at 18.42 hrs. B.E.(CS) Working with MNC at Gurugram. Interested may please contact at 9219551200, 9818721322, EMAIL: bimaltiku@yahoo.co.in



15. Suitable alliance for our daughter born on 8 April 1989. She is B.Sc., LL.B. graduate and has completed Masters in Law currently working as Counsel in SC with AOR. Interested may contact on 9468940219, or raj317360@gmail.com



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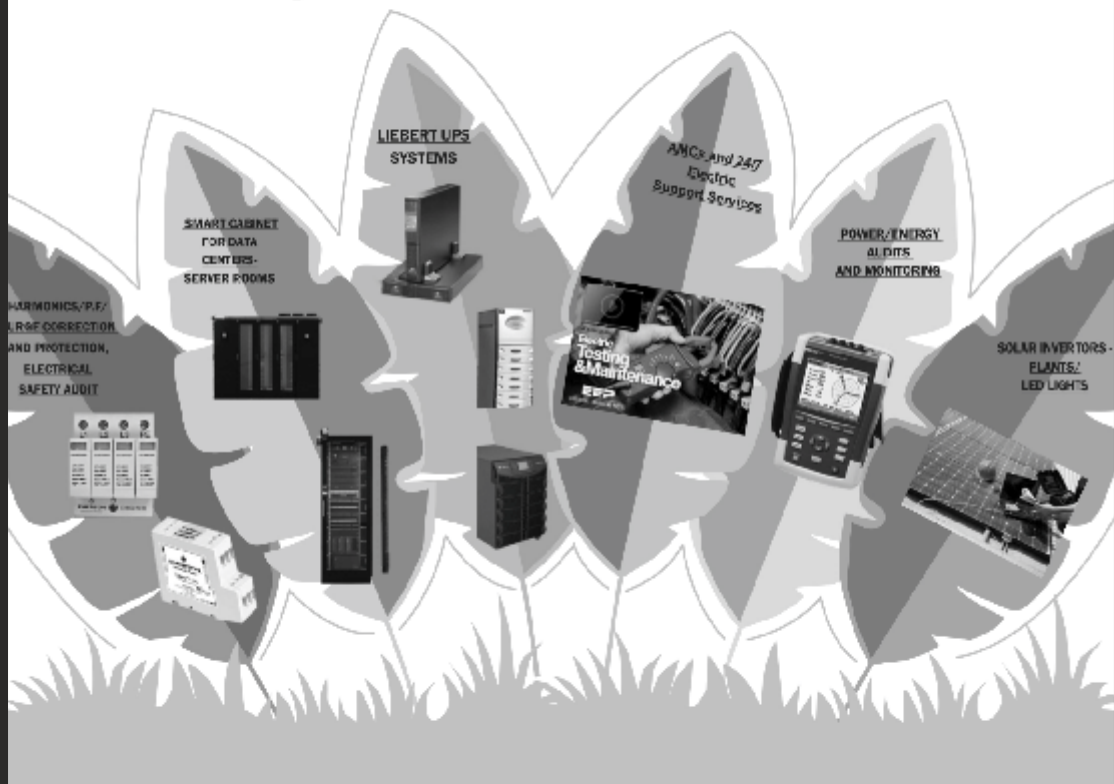
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The image features a collection of framed text and award images on a stone wall background. The frames are arranged in a grid-like fashion. The text in the frames includes:

- Top left: "We knew it was possible to Better So we made it."
- Top right: "We love you too" with a small image of a person's face.
- Middle left: "Better Your Game" with a large image of a "GOLFER'S SHOT" banner that also says "GO CARTING GAMES" and "ALCOHOL".
- Middle right: A "MONDE SELECTION" award medal for "GRAND GOLD" and "QUALITY AWARD" from 2018.
- Bottom left: "Recipe We have simply added Gold to Water"
- Bottom right: "Popular Well Made" with a small icon of a person's head.

A small logo for "AIKS NAAD" is visible in the bottom right corner of the image.