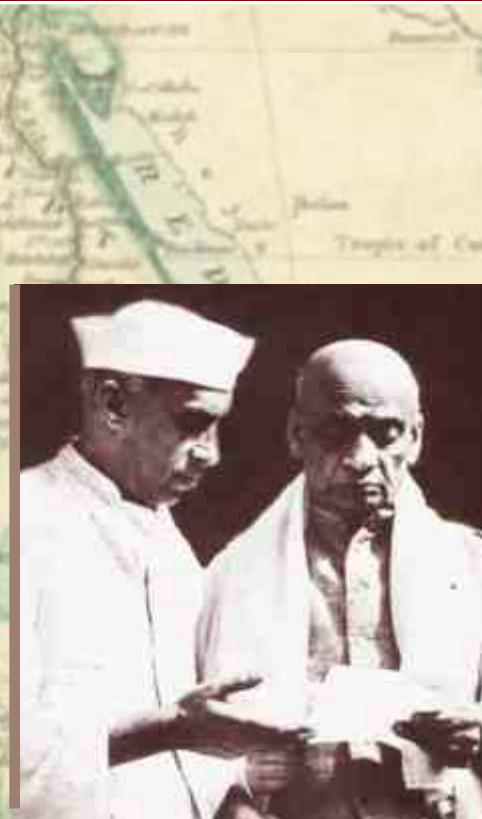


AIKS **naad**

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

VOL XXIX No. 10

October 2019



**"Accession Strengthened :
Much Remains to be Done"**

AIKS Holds Round Table Conference on 28th September, 2019



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THIS MONTH COVER

This months cover is designed by
Sunil Mahnoori

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Dear Readers,

The last month Howdy Modi event at Houston where PM Modi and US President Trump made a joint appearance was full of substance and optics and which marked a significant shift in the Indo-US ties. The two world leaders not only addressed various issues, but made statements to their constituencies which was very well received by the people present in the audience. The important take away from the speech of President Trump was categorically referring to radical Islamic terrorism and his acknowledgement that India being its victim. The statement was blunt acknowledgment of Pakistan sponsored terrorism and India having every right to protect its citizen from such scourge. The other was securing of borders which Trump made it clear that India has every right to secure its borders, which meant that he stands for territorial integrity of India. Both these endorsements of US President are important which can be seen as US support to recent abrogation of Article 370 and the measure's taken by India to tackle terrorism. This clearly shows that US and India have come to an understanding that any forms of radical Islamic terrorism needs to be dealt with strongly. This marks a significant departure from previous US stands where only lip service was rendered to Indian concerns. Later, hand in hand

walk by both the leaders reflected that the relationship between two countries is based on strategic values and commitment to democratic institutions.

Self-Imposed Restrictions:

Since 5th August Kashmir has witnessed self-imposed restrictions. During my recent visit to Kashmir I saw a pattern where shops and businesses conduct their transactions from 7 am to 10 am and then terrorist diktat is followed to close the business till 4 pm. One wonders that if there is no curfew, no restrictions, no search-operations, then why this selective shutdown during the daytime. The reason is not far to seek. The separatist lobby under the guidance from terror state Pakistan, wants to convey to the world that after abrogation of provisions of Article 370, the people in Kashmir are unhappy and they are denied basic human rights. These self-imposed restrictions were to coincide with UNGA session so that India would be portrayed negatively as a violator of human rights of Kashmiri people. This human rights issue was played to the hilt by the PM of terror state at UN only to shore up the morale of its surrogates, the separatists in valley and across POJK.

Beyond 370:

We need to remind the world that Kashmir is not just Kashmir it is Jammu, Ladakh and Kashmir valley. There is zero violence in Jammu and Ladakh and

zero violence in 8 out of 10 districts of valley. This is clear indication that people have largely welcomed this new transition across the state.

While interacting with people in Kashmir, the general sentiment was that they welcomed the move as they felt that Article 370 had impeded the development of valley. Many youths told me that the retrograde article only served the political class and the separatists who used to blackmail successive Indian government for power and pelf, whereas the benefits of Indian constitution never reached the common citizens. The youth believe that just, equitable and accountable administration is the need of the hour which will purge the bureaucracy of its lethargy and 'chalta hei' attitude.

Youth in Jammu, Kashmir and Ladakh are no less talented vis a vis the youth of rest of India. It is just that violence, which suits separatists and the political class, has not been able to create a system where talent is harnessed and society is made to exist peacefully. The central government has a task cut out to undo this historical malignancy and bring it at par with rest of the states of India.

Purging of Separatism:

The central government must actively pursue the policy to purge the valley from over ground separatist workers and their proxies. These elements are instrumental in inflicting death and destruction in the valley and are primarily responsible for the genocide of half a million Kashmiri Hindu Pandits. The education system in Kashmir managed by Jaamat-e-Islami and Ahl-e-

Hadis need to be taken over by state government, where modern, scientific and secular teachings are imparted to the children. It is these institutes which breed separatism which later manifests as violence. The government must also remove the officials in the administration who work against India and are soft separatists thriving on the Indian patronage.

Indian Government must also take bold steps in providing justice to the displaced Kashmiri Pandits who, since last 30 years, are living in exile across the country. These patriotic people are the aborigines of Kashmir and sentinels of Indian civilisational ethos in valley. Their repatriation to their homeland shall create a multi- cultural and multi-religious society in valley which shall eventually create a space for secular values there.

Accession Day:

26th October is the Accession Day of the state of Jammu and Kashmir with Union of India. This year the day coincides with Deepawali and for people of J&K it is a day of double delight. The Accession Day is a reminder to all of us that on this day the ruler of J&K Maharaja Hari Singh decided to join Union of India after tumultuous events which saw the aggression of our state sponsored by terror state Pakistan. On this day we must remember our martyrs Brig. Rajinder Singh, Major Somnath, Maqbool Sherwani, among others and resolve that we shall always remain committed to strengthen our great nation India.

मनील गौतम



KASHMIR CONTINUES TO BE IN THE SPOTLIGHT

Since Aug 5, 2019, when the Govt of India announced its decision to do away with Article 370 and 35 A, the state of Jammu and Kashmir continues to hog the limelight at the national and international level; thanks to the United Nations General Assembly session that took place less than two months after the momentous decisions were taken.

Pakistan's reaction right from the word go has been one of manufactured outrage, as if the announcements had in anyway altered the existing reality. The fact of the matter is that nothing had really happened that should have created an outrageous situation in Pakistan. The government of Pakistan went out of its way to incite its public through its jihadi organizations a massive public outcry at what was essentially an internal matter of India. It is quite surprising that Pakistan which, after annexing PoK by an unprovoked aggression on 22 Oct, 1947, had separated Northern Areas (now Gilgit-Baltistan) from the annexed territories and brought it directly under Rawalpindi's rule. This territory has all along been governed from Pakistan's federal capital, with the locals enjoying no political or legislative powers. Even the so called 'Azad Kashmir' did not have its Legislative Assembly till 1974. Even after establishing one, the legislature did not have any powers. Therefore, for Pakistan to cry foul, really makes no sense and is hypocrisy of the worst kind.

Article 370 should have been abrogated long back as it had been included in the 'Temporary and Transient' provisions of the Constitution by the founding fathers, who were convinced that this article was an aberration and went against the basic principles of people across the sovereign nation enjoying equal powers and privileges throughout its length and breadth. Besides, it was clear within the first decade of the State's accession that Article 370 was creating a psychological barrier between the people of the state and rest of the country - a barrier which eventually gave rise to Pakistan's deep involvement in Kashmir that eventually led to the Islamic uprising of 1989-90. But such had been Indian Politicians' fixation with vote bank politics, that they refused to see the writing on the wall and projected the issue to mislead public opinion. In the process, they inflicted immense damaged on the politics and integrity of the nation. As far as the surreptitiously included article 35 A is concerned, it, in any case, stood on a weak wicket.

Pakistan's Prime Minister, Imran Khan, the yester-year poster boy of fashion magazines and a flamboyant cricketer, and now a born-again Muslim, had gone to America to attend the annual United Nations General Assembly Session with a twin objective: to use this trip to America to project India as a villain in south Asia and in the absence of any intervention by a third party, to convince the world that constitutional

changes brought about by India in J&K would lead to a nuclear war, which will have far-reaching consequences for the entire world. From day one of his arrival in America, he left no stone unturned to project India as having carried out a 'genocide' in Kashmir and 'violated' the human rights of 8 million Kashmiris. At the United Nations General Assembly, where he went on to speak for 50 minutes instead of the 15 minutes allotted, he indulged in a tirade against India that was unbecoming of a Prime Minister of a country. He threatened the world with the use of nuclear weapons if they were not willing to mediate in Kashmir. At other 'Think Tanks', foreign policy institutes, public platforms, etc., Imran Khan continued with the same refrain. His speeches were laced with jihadi rhetoric wherein he used the words like, 'Kashmir, Modi, jihad, Muslim, nuclear, etc.," so often that his speeches led to diminishing returns, as most of the media either ignored him or projected him as an alarmist. As far as the world was concerned, Imran himself accepted that Pakistan's appeal had largely been ignored by the international community. Nevertheless, he announced on his return to Islamabad that he will launch 'Jihad in Kashmir to please Allah'. India termed his conduct as 'brinkmanship rather than statesmanship'.

Indian Prime Minister, Sh. Narendra Modi, on the other hand, while replying effectively to Imran Khan's accusations, did not take the bait of confining himself to Kashmir and Pakistan. He spoke of issues which the world is grappling with for its very survival: environment, renewable energy, global warming, poverty alleviation, terrorism, international conflict resolution, trade, etc., etc. the icing on the cake of Modi's visit, undoubtedly, was the Houston rally attended by nearly 60,000 Indian diaspora and many senators

and Congressmen/women of America. The highlight of the Houston rally was that the President of America too was in attendance; something that happened for the first time in the history of Indo-American relations. It can safely be said that Pakistan lost the Diplomatic war and ended up projecting itself as an irresponsible nation. It must, however, be added that Turkey and Malaysia supported Pakistan on Kashmir issue, forcing Indian Prime Minister to have one-on-one meeting with Turkey's rivals, Cyprus and Armenia. The fact is that Indian diplomatic offensive was in full gear while Narendra Modi was in the United States and India was able to convince the world that change brought about in the constitutional status of Jammu and Kashmir was purely an internal matter of India. India also succeeded in reinforcing its oft repeated stand on Kashmir, that it is a bi-lateral issue and India does not need any third-party intervention.

However, the Union Government faces huge challenges in Kashmir. Pakistan will try its best to execute a violent jihadi attack on a high-value target inside the state or in the rest of the country. It will also try its best to use the internet to have crowds collected for protests within the valley and egg them on to indulge in violence so that the security forces are forced to use their fire-arms, which in turn will enable Pakistan to project India in a bad light. India, therefore, has taken a decision to impose internet black out, so that the situation remains calm and Pakistan and its proxies in Kashmir do not get an opportunity to indulge in violent protest.

Under the circumstances, the next three to six months will be crucial as far as the post-370 abrogation situation in the valley is concerned. End

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



General Secretary's Column

HQ & Core Committee Meetings

Several meetings were held in the AIKS Office to chalk out the minutest details of the events being held shortly. The Core Committee members and members of the headquarter in full attendance attended the meetings. The Round Table Conference was held on 28th September, 2019.

Balidan Divas

As previous years, AIKS joined Jammu Kashmir Vichar Manch (JKVM), to observe 'Balidan Divas' on 14th September, 2019 at BK Ganjoo Memorial Park, Kalibari, New Delhi. An impressive programme was held and fitting tributes were paid to the Martyrs. The Chief Guest on the occasion was Sri Ravinder Raina, President, BJP, Jammu & Kashmir.

On the occasion special issue of Naad was released by AIKS team led by the President, Col. Tej Tikoo.

Children in large numbers participated in drawing competition, singing patriotic songs and speaking relevant issues impacting the community.

AIKS Establishes Formal Relations with HAF

Hindu American Forum (HAF) formed in America by Indian Hindu diaspora in 2002, portrays Hinduism in media and textbooks in a correct manner to remove certain misgivings which have crept into the American narrative about India and Hinduism.

All India Kashmiri Samaj (AIKS) and the Hindu American Foundation (HAF)

after several meetings are pleased to announce that the two organizations have established a formal relationship with each other.

It is pertinent to mention that HAF has been actively countering the disinformation campaign indulged in by anti-India elements about Kashmir in the United States. It has also been tirelessly bringing into the public domain, in the media and among the Human Rights Advocacy groups the plight of the displaced Kashmiri Pandits and the abuse of their human rights after they were cleansed out of Kashmir in 1989-90. In fact, this year's Advocacy Day program held on 25 June 2019, on the Capital Hill in Washington DC, had 'Kashmir' as its theme.

AIKS is confident that our joint efforts in various fields, particularly as these concern Kashmir and Kashmiri Pandits, will be in our best national interests and both organizations will work in close cooperation in all our future endeavors. AIKS, with its wide-spread presence in India, including in Jammu and Kashmir, will serve as window to the HAF as far as issues dealing with Kashmir and Kashmiri Pandits are concerned.

KOA President visits AIKS Office

AIKS felicitated Ms Shakun Malik, President of its affiliate organisation, KOA, USA, on Sunday Sept 15, 2019, while she was on a brief visit to India. The meeting took place at AIKS headquarter at New Delhi and was attended by Col Tej Tikoo, President, besides Sh Vijay Kashkari, Vice

President, and Maharaj Pajan, General Secretary. During the meeting both organisations discussed the emerging geo-political situation following abrogation of articles 370 and 35A of the Indian constitution by the government of India on 5th August 2019.

Both organizations decided to strengthen their existing bonds and work together to counter the wrong and incorrect narrative regarding recent developments in India, concerning Jammu and Kashmir State. They also decided to counter the disinformation campaign launched by vested interests at the international level about our exodus from Kashmir in 1989-90. They decided to put in renewed efforts to correct the narrative, particularly in the wake of the Aug 5, 2019, announcements made by the Government of India. It was also agreed to enhance the involvement of youth and mobilizing them to work for community affairs and preservation of our rich cultural heritage, so unique to our community, which is under serious threat in our exodus.

AIKS Meets AKPCC

On September 26, 2019, there was an interaction meeting between AIKS and KP Coordination Committee of Ghaziabad, previously called 'Samut', at Amarnath Ji Mandir, Vaishali, Ghaziabad.

AIKS team led by the President Col. Tej K Tikoo included Vijay Kashkari, Vice President and M K Pajan, General Secretary AIKS.

This was after long time AIKS had an interactive meeting with important affiliate in Ghaziabad. Detailed report will follow.

Round Table Conference

AIKS organized a day-long Round Table Conference (RTC) on 28 Sept 2019, at New Delhi to formulate the community's response to the Abrogation of Article 370 and 35 A by the Govt of India on 5 Aug 2019.

The RTC was chaired by Col Tej K

Tikoo (Retd), President All India Kashmiri Samaj. Approximately fifty (not including AIKS head quarter members), which included community organizations, many prominent community members spread across the country attended the RTC.

Almost all participants agreed that the Government of India had taken very bold decisions on Aug 5 this year.

A number of issues were discussed which included, resettlement, our IDP status, a commission to inquire into the circumstances of our exodus, compensation for the loss that our community has suffered, implementation of Prime Minister's package in full, enacting of temples and shrine bill and AIKS petition in High Court Jammu were discussed. It was resolved that these consultation will continue.

Full details of the meeting will be published in the next issue of 'Naad'

Civil Writ Petition of AIKS

We have been reporting regularly the progress on the Civil Writ Petition no. 543/2006 filed by AIKS & others against the Union of India & J&K Govt as respondents which was transferred to the Jammu bench of J&K High Court in 2016 and is pleaded there by a panel of Community Advocates on regular basis.

AIKS is looking after the petition through their learned team of Advocates Sh. Virender Bhat, Sh. P.N.Raina, Sh. P.N.Goja and coordinated by Sh. Kashmiri Lal Bhat.

In the earlier editions of Naad we have reported that the Hon'ble court had directed the Divisional Commissioner, Kashmir to submit a report with regard to identification of the property of the Migrants and also directed him to submit details with regard to transfer certificate of alienation of property belonging to the migrants in Kashmiri division.

Since the report was not forthcoming from the Divisional Commissioner for a prolonged period of time, the court directed

him to submit the report promptly and imposed a fine of Rs. 20,000 besides seeking his personal presence in the event of failure in submitting the required report.

We are pleased to inform you that the Divisional Commissioner Kashmir has finally submitted a report recently. The team of lawyers is going into the complete details of the submission. However the brief summary is submitted below for the information of community members.

1. The Divisional Commissioner has directed all the DC's time again to ensure the protection & preservation of Migrant Property in their respective Districts as per provision. Under J&K Migrant Immovable property (Preservation & Restraint on Distress Sales) Acts 1997, in letter and spirit and review is carried out on regular basis.
2. In response to the direction of the Hon'ble High Court district wise details have been submitted.

(a) District Anantnag

- ❖ 90 complaints/grievance regarding illegal encroachments of property were received since January 2018, out of which 30 have been disposed off and eviction orders issued
- ❖ Some of the above complaints are listed for hearing before Dist. Magistrate, Anantnag, and rest are being processed.
- ❖ 21024 Kanals of land and 2991 structures were left by Migrants. Out of this, 5433 kanals of land and 2667 structures have been sold out as per the said Act.

(b) District Baramulla

- ❖ No encroachment on Migrant Properties in the district has been reported. One case concerning Migrant property is however, subjudice before the Hon'ble High Court.
- ❖ Total area of migrant land in the district is given as 11784 Kanals (6546

agricultural, 4363 kanals of Orchards, 875 kanals other categories). Out of this land, 3490 Kanals stands alienated & sold out. Similarly, out of 1225 structures, 371 stand alienated & sold out. Remaining 8303 kanals of land alongwith 540 structures is being kept under watch & ward to prevent any encroachment.

- ❖ In this district, a total number of 515 alienation cases have been executed till date.

(c) District Pulwama

- ❖ No cases of encroachment has been reported till date.
- ❖ Total Migrant land is reported as 8563 kanals; out of which 2702 Kanals has been alienated so far & 450 alienation cases processed.
- ❖ Non-alienated land measures 5860 Kanals.
- ❖ Tehsil wise details have been provided by them.

(d) District Kulgam

- ❖ This district is claimed to be free from encroachments & any attempt to encroach is repulsed.
- ❖ While the total Migrant land is not provided, it is stated that 91 alienation cases are being processed. Out of these 04 cases have been executed till date.

(e) District Kupwara

- ❖ No illegal encroachment reported.
- ❖ Total migrant land reported as 16731 Kanals; out of these, 2429 kanals, involving 370 alienation cases, have been executed till date. Balance of the land is non-alienated.

(e) District Ganderbal

- ❖ Kanals of land, situated at village Rakhi Rabitar, Tehsil Wakura, was in illegal possession and this specific land is under negotiation between land encroacher & Migrant land owners.
- ❖ Another 6 Kanals of land in village

wakura is under illegal possession and currently under adjudication before DM, Ganderbal.

- ❖ In yet another case, R&B Dept has constructed a road through Survey No. 704 & 705, belonging to a Migrant, without his consent and a case is before the Hon'ble High court at Jammu.
- ❖ While total migrant land details are not available, 10 cases of alienation of Migrant Land have been executed to the district.

(f) District Budgam

- ❖ No incidence of encroachment has been reported except in one case where in 6 Kanals in Village Gogoo, Tehsil Budgam was involved. The Tehsildar was directed to proceed to spot, evict the encroachment and restore the land to its lawful owner.
- ❖ Total of 76 alienation cases of migrant property are being processed in the District.

(g) District Shopian

- ❖ No report of any encroachment of migrant land has been reported. During the year 2016, one case of migrant land measuring 58 Kanals was reported at village Narpora of Tehsil Keller and retrieved and handed over to the owners.
- ❖ Total migrant land is 10696 Kanals; out of which 6558 Kanals stands alienated. Tehsil wise details have been provided.

(h) District Bandipora

- ❖ No illegal encroachment in the district is reported.
- ❖ Out of total migrant land of 1385 Kanals, 267 Kanals have been alienated.

(I) District Srinagar

- ❖ The report does not explicitly give any details of encroachments.
- ❖ Total quantum of migrant land is 7604 kanals; out of which 2405 Kanals stand alienated.

Joint Delegation Meets Additional SecretaryMHA

A Joint delegation of All India Kashmiri Samaj and JKVM met Sh. Gyanesh Kumar, the Additional Secretary, Ministry of Home Affairs, Govt of India, on 9 Oct 2019 in his office.

The meeting essentially focused on conveying our appreciation to the Union Govt for taking the bold decisions on 05, Aug 2019, which rendered Art 370 & 35A in-effective.

The delegation broadly brought to the notice of the Additional Secretary our numerous concerns, including our rehabilitation in Kashmir and passage of temples & Shrines Bill, etc, etc.

The Additional Secretary on his part briefed us on the changed scenarios post- 5 Aug announcements.

It may be mentioned that the meeting touched a large number of issues broadly, without going into specifics.

Such interactions will continue in future too.

The Joint delegation, led by Col. Tej K Tikoo (Retd), President, AIKS, included Sh. M K Pajan, Sh. M L Malla and Sh. Sanjay Ganjoo.

M K Pajan
Gen Secretary, AIKS



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

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

244, Sector 3, R.K. Puram, New Delhi - 110022, Telephone : 011-26107431

Web : www.aiks.org E-mail : hqaiks@gmail.com

Application No. :

Date :

The President

All India Kashmir Samaj

244, Sector-3, R.K. Puram

New Delhi - 110022

Dear Sir,

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

My Particulars are as under :

Name (In full) :

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

Address :

.....

.....

..... Pin :

Tel : (Res.) : Office :

Mobile : Email :

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

With best wishes
Yours Sincerely

Signature

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

Cheque No. : Drawn on (Bank) :

Amount : Date :

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Annual Harmukh Gangbal Yatra 2019

Annual Harmukh Gangbal Yatra 2019, concluded successfully. The Yatra took off from Naranag and was flagged off by district administration. Proper arrangements were made



for Yatris who had come from different parts of the country. The Yatra is organised by Harmukh Ganga (Gangbal) Trust (HGGT) and All Party Migration Coordination Committee (APMCC). Vinod Pandit president of APMCC thanked administration for the support in smooth conduct of the Yatra despite prevailing conditions.

J&K Migrant Employees & Pensioners Welfare Association Election Result

J&K Migrant Employees and Pensioners Welfare Association elected following members unopposed in the recently held elections :

01. Dr. Umesh Moza	President
02. Dr. Suman Jogi	Sr. Vice President
03. Dr. Ram Kishore Raina	Vice President
04. Sh. H L Kher	Gen. Secretary
05. Dr. Kuldeep Dhar	Finance Secretary
06. Sh. Ramesh Kumar Bhat	Secretary
07. Sh. Ashok Chogat	Joint Secretary
08. Sh. Ramesh Kak	Publicity Secretary
09. Sh. Sunil Saad	Exe. Member
10. Dr. Rajinder Jalali	Exe. Member
11. Sh. Satish Kumar Handoo	Exe. Member

Kashmiri Pandits in Exile Pay Homage to the Martyrs. Resolve to go back home.

1989-90 saw the ethnic cleansing of Kashmiri Pandits in Kashmir by Islamic jihadis. Thousands were killed, Hindu women were raped, Kashmir Pandit properties and temples were burnt, hit lists and threats to exterminate the Pandit minority community were published in the newspapers. 5 lakh people were thrown out of their homes in one single night. More than fifty thousand KPs lost their lives due to hostile Jammu weather, starvation, snake bites and exodus induced health issues. Many security personnel have lost their lives in Kashmir fighting the jihadi terrorists.

The exiled Kashmiri Pandit community



has been observing September 14 as 'Martyrs' Day – Balidan Diwas' for the past 29 years.

Delhi-NCR saw the community offering

their homage to soldiers and civilians, who sacrificed their lives in Kashmir while fighting the terrorism. Hundreds of Kashmiri Pandits came together at Shaheed BK Ganjoo Park at Kalibari Marg and offered floral tributes to the brave souls. The community thanked Modi government for abrogating Articles 370 & 35A. The community resolved to continue the fight to reclaim our homeland. Speaking on the occasion Sh. Ravinder Raina, President BJP, Jammu & Kashmir, said “Kashmiri Pandits represented India in Kashmir and that's why they were

killed. Pakistan thought that by ethnically cleansing Kashmiri Pandits they will take over Kashmir but Kashmiri Pandit blocked Pakistan's nefarious designs globally." He emphasised that Modi government is committed to the dignified return of Kashmiri Pandits to their homes.

Ashish Razdan, an organiser and a displaced Kashmiri Pandit, said “the Kashmiri Pandit Diaspora across the globe has decided to observe this day every year, in the countries KPs reside”.

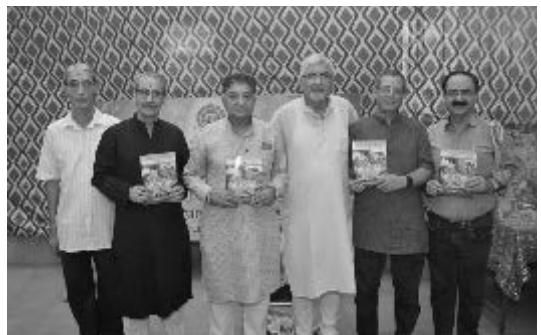


Special edition of Naad dedicated to Martyr's was released on this day.

KSS, Faridabad Celebrates Mahanavmi with Havan at Sharika Bhawan!

Kashmiri Sewak Samaj, Faridabad, performed its Annual Havan on the occasion of Mahanavami at Sharika Bhawan, Sector 17, in Faridabad. Havan started with Kalash puja on

Saturday, 5th October at 7 PM and concluded with Purna Aahuti on Sunday, 6th October at 12 Noon, followed by Naveed. Devotees of Maa Sharika thronged the venue from across NCR to participate in the Havan and seek blessings from Maa Sharika. On this occasion a special issue of Sharda Tarangini was also released by the Col. Tej K Tikoo (Retd.), President, AIKS and Dr S K Handoo, President, KSS, Faridabad.



Bharat Ekta March, Baroda

Vadodara Nagrik Samiti gave a call to all the citizens of Baroda to participate in the Ekta rally in support of abrogation of article 370 and 35 A in J & K. The rally was organized by the office



bearers of the Samiti under the Presidentship of Mr. Samar Singh Gaikward, former ruler of royal family of Baroda, Kashmir Sabha, Baroda, was also invited to participate in the event. The rally was organized on 15.09.19 at about 5 PM. More than 700000 people from all walks of life assembled in polo ground and took part in the rally. There were professionals, teachers, students from schools and colleges, the heads of various religious organizations, persons from business community, ladies, gents and children present at the rally. The people were full of enthusiasm, energy and exhibited the dedication and commitment to the cause of the rally and devotion to the national spirit. The rally was flagged off by Honourable chief minister of Gujarat Mr. Rupani after brief address. The rally was lead by Kashmiris under the banner of



Kashmir Sabha, Baroda. It was greeted on both sides of the road by people cheering and chanting slogans. It was a journey of 3 KMS from polo ground to Kothi, Raopura. The rally took about 3 hours to reach the final point, where it concluded

1st Interactive Workshop on Kashmiri Language Learning Program in Delhi

Millennium India Education Foundation launched its 1st interactive workshop on Kashmiri language learning & speaking course jointly with SD Public School, BU block, Pitampura, New Delhi on Monday 30 Sept 19

It was a 6 hr orientation workshop over 2 days (30th Sept & 1st Oct) in which school children, teachers and other interested groups were exposed to the language speaking (pronunciation of basic alphabets / words etc.), writing comprehension, etc.

The objective was to create an interest amongst the general public to learn this language. The language will be taught in Devnagri script. The workshop will be followed by 40-42 hr biweekly learning course. Learners would get certificate of learning by MIEF



including study material, soft copies, etc.

Speaking on the occasion, Dr Uday Kakroo Director Millennium India Education Foundation, said that this was the first of series of language learning centres being started by Millennium India Education Foundation across India. All segments of society willing to learn this language will be admitted for the course. Details are being announced separately.

According to Dr Kakroo, learning of Kashmiri language by people across the country / globe will further strengthen the bond with Kashmiri people living across the globe.

Millennium India Education Foundation has been promoting Cultural heritage of Jammu & Kashmir for about 2 decades now. The foundation has the onus of starting Sharada Script Revival Program in the country since 2012, under MOUs with 6 world renowned universities in the country (Jawaharlal Nehru Univ, Mumbai Univ, Jammu Univ, Karnatka Sanskrit Univ, Mahakavi Kulguru Kalidas Sanskrit University Nagpur, Sri Vishwakarma Skill Univ Haryana, etc.).

And several other programs in Delhi for the promotion of cultural heritage of the state.

APPEAL FROM KMECT TO COMMUNITY MEMBERS

At the outset, we are beholden, as ever, to you for your continuous support to KMECT, which in totality, is "by the community, of the community & for the community, has become a God send Saviour for the community patients. It has been rendering its discerning services not only to the marginalized segment but also to the middleclass patients of the community who require bags full of money for the treatment of their life-threatening diseases & horrendous accidents.

At this critical hour, I am constrained to address this mail to you to make you aware of the developments at KMECT over the past few months. With the passing of each day, the number of patients is on the increase while the funding becomes difficult because of the shortage of available resources. Last year, the funding was aprx Rs15 million to 225 patients. This year we have already registered about 170 Patients in 5 months & the out flow has crossed Rs 7.2 million while as receipts have been Rs 2.6 Million only. For you, it will be interesting to know that we have provided support to over 1275 patients so far and over Rs 82 million released till date.

Poor patients who underwent treatment for cancer or kidney treatment and the like, required medication for prolonged periods of time and in many cases lifelong. Cases of kidney failure, very rampant in our community, are on the increase. KMECT created a separate head to deal with these ballooning numbers called "sustenance patients" to differentiate them from regular "emergency" cases. With the passage of time the patients under "sustenance" category have now inflated to a significant number and account for about 55% of our annual expenditure as opposed to 15% in the initial years.

Dear Hon'ble friends, disease does not follow any calendar, it strikes unannounced. **When any emergency comes up, the trustees lose no time in responding to the situation. Saving a life then overrides all other considerations.** In view of the current situation where cases of "sustenance patients" has reached a high proportion, our Corpus Fund gets depleted at an alarming rate and, if this trend continues, we would find it difficult to continue serving (if at all !) our marginalized brethren.

As said earlier, KMECT belongs to each one of our community members and has to become sustainable for all time to come. Hence, we appeal to my philanthropic brothers, sisters & more importantly my children to consider this appeal in its entirety, contribute liberally for the community cause and help the poor, sick & needy. God has given us enough and it is our duty to be of assistance to others in times of their express need. Let me end this mail by Rabindra Nath Tagore's saying:-

I slept.
And dreamt that life was all joy.
I awoke.
And saw that life was but service.
I served.
And understood that service was joy.

Warm regards
Sqd Ldr (Retd) B L Sadhu
Mob +91 9872992186.
Chairman

APPEAL FROM KMECT TO COMMUNITY MEMBERS

**For sending your contributions in INDIAN CURRENCY through NEFT / RTGS / BANK:-
BANK DETAILS:**

Bank : Corporation Bank
Branch : Mayur Vihar Phase-I Extension, New Delhi - 110091
Beneficiary Name : Kashmiri Medical Emergency & Charitable Trust
Account No : 520141001310212
Account Type : CLSB
IFSC/RTGS Code : CORP0000546

Cheques/Demand drafts can be sent to:

Jatinder Kaw

Plot no: E-15, Flat no: 16-C,
Shatabdi Vihar, Sector-61,
Noida (U.P.) - 201307, India.
Cell: 98 101 34829

Contributions at Jammu can be sent to:

Pt. Sunil K Thusu

SHYAMALYA, H.No-47, Lane-2, Shyam Vihar, Opp
Dir of Agriculture, Talab Tiloo, Jammu - 180002.
Cell No: +91-9419103744,
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sewasanjay@gmail.com
raj_692@hotmail.com
sadhubansilal@gmail.com

The contributors who would like to remit in Foreign Currency, Kindly let us know, we will sent you the bank details on receipt of your pledge.

All Contributions to KMECT are tax exempted under Section 80G of Income Tax Act 1961.

NAAD Congratulates

Ashwani Monga!

Ashwani Monga (Ph.D., University of Minnesota), illustrious son of Shri Autar Krishen Monga (Ex-President, KSS), has been appointed as Provost and Executive Vice-Chancellor of Rutgers University—Newark, a diverse, urban, public research university that includes several schools, research centres and institutes. In this role, Ashwani serves as the Chief Academic Officer of the university. AIKS wishes Ashwani all the success in this coveted position and heartiest congratulations to Monga family.





- Dr. K.L. Chowdhury



Accession Day (Velay Divas)

Accession day should have been a red letter day in the State calendar, but far from any official celebrations, the memories of the day bring out contrasting emotions in different regions.

October 26, 1947 Jammu and Kashmir acceded to India. Accession day should have been a red letter day in the State calendar, but far from any official celebrations, the memories of the day bring out contrasting emotions in different regions. Officially, the day has been discarded even from memory and buried in an unknown cemetery where no candle is ever lit. Far from being commemorated, 27 October, when Indian forces were airlifted to drive the invaders out from Kashmir, is observed in the valley as Occupation Day.

History:

In reality, Accession brought Kashmir back where it really belongs from ancient times.

Kashmir has always been a part of India. There is mention in Mahabharata of Kashmir clan—one amongst the many ruling dynasties that comprised different kingdoms in the length and breadth of India. The first known ruler of Kashmir, Gonanda, was related to Jarasandha who ruled Maghadda during Kurukshetra war. That was around 3000 BC. Emperor Ashoka built the capital of Kashmir at Shringari—from which Srinagar got its name—in 250 BC near the present Pandrethan. The Fourth Buddhist Council was held in Kashmir in Kanishka's rule around 100 AD. These historical facts negate the theory that Kashmir was a separate country. The Muslims who make such claims came much later. They invaded Kashmir in mid 12th century

and changed the demography through conversions under the Turks, Central Asian invaders, Moguls and Afghans.

National Amnesia:

Accession Day has also been conveniently forgotten by the country, because we have made of mess of what was a position of advantage, turning an opportunity into an adversity thorough a series of tactical, strategic and political blunders that continue to exact a heavy price from the nation. We are shy, nay afraid, even to commemorate this day because it might touch the sensitivities of those who have questioned the legality and finality of accession; because our leaders, rulers down the last six decades have complicated the issue through successive political chicanery, thuggery and deceit. Is it not shocking to realize that it took our country 50 years to commemorate the sacrifices of our armed forces who fought the Chinese in 1962 under the most adverse conditions – ill prepared, ill equipped, ill conceived and poorly backed by the county's political class. We do not like to recall our blunders, or learn lessons from them.

Chronology of Events:

In fact, the story how accession finally came about—and its aftermath—is replete with faulty visions, miscalculations, missteps, and misadventures that led to a series of tragic events and pushed J&K into the quagmire of a

seemingly unending conflict for which the Indian nation has been paying enormous price. Unless and until we understand the genesis of the events pre and post-independence, our understanding of history will remain clouded and we will be unfair to ourselves as well as those who hold contrary views on accession.

At the time of Indian independence, India was divided into two sets of territories—one, the territories of British India, which were under the direct control of the Governor-General of India; two, the Princely States, the territories over which the British Crown had suzerainty, but which were under the control of the hereditary rulers of the states. In the independence and partition of British India of 1947, the 562 Princely were given a choice to join either the new Dominion of India or the newly formed state of Pakistan, or to remain independent.

Maharaja Hari Singh, who ruled J&K for 22 years and spent much of his time between hunting in the deep forests of the valley and running horses in Bombay Race Course, had little time for a reasoned understanding of the rapidly unfolding events in the subcontinent. He nurtured ambitions of independence, and, alliance with western powers, even with Russia. He was inimical to India especially because he had no love lost for Jawaharlal Nehru for being on the side of Sheikh Mohammad Abdullah in the Quit Kashmir Movement. Yet, he was not totally bereft of common sense to realize that joining Pakistan would be a fatal error.

In the third week of June 1947, after the decision was taken to divide India, Lord Mountbatten set out for Kashmir. In Srinagar, the viceroy met the Prime Minister, Ramchand Kak, and advised him to tell Maharajah Hari Singh to accede to either dominion. Ramchand Kak informed him in categorical terms that Kashmir would stay independent. The Maharaja, it is said, avoided seeing

Mountbatten, pretending to be down with abdominal colic.

On August 15, when India got her independence, Jammu and Kashmir did not accede to either India or Pakistan. In order to buy time, the Maharaja offered to sign a 'standstill agreement' with both countries. This would allow the free movement of people and goods across borders. Pakistan signed the agreement, but India decided to wait. However, Pakistan stopped rail service between Sialkot and Jammu in the middle of September which blocked the passage of goods through this important route into J&K. The squeeze led to deterioration of relations with Pakistan.

Pakistan soon grew impatient. On October 22, 1947 a five thousands strong group of tribal

raiders, backed by Pakistani forces, led an incursion into the State of Jammu & Kashmir from Abbottabad, marching swiftly down the Jehlum valley. They took Dommel on the first day and overpowered the Maharaja's battalion at Muzaffarabad. Soon, Uri fell to the invaders in spite of meeting a fierce resistance from state troops under Brig. Rajinder Singh, whose ranks were sorely depleted by the desertion of many of

its Muslim troops some of whom joined the invading forces.

Baramullah fell next and the rampaging hordes looted and burnt down properties, killed Srinagar into darkness, and marched rapidly to get within the outskirts of the capital. Some of us still remember their dance of death and destruction with horror.

Maharaja Hari Singh woke up from his reveries when the invaders reached the gates of Srinagar. He was forced to appeal India for help. That would come only after accession.

On 26 October he signed the instrument of accession.

The Indian forces were airlifted from 27th October and soon pushed the invaders out from

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the city. However, it was going to be a long and protracted war, spread over many months in many sectors across Kashmir, Jammu, Ladakh and Kargil, Poonch and Rajouri.

India took the issue of Pakistani invasion to the United Nations on 1 January 1948.

A year later, on 31 Dec 1948, a cease fire brokered by the UN was put into place. By that time nearly two-fifths of the territory J&K were in Pakistan's control.

The UN resolution required Pakistan to withdraw all forces from J&K, allowed India to maintain minimum forces to preserve law and order, and, after compliance of these conditions, to hold a free and impartial plebiscite to determine the future of the state.

Thus, a case of aggression by Pakistan was converted into a dispute. Pakistan; the aggressor became a stakeholder in Kashmir. The rest is history.

The Instrument of Accession:

The Instrument of Accession is a legal document executed by Maharajah Hari Singh, ruler of the princely state of Jammu and Kashmir, on 26 October 1947. By executing this document under the provisions of the Indian Independence Act 1947, Maharajah Hari Singh agreed to accede to the Dominion of India. There was no ambiguity in its being unconditional and final.

Fundamentally, there is no question about the legality or finality of accession.

One, it was signed by a ruler of the princely state as with all the other princely states according to the conditions laid down for partition of India.

Two, the first J&K Constituent Assembly, duly elected in 1951, unanimously endorsed and ratified the state's accession to India on February 15, 1954.

Three, J&K adopted its own constitution in November, 1956, re-iterating that "The State of Jammu and Kashmir is and shall be an integral part of the Union of India."

Then what went wrong?

Blunders:

Five blunders look us in the eye:

One, Hari Singh's vacuous dreams of independence, his vacillation, his lackadaisical attitude in the face of grave danger to his subjects and his State.

Two, the clause put forth by the then

Maharaja Hari Singh woke up from his reveries when the invaders reached the gates of Srinagar. He was forced to appeal India for help. That would come only after accession. On 26 October he signed the instrument of accession.

Governor-General of India, Lord Mountbatten, of 'reference to the people after the state was cleared of invaders'. In a letter sent to Maharajah Hari Singh next day after he signed the instrument of accession, Lord Mountbatten accepted the accession with a remark, "*it is my Government's wish that as soon as law and order have been restored in Kashmir and her soil cleared of the invader, the question of the State's accession should be settled by a reference to the people.*"

What was the need to put that condition when none had been requested by the ruler of J&K. Could he have included this condition without the knowledge of Nehru? Was it a conspiracy of the western powers? Why did India insist on retaining a Briton as the first governor general after her independence? These questions have remained unanswered till today.

Three, India approaching the UN for intervention especially when she was in a dominant position in the war.

Four, Nehru's unflinching faith in Sheikh Mohammad Abdullah, putting all eggs in one basket.

Five, India's grave blunder in agreeing to a ceasefire before driving out the invaders from the whole territory of J&K.

Six, the conditions laid down in the UN resolution for a plebiscite, making an aggressor a stakeholder in J&K.

De-accession, Separation and India's Climb Down:
The crusade for de-accession and separation of J&K was born on the very day of accession. Not only the fact that the valley was Muslim majority and therefore inclined to Pakistan on the basis of religion, but also that an opportunity was created by the blunders outlined above for the forces

inimical to merger with India, including the vacillating character of Sheikh Abdullah. Unfortunately, India could not correct the anomaly when opportunity offered itself on several occasions, especially when she was in a position of strength after the conclusive victory over Pakistan in 1971. She went on blundering from a series of policy failures and strategic errors.

After 30 years of subversion, sedition and armed insurgency, starting from 1989, it may seem a pyrrhic victory for the separatists in that their dream of total independence has not been achieved, nor a merger with Pakistan; but Kashmir has turned into a de-facto Islamic State in a secular India, and the two-nation theory has been translated into a reality here. The pompous parliamentary resolution of 1994 that Kashmir is a closed case, that the only unresolved issue is the reclamation of the part annexed by Pakistan in 1947.

have different ideologies and goals, different styles and methodologies, they have one thing in common—they all question the legality and/or the degree of accession of J&K to India. Right from Sheikh Mohammad Abdullah down to his son and grandson, they have grasped the language which pays, which India understands. They have turned into cry babies, and India into a schizophrenic mother who rewards each baby cry with a freebie. The baby has been spoilt beyond measure. Crying has become ingrained with its nature. It cries, shouts, throws tantrums, raves, threatens, pelts stones, brandishes a gun, and even fires it with impunity. But the rewards flow all the same. But new dispensation at center has understood these tantrums of Kashmir based politicians and has stopped any molly coddling with them.

Cry-and-reward Phenomenon:

This cry-and-reward phenomenon has evolved into an incurable disease.

J&K adopted its own constitution in November, 1956, re-iterating that “The State of Jammu and Kashmir is and shall be an integral part of the Union of India.”

In fact, the greater the Kashmiris raise the pitch for a separate and special identity, the more India is ready to offer—rail and road link, international airport, educational institutions and central universities, super-specialty hospitals and medical colleges, developmental projects and job-orientated schemes, special reservations in central government ventures and big business, subsidies and grants—and yet the appetite remains insatiate, nay, it whets into pangs of hunger. Down the years, it seems India has now slowly gained her vision of Kashmir, and is taking steps to bring it closer to the nation. Off late India has understood the appeasement policy in Kashmir will not work. The new policy based on nationalistic ideals and integration of valley with rest of India is being laid out and fruits of which we shall soon see. The Kashmiri politicians of all hues, be they from mainstream national parties like Congress and CPM, be they the mainstream regional parties like NC, PDP, be they separatists—moderate or hard-line—may

In 2008, when Omar Abdullah roared in the Indian Parliament, claiming he was a Kashmiri Muslim before he was an Indian, and that he would not give one inch of land for the holy Amaranth yatra, not one member dared him. (Paradoxically, while no Indian can buy an inch of land in Kashmir, Kashmiris are free to have all of India; they have bought big lots of land in major metropolises, built business empires, and enjoy special privileges everywhere). On the contrary, his speech was lauded by the congress apologists and the so called liberal-democratic-secular elite of the land. He was soon to be rewarded with Congress support in forming the coalition government in the state. A spoilt brat—like so many other spoilt new princelings of post-independent India who have come to assume a divine right to rule—he can get away with any and all surliness. He keeps on harping that Kashmir is not an economic issue but a political one that demands more and more engagement with the separatists

and with Pakistan. So he wants AFSPA revocation even in the face of resurgent militancy in Kashmir, even as more than 900 panches and sarpanches have resigned in terror, reminiscent of the days militancy peaked in 1990 when people rushed frantically to news papers to declare their non-allegiance to any political party lest they are targeted by the militants.

When Manmohan Singh announced the first batch of ministers for his UPA-2, Farooq Abdullah was angry for not finding his name in the selected list. He sulked, flew to South Africa to watch IPL cricket. The reward for his tantrum was a cabinet berth as the Union Renewable Energy Minister. When Geelani decrees the ushering of Islamic rule and Sharia in Kashmir and its merger with Pakistan, India sends emissaries, begging him for an interview while 'liberals' like Arundhati Roy defend his outbursts. India allows separatists to hobnob with Pakistani embassy officials and visors right under her nose, and lets them preach sedition in New Delhi. India does not dare to bring the scaffold down on the neck of Afzal Guru facing death sentence for the Parliament attack.

Why Commemorate Accession Day?

That is why commemorating Accession day is all the more important in recalling how the nation is paying dearly for India's pathetic failure in Kashmir.

In particular, it is a day for us, the Kashmiri Pandits, who have been driven out of our homeland, to introspect and renew and reenergize our crusade for reversing our exodus. For us, Kashmir is our motherland, from where our religion springs, where Kashmiri Shaivism took birth, where our culture is rooted, where our ancestors lived and died, where our aspirations still reside.

We suffered the barbarities perpetrated by the raiders in 1947. We have suffered worst discrimination since the so called popular rule in Kashmir; we suffered genocide during the present insurgency; and we continue to suffer in exile from the same rulers who drove us out. We have been consigned into the dustbin of history, and dumped in the wild wastes at Jagti, where our folk are deprived of basic living conditions, tortured with drought and darkness as power and water are shut off most hours of the day most

days of the week. Our demand for minority rights have been repeatedly ignored, even as no one has time to ponder over another paradoxical situation in that Kashmiri Muslims are enjoying a minority status at the National level and all the rights of majority with no concessions for minorities at the state level. Our long struggle for a bill for the preservation and protection of our religious places is been repeatedly scuttled. Our rolls in the state services are rapidly declining. At that rate we may not exist in the registers of J&K at all in the next decade or so.

To suffer silently at the hands of tyrants is worse crime than tyranny itself. Lest we are accused of compromising our fundamental rights, lest we are charged for siding with those who brought Kashmir to the present state of ruin, lest we relapse into a state of amnesia of the sufferings we have gone through, lest we are ridiculed for accepting exile as our final destination, we must arise and rededicate ourselves for regaining our rightful place in Kashmir. As a first step towards that goal, we must not forget history. Celebrating Accession day is one way of recalling it. Paying homage to the people who laid their lives for the cause is another.

Resolutions:

Today, let us recall the great services of the great sons of soil—Vallabhai Patel, and VP Menon—who, through great statesmanship, grit and determination, brought the 500 odd princely states into India's fold at the time of division of India.

Today, let us remember and pay homage to Brig Rajinder Singh, Lt. Col Ranjit Rai, Major Somnath Sharma, Maqbool Sherwani, and hundreds of brave soldiers who died fighting and driving out the invading hordes.

Today, let us reiterate that accession is full, final, unconditional and irreversible.

Today, let us stake our claim to Kashmir, to our homeland. Our struggle has to continue to reclaim it even if takes decades. We must never give up. If India gives up in Kashmir, there is danger she will have to give up more and more of her territory as demography changes fast in several other states. We have to stem the rising tide of religious fanaticism before it inundates the whole nation.



- Er. P.L.Khushu



“Kashmiriyat” and Article 370

After the Independence in 1947, India became republic on January 26, 1950, on the premise that everyone who resides in its territory will have equal freedom and there will be no discrimination between its citizens. This is when the Constitution of India came into existence. But that did not apply to the state of Jammu & Kashmir, because of the Article 370 of the Constitution. This was misused in Kashmir in the garb of aproverbial word called as “Kashmiriyat”. People in Kashmir mostly the pseudo secular political parties who have been ruling Kashmir as their ancestral right, took an umbrella cover under this concept of the word Kashmiriyat and blackmailed the ruling clan in Delhi, that Kashmir belongs to Kashmiri's only and is the birth right of these so called political dynasty

based political parties and they alone have the mandate to rule Jammu & Kashmir State. These people misused it to the extent that it invariably meant “Kashmiriyat” as “*Islamiyat*”.

What was the actual sense and sprit of the word, Kashmiriyat? In simple words it meant Kashmiri-ness. It was the ethno-national approach, social consciousness and cultural values of the Kashmiri people. It was characterized by religious and cultural harmony, patriotism and prides for their culture, tradition, language and a lot other stuff of Kashmir inhabitants irrespective of their religion. It was a great secular principle that emerged during medieval times. Generally Kashmir was a multi cultural and ethnic society.

But its true sense and sprit was crucified and butchered when under ethnic cleaning in



1989-1990, the original subjects of Kashmir the Kashmiri Pandits, were brutally crucified, murdered and driven out of Kashmir, under a Pan-Islamic scheme, for spreading Islam in Kashmir, as also trying to vanish the Indian hold on Kashmir. Thus, turning Kashmiriyat into Islamiyat. This was not the only crucification and the displacement of aborigine, Kashmiri Pandits. It is to note that pandits were forced to leave Valley on so many earlier occasions too. It happened during the successive rules of Shah Mir dynasty, the Chaks, and the Afghans, etc. All of them persecuted the community and forced them to leave valley under a systematic plan of complete Islamisation of Kashmir. To my memory it happened in Sheikh Muhammad Abdullah's, GM Sadiq's, and even Dr. Farooq Abdullah's time of regimes too. So in Kashmir Kashmiriyat is mostly Islamiyat.

With the abrogation of Article 370, these pseudo secular dynasty based political party's have attributed this step as hurting the Kashmiriyat from a legal or historical perspective. What a lame excuse? India after the abrogation of Article 370 is fully integrated now. India is a union of many identities, but after the abrogation of Article 370, it is now a nation with one flag, one constitution and one leader. “Ek Nishan, Ek Nidhan, Ek Pradhan”. Some say that Kashmir is a border state with a history that makes it unique. But there are other border states, such as Punjab, where people lost their homes and lives during Partition. Their pain is even more poignant and heart-breaking, as the pain has not subsided. Later, Punjab was further divided into Haryana and Himachal. Were the people of Punjab asked about these changes? So, if Ladakh is separated from the Jammu & Kashmir, as per the long-standing demand of the people of Ladakh, why should it be questioned? Some so called liberals believe that a plebiscite is the only real form of consent and Kashmiri's should be given a choice to secede, or to be with India, on the principle of self determination. Going back to 1947, should we not have applied this principle to the citizens of 565 princely states who occupied 40% of India's territory, when the British left? Kashmir was only one of these. BR Ambedkar felt that India was a nation of 3,000 Jatis. Should there have been 3,000 referendums? It was a mischievous ploy of Sheikh Abdullah abetted by Sh. J. L. Nehru to

Kashmiriyat? It meant Kashmiri-ness. It was the ethno-national approach, social consciousness and cultural values of the Kashmiri people.

create such an ambiguous position for Kashmir, which is till date exploited in Kashmir by various vested interests, particularly two prominent dynasties who have been ruling the state through proxy, by black mailing the Government of India under the notion and caption of Kashmiriyat, which is actually Islamiyat. It has taken long seventy years to knock down the Article 370. But better late than never:

Coming back to the word “Kashmiriyat”, only Kashmiri Pandits know its solemn purpose for the pseudo secular rulers of Kashmir, who designated themselves to rule Kashmir, through the legacies of their dynasties, ignoring the fact that Jammu & Kashmir was not the valley of Kashmir only, when it had two other regions too attached to it, viz, Jammu and Ladakh, which were ignored on all economic fronts like the development fronts, educational fronts, cultural fronts and the electoral fronts which limited the scope of these two zones to be equal partners in the governance process of the whole state. This is where the “Kashmiriyat” is misused and “Islamiyat” prevails. Kashmiri Pandits became the targets of “Kashmiriyat”, in respect of their not getting nominations and selections to higher educational trainings, not getting government jobs, biased preferential treatments in the postings in government jobs, particularly in higher and strategic posts, discriminations in promotions in government jobs, selective treatments in the selection processes at the level of selections in the public service commission for the higher level jobs and the like. Who does not know that when Sheikh Abdullah got the reins of power of the state government after Maharaj's rule, he would very boldly advise the highly qualified Kashmiri Pandit scholars and persons of that time to locate jobs for themselves outside Kashmir, adding further insult to the injury by saying that you Pandits have a scope

“Kashmiriyat” is misused and “Islamiyat” prevails. Kashmiri Pandits became the targets of “Kashmiriyat”

beyond Kashmir up to Kanyakumari, but where will Kashmiri Muslim go, capitalizing “Kashmiriyat” through “Islamiyat”, thus abetting the exodus of KP's very meticulously, posing himself to be the most secular leader in the eyes of Gandhi and Nehru. It is during that period mostly when the sweet exodus of KP's started for seeking jobs outside the state. Yet KP's proved their worth and merit outside Kashmir, by getting jobs in higher and strategic places of administration both at the level of Government of India as also other state governments of this country. But it all happened at the cost of their forgetting their own homeland due to Islamiyat applied through Kashmiriyat. Bakhshi Gulam Mohamad was no exception, when he initiated the process of nominating the Kashmiri Muslim students with low academic merits, to higher educational trainings outside Kashmir, in medical colleges, engineering colleges, agricultural colleges, polytechniques etc, with hefty education loan facilities. Kashmiri Pandit students of that time with highest academic merits, were refused such educational trainings and hefty loan facilities,

thus depriving KP's students from having higher technical educations etc. Who does not know, when G.M.Sadiq was Chief Minister who introduced 70/30 percent ratio in government jobs between the Muslims and the Kashmiri Pandit employees, which was unconstitutional and was fought very bravely by the KP government teachers of that time in the Supreme Court of India and got it annulled. Mir Qasim as Chief Minister was no different in this regard and he too introduced discriminatory policies in various departments for providing promotional facilities to the Muslim employees over the KP's. Subsequent governments of Abdullah's and Mufti's followed the footsteps of their predecessors in this regard for KP's. Pandits cannot forget the desecration of their temples and religious places, when ever there was any problem of - Israeli/Palestinian conflict, far away from the soil of Kashmir. During the Anantnag riots in February 1986, many temples, houses and other properties belonging to KP's were looted, burnt or damaged in Anantnag district. These are so many such events to be quoted, but for the constraints of space in this article.

The last nail in the coffin was the final assault of Islamic fundamentalism on KP's in the year 1989-90, when KP's were killed and butchered by the terrorists, when the KP's were finally driven out of Kashmir almost empty handed. This is “Kashmiriyat” which is actually “Islamiyat”. With the abrogation of Article 370, Kashmiriyat will cease to be Islamiyat now.

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- Jeevan Zutshi



Article 370 – A Way Forward for India and Pakistan



Kashmiri Pandits including those who had fled their homes 30 years ago under threat of violence are very supportive of the Indian Government's Aug. 5th decision, effectively revoking the state's special autonomous status it had held for 72 years, while one of Asia's oldest disputes reached an inflection point as India suddenly terminated autonomy for J & K.

Let us go over some of the challenges which the government may continue to face due to this action.

1. Alienation of the people of Kashmir? As we have already seen in the past how Congress governments created a gulf between the people of Kashmir and New Delhi by rigging elections in 1987 and through corrupt practices which led to a 30 year conflict, to an insurgency which is still continuing. The government may be able to control the law and order situation in the short run, but the expression of rage of Kashmiris over

a decision of the government takes a long time to manifest itself. Kashmiris are looking at the recent action as an attack on their culture and identity of Kashmiris. Will it have ramifications, both politically and culturally? Some say that this act is the biggest act of disempowerment since the 1846 Treaty of Amritsar (between the British and Raja Gulab Singh), when Kashmiris were sold, along with their land.

2. The indoctrination of Muslim youth continues in mosques and other places in Kashmir.

3. International Pressure could be felt?
What can we do?

We must be able to make Kashmiri Muslims understand that all manner of cultural markers over 2500 years of Kashmiri history (right from 500 BCE onwards) display unequivocally a Kashmir that was intensively integrated with the rest of India. In the face of this historical reality of Kashmir, Article 370 as

an exclusionary means artificially separating Kashmir from the rest of the country was an anomaly that has now been removed.

Ordinary people in Kashmir will eventually recognize that the dynasty rulers in Kashmir have bungled up the state through corrupt practices. They recognize that the poor segment of the society wants to get stability, security and employment, especially when unemployment rates are as high as 30 percent among the urban population.

Many may like to be called Indians while they feel that would be their real identity. Don't forget they also have been very tired of these unscrupulous politicians in the past 72 years.

We must promote such people and work with them. Don't forget that the state of Jammu and Kashmir has a Muslim population of 65% and that of Hindus is 30%. So, the Muslim population is not overwhelmingly high. It is in the Kashmir Valley (popularly called the Vale of Kashmir) that the Muslim population is 97%. And then you have Shias and Sunnis as a part of it!

We must promote Pluralism in the State so that all communities can live together as they did before Pakistani trained militants forced Kashmiri Pandits to leave Kashmir valley. Intra-Kashmiri dialogue, exchanging programs of students, writers, artists to offer their strengths in all the regions will definitely help in reconnecting and reintegrating hearts and minds of the people. Other recommendations are like promotion of art, culture, modernizing libraries by providing internet connectivity and modern education aids to turn children into a productive asset for the community.

It must be admitted that there is no surety that after coming under central control Jammu & Kashmir will perform better economically. But the opening up of the local economy to outside actors will be akin to India's liberalization moment of 1991 when it opened up its economy and integrated with the outside world. As the legal impediments to the free movement of people and access to assets like land have been removed, the economic focus of the state can now be broadened beyond tourism and agriculture. Industrialization can slowly expand its prominence in the local economy. Thus, the elimination of the special status and more centrality of governance should beget higher

availability of economic opportunities and wider avenues of growth for the people for Kashmir who have been long denied of the same.

On the international front, UN, US and China have rebuffed Pakistan on all fronts in its effort to seek international mediation and intervention in its campaign against New Delhi's recent move. Even Russia is backing India and said that "India's J & K move was carried out within framework of the Indian Constitution."

The biggest blow came from the influential United Arab Emirates, which stated that Kashmir was an internal matter for India, withdrawing any support to raise the issue internationally.

A conventional military reaction is too costly as Pakistan seeks to shore up its finances. And one of the most effective strategies Pakistan has traditionally employed – using an array of militant groups as proxies to keep neighbors in check – has become a liability, amid the threat of international sanctions.

They can't afford a war. Even Afghan Taliban leaders, who have long been sheltered in Pakistan, seem to have turned their backs on their ally of late.

Pakistan, which has long made Kashmir a central plank of its foreign policy, lacks the wherewithal to force India's hand. By backing jihadist groups in India and Pakistan and neglecting its economy, Islamabad has ensured that it lacks the stature to make India take its views on board.

Pakistan appears to have little to show for its efforts.

Nevertheless, we may continue to keep signature campaigns and other related activities going to combat the lies.

Regarding the return and rehabilitation of KP's, I suggest that the matter be left for our Kashmiri organizations in India to decide based on their interaction with local KP's and the Government of India. Our worldwide umbrella organization is All India Kashmiri Samaj (AIKS) which works with all other organizations in India.

Our job in this country should be limited to counter the malicious propaganda against scrapping of the Article 370 and 35 A.



- Brig Anil Gupta



Imran Khan Niazi at UNGA- Need to Read Between the Lines

The ignominy Pakistan recently suffered at the 74th United Nations General Assembly (UNGA) session should be enough for the nation to hang its head in shame but on the contrary Pakistani's are celebrating it as a major success and the Pak military is on a high having achieved its aim. Imran Khan Niazi was sent to New York by the Deep State to create a war hysteria and warn the international community of the consequences of a Nuclear War, and he did succeed in using the hallowed podium of the august international body to make such noises. Throwing to winds, all international protocol, decorum and norms he misused the podium for 55 minutes against the allotted time of 15 minutes. He sounded like the spokesman of Pak military which considers itself to be the bastion of Islam. His speech was divisive since he attempted to divide the august body in the name of religion. But for a brief mention of Climate Change, his entire speech centred on Islam. Even while discussing Kashmir, he invoked Islam.

His war rhetoric did not have much impact on the global audience but was successful in galvanising the local audience and its stooges in Kashmir. Pak military desperately needed this in order to justify and legitimise it gulping 25-30% of its national budget. The image of Pak military had hit the rock bottom after the successful Balakot airstrikes and the meek response of its air force. The military is unwilling to let go the supremacy it enjoys. Hence, it needs to swing the public opinion in its favour.

Pak military wants to rule the roost and continue to exercise power over the sham "political hierarchy." Since it wants to remain relevant and continue to be in the driver's seat

“Imran Khan Niazi was sent to New York by the Deep State to create a war hysteria and warn the international community of the consequences of a Nuclear War.”

through remote control, it cannot allow the Kashmir issue to become irrelevant or go into the oblivion. Kashmir issue has to stay alive for Pak military to remain relevant. It is unwilling to surrender to the Indian masterstroke of removing Pakistan out of the equation as far as Kashmir is concerned. For 70 years, the Pak military has been propagating Kashmir to be Pakistan's umbilical cord, but with a sudden move India refused to acknowledge Pakistan as even a stake holder and warned it to stop meddling in its internal affairs.

It is necessary to clearly understand the accession of Jammu & Kashmir to India, as a consequence of which Pak has no claim. But to justify the Two-Nation theory that was used to divide the British India and was not applicable to the princely states where ruler had the sole authority to decide, Pakistan claimed it to be their territory being pre-dominantly Muslim. Thus Imran Khan played the Muslim card at the UNGA to woo the Kashmiris and raise the sagging morale of the Pak military back home.

Can Kashmiris forget the events of 1947-48, when the raiders and Pak army soldiers

Pak military does not want peace and is not keen on improving relations with India. Most countries have armies but in Pakistan the army has a country.

created mayhem and raped their women folk and looted and destroyed their properties? Courtesy Nehru's desire to be holier than though, he went to UN and they have POJK now. Don't the people of J&K know, the atrocities being committed on the residents of POJK including Gilgit- Baltistan by the Pak Army? Don't they know the way Pakistan has changed the demography of POJK making Kashmiri speaking Muslims virtually extinct? Under Zia ul Haq, in the 1980s, the Pakistan government promoted violent jihad as a state policy and spread Islamist extremism under the tutelage of Pakistan Army. Pakistan has tried to mislead the Kashmiris in the name of Islam. Pakistan has accepted the fact that it started religious militancy in Kashmir. But all this was done not for the well-being of Kashmiris but for ensuring supremacy of Pak military in the eyes of the gullible Pakistanis who have been nurtured on an anti-India narrative.

No amount of dialogue with Pakistan will help improve Indo-Pak relations because the Pak military does not want peace and is not keen on improving relations with India. Most countries have armies but in Pakistan the army has a country. Pakistan's military has always enjoyed disproportionate political clout. It is not willing to let this self-acquired supremacy slip out of its hand and hence needs a favourable public opinion at home. The rumours of a possible coup in Pakistan are ill-founded because having tasted the benefit of power through remote control, no Pakistani military chief will ever like to occupy the "hot chair" of nation's head and be directly accountable for the emergence of Pakistan as a failed state. More so, when it has a puppet like Imran Taliban Khan in chair.

According to Christine Fair, a known American author and a keen Pakistan military-watcher, "The Pakistan military is driven not by

an urge to promote national security, but by ideology. Their main motivation is to resist and weaken Hindu-dominated India in whatever way possible; they see India as an existential threat." She further says, "Pakistan is thus best understood as a 'purely greedy state', one that would consume whatever territory, aid or other benefits it can get, but would never seek peace with the old enemy, since giving up hostility under even the best circumstances would be tantamount to defeat." This clearly illustrates the mind-set of Pakistan military.

Existential threat from India is the myth created by the Pakistan Military to build the anti-India narrative which holds the otherwise fragile nation together as a federation. In house, the country is ready to implode anytime but religion holds them together. The fact is that India is a non-revisionist, self-satisfied nation that has accepted Pakistan's existence and has no interest in invading Pakistan despite many internal fault lines that exist in the neighbouring country. India has always wished for a stable and homogeneous Pakistan rather than a divided and unstable Pakistan. Pakistan is also home to global jihadi terror outfits and is considered as a nursery of terrorism. In fact, India is least worried about Pakistan except the fact that it is using terrorism as an instrument of its foreign policy and promoting cross border terrorism in India. India has repeatedly asked Pakistan to dismantle terror infrastructure if it wants peace. Pak military's sincerity towards peace can be gauged from the fact that despite the sword of FATF hanging on the country's head, it has not allowed Imran Khan to act as per the 'to do list' of the FATF thus even challenging the international watchdog.

"War is no option" under the nuclear overhang is a self-created illusion of the Pak military. India has called Pakistan's nuclear

Imran Khan said, "Kashmiris would win, if the Pakistanis stood by them." A person who is a puppet himself and has no control over his nation is assuring the Kashmiris.

bluff on three occasions so far but the Army continues to befool its people by announcing development of tactical nuclear weapons least realising that its very existence will be wiped off, if it ever dared to use a nuclear weapon against India or its forces. Most countries possess nuclear weapons to create deterrence so that peace prevails but Pakistan is using its nuclear arsenal as a shield to unleash proxy war against India. Peace is an illusion as far as Pak military is concerned.

Musharraf was once asked, “What if India gives you Kashmir, will your animosity towards India stop?” He had replied, “India being an enemy is in every Pakistani's blood and hence there will be no change.” This is Pakistan military's stated policy. Imran Khan Niazi was shedding crocodile tears for Kashmiris at the UNGA in furtherance of the nation's stated policy. To create a war hysteria to ensure continued supremacy of its military at home. Kashmir was only means to an end. Despite the accession of Kashmir to India being fool-proof and Pakistan not legally entitled to Kashmir, it has built its entire national security structure to annex Kashmir by hook or crook as an unfinished agenda of partition. Bloodshed of

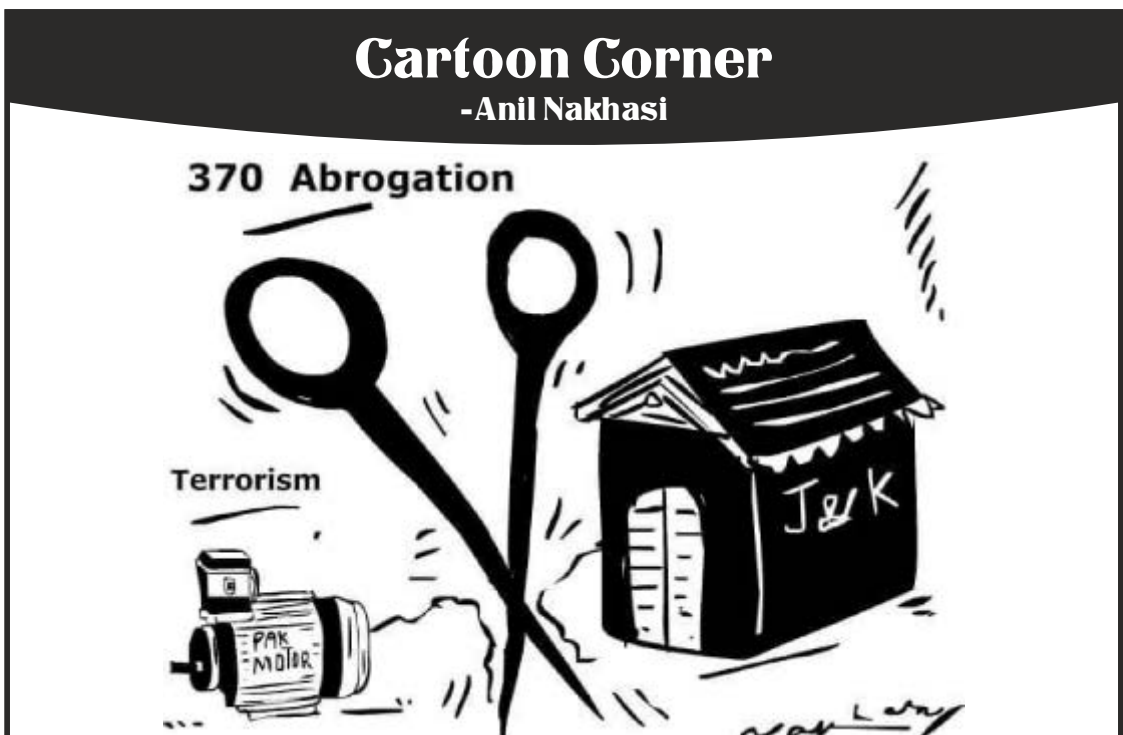
Kashmiris by jihadi terrorists it pushes into the Valley does not matter.

“It is jihad. (In Kashmir). We are doing it because we want Allah to be happy with us,” said Imran Khan immediately after he returned home from New York. Mark his words. To please Allah, not for Kashmiris. For him and Pakistan Kashmiris are only means to an end. He also said, “Kashmiris would win, if the Pakistanis stood by them.” A person who is a puppet himself and has no control over his nation is assuring the Kashmiris. Not because he means good for Kashmiris but because bloodbath in Kashmir suits his narrative of Jihad, which in turn gives legitimacy to Pak sponsored terror. Once again Kashmiris are being used as 'means'.

I have read between the lines and exposed Imran Khan Niazi's hypocrisy. It is for the Kashmiris now to decide if they want to continue to be used as a mean to an end or put permanent end to Pakistan's hypocrisy. They need to shed all inhibitions and wholeheartedly embrace India and join the other countrymen in building New India that is free of terrorism, separatism and corruption with equal opportunity for every Indian to prosper.

Cartoon Corner

-Anil Nakhasi





- Upender Ambardar



'Sancha' – Ancient Treatise of Himachal Pradesh - A Glorious Gift from Kashmir

The cross Cultural-religious strands that stretched between Kashmir and Himachal Pradesh successfully withstood the centuries old time-wrap and refused to fade-away into oblivion. Apart from the natural brilliance of the landscapes, both states share the deep-rooted faith of the people in the time tested traditions, belief systems and ancient wisdom, which are enshrined in the holy scriptures. They form an integral part of our common heritage.

The ancient Sancha scripture of Himachal Pradesh is an illustrious example of the same. It is a combination of Jyotish and tantric knowledge. Even today, in the present scientific age, this ancient priceless knowledge is quite popular in Shimla, Sirmour and Solan areas of

Himachal Pradesh. The 'Sancha Granth' is believed to have travelled to Himachal Pradesh from Kashmir hundreds of years back. The present day custodians of this ancient legacy, who are natives of Himachal Pradesh are believed to be the descendants of Kashmiri Brahmans. The 'Sancha' treatise is a unique combination of 'Mantra (sacred incantations), 'Yantra' (hallowed implements) and 'Tantra' (mystical hymns or invocations). The scripts of

The ancient Sancha scripture is a combination of Jyotish and tantric knowledge.



Sancha treatise are known by the names of 'Bhatakshri' or 'Pabuchi', which are Himachali variations of 'Shardha', the ancient language of Kashmir. In earlier times, the said script was also known as 'Takri'.

In Himachal Pradesh, in addition to 'Bhatakshri' and 'Pabuchi', the ancient 'Takri' dialect has survived in many resembling forms like 'Chambyali', 'Kalluvi' Mandyali' and 'Sirmouri' etc., which are the present day spoken dialects of Chamba, Kallu Mandi and Sirmour areas of Himachal Pradesh. In earlier times, the scholarly and learned Himachali Brahmins were known as 'Pabuch' due to their demonstrative grip and hold over the ancient 'Sancha' knowledge.

The 'Sancha' growth deals with a wide range of topics ranging from necromancy, black magic fall-out from the witchcraft, occult effects and negative influences of evil spirits besides demonology. The 'Sancha' text offers solutions and remedies to the persons who are troubled by the negative influences of the above. In addition to it, all those persons, who are saddled by anxieties and worries arising out of afflictions by various ailments can find health assuring remedies by consulting 'Sancha' system.

The 'Sancha' treatise also guarantees a triumph over one's 'hidden' enemies by recitation of certain 'mantras' i.e. secret incantations.

Its help is also sought in adopting a religious recourse to the matters connected with almost all the Hindu Sanskars right from birth to death. In addition to it, 'Sancha' knowledge also aids in the recovery of stolen items by giving clues and hints about the identity of the thief, the time of the occurrence of the theft and number of persons involved in the act. An accurate and exact knowledge of the auspicious timing or 'Hora' is also possible by consulting 'Sancha' text.

The word 'Sancha' owes its origin to the Sanskrit word 'Sanch' or 'Sanchai', which means a repository or a compilation.

The Brahmins well-versed with the 'Sancha' knowledge are called 'Pabuch' or 'Baat'. In addition to 'Pabuchi' or 'Bhatakshri' dialects, the 'Sancha' texts are also found in 'Chandvani', 'Pandvani' and 'Butakhshri' dialects.

The script employed by the Brahmins of

the 'Panda' sect is called 'Pandvani', while as the inscription used by the Brahmins of the 'Bhat' sect is known by the name of 'Bhatakshri'. According to a legend, an ancient ruler of the erstwhile Sirmour Kingdom came under the spell of a curse by a female dancer.

As a consequence, the capital of the ancient kingdom of Sirmour was completely submerged under water and the royalty became kingless.

Depressed by the loss of entire royal clan and to ensure a new heir to the Sirmour throne, two ministers of the Kingdom namely Roymoan and Roy Gopal are said to have travelled all the way from Sirmour to Srinagar, the capital of Kashmir in the eleventh century A.D.

The two Sirmour ministers are believed to have requested the then Kashmir King to send a Kashmiri Prince, who can take charge of the Sirmour Kingdom.

According to the legend, out of the two

The 'Sancha' text offers solutions and remedies to the persons who are troubled by the negative influences

queens of the then Kashmiri King, one had an adopted son, while as the second one named Sumitra was in a family way at that time. In pursuance of the then prevalent bestowal of alms custom, the King of Kashmir agreed to send his pregnant queen in the form of 'Shaya Daan' to the princely state of Sirmour. In furtherance of it and to facilitate the subsequent coronation of the Kashmiri Prince as a King of Sirmour, the queen Sumitra of Kashmir went to Sirmour. She was accompanied by a host of Rishis, saints, learned Brahmins, bards, artists and minstrels, in

addition to numerous footmen and domestics. The accompanying Kashmiri Brahmans are said to have carried with them their prized possession the 'Sancha' knowledge system. In the historical documents of Himachal, this notable event is recorded in the following lines "Loia Aana Mangtoo, Purohit Sath Loia Aana Raoy Baat Loia Aana Vikram Samvat Saat thi todi 1152 Mahina Magh." It fully affirms and supports the historical fact that the carriers of the 'Sancha' treatise or knowledge to Himachal Pradesh were none other than the Kashmiri Pandits. Corresponding to the above Vikram Samvat, the exact year of the said event can be said to be 1095 AD.

The Kashmiri origin of the 'Sancha' treatise is further collaborated by the fact that even today before consulting the 'Sancha' text, Himachali Brahmans pay obeisance to Kashmir in the following lines, "Vidhya Suri Kashmiri Lagan dekh Shodan Vichar".

The Sancha Granth has a detailed information about astrology, planetary placements, interpretation of Zodiac and planetary movements. Based on the intricate knowledge of 'Sancha Granth', the 'Pabuchi' scholars prepare a local variation of almanac (Jantri) called 'Chri'. The three important components of 'Chri' are 'Var' i.e. day of the week or an occasion, 'Tithi' i.e. a lunar day or date and the planetary movements and their positions.

The 'Chiri' is based on the solar planetary system, which regards Baisakhi as the first day of the New Year. To get solutions, answers and remedies for the different paradoxes that rock the day to day life, the 'Sancha' text is always consulted for the required help. Resembling a gambling dice, the 'pasha' or 'pasa' is employed in deciphering the required information from the 'Sancha' text. The 'pasha' or 'pasa' has an inscription of four numerical digits marked as 0,00,000 and 0000, which have the corresponding numerical strength of 1,2,3 and 4 respectively.

These numerical digits are marked on the individual pages separately. Each numerical digit with an individual value of sixteen 'Horas' make a sum total of sixty four 'Horas', with one 'Hora' being equal to one twenty fourth part of a day.

The 'Pashas' or 'Pasa' are specially prepared only on auspicious days and involve elaborate



Before consulting the 'Sancha' text, Himachali Brahmans pay obeisance to Kashmir in the following lines, "Vidhya Suri Kashmiri Lagan dekh Shodan Vichar".

religious rituals. The different 'Horas' that are in-vogue in the 'Sancha Granth' are known as 'Kaalgaymi Hora', 'Bhoot Prashan Hora', 'Lagan Ki Hora' and 'Tithi Ki Hora' etc. The square shaped 'pasha' or 'pasa' is usually made up of an elephant tooth, being 1½ to 2 inches in length and with a width of a finger.

According to a belief in Sirmour area, the 'Yantra' and 'Lagans' made from the soil brought from the village Chanan, give better results while consulting Sancha' text. The Brahmans engaged in the 'Sancha' profession take every care to maintain the knowledge secrecy and imparting of it's knowledge is confined only within the family.

The Kashmiri origin of the 'Sancha' text has also been acknowledged by Sh. Sudershan Vashisht, who is a well known author and researcher of Himachal Pradesh and has done note-worthy research work in this direction.

The ancient and precious Sancha texts are also found in tehsil Chopal, tehsil Shilayi and Chakrota area of Uttar Pradesh.

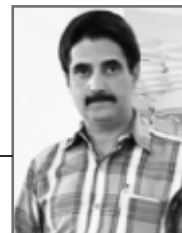
Pandit Om Prakash and Pandit Devi Ram, the native Brahmans of the village Khadanka in Sirmour are experts in Sancha knowledge and it's system.

Another Brahman named Pandit Shivanand, a resident of the village Janloag in Sirmour has also thorough knowledge of 'Sancha' texts. He makes accurate predictions based on it's knowledge. Pt. Mohan Lal, a native of the village Dehar in Sirmour is a well-known name due to his thorough and intimate Sancha knowledge.

Undoubted, 'Sancha' is an ancient and sacred 'knowledge of Kashmiri origin, which is a historical cultural heritage. It is a glorious part of our rich past and a proud contribution of Kashmiri Brahmans, who have left an indelible mark on the pages of history.



- Er. Vinod Kumar



Parihaspur – The Forgotten Capital of Kashmir

Lalitaditya Muktapida, the greatest ever Emperor of Kashmir region, founded a new Capital of Kashmir on a plateau above river Vitasta about 22kms away from Srinagar. He named this city as Parihaspur.

In the year 2014 Srinagar city of Kashmir witnessed devastating floods. In earlier times too this city was facing frequent floods resulting in loss of lives & property. Then in 8th century AD, Lalitaditya Muktapida, the greatest ever Emperor of Kashmir region, decided to shift his capital to a new safer place. He founded a new Capital of Kashmir on a plateau above river Vitasta about 22kms away from Srinagar. He named this city as Parihaspur (a Sanskrit word meaning the City of Laughs or Smiling City).

The karewas of Parihaspur are situated

near the Baramulla road. They were chosen by King Lalitaditya for the erection of a new capital city. Given a sufficient supply of drinking water, the high and dry Plateaus of Parihaspur have every advantage over the low, swampy Srinagar as a building site.

Lalitaditya is believed to be a descendant of the mythical Naga King of Kashmir named as Karkotaka. Lalitaditya ruled Kashmir from 724 to 760 A.D. He was the most powerful ruler of Kashmir region in the Indian subcontinent. He built his residence & four temples at Parihaspur. In one temple of Muktakeshva 84,000 tolas of



gold were used to make the idol of Lord Vishnu. In another temple the same quantity of silver was used to make the idol of Parihasakesana. The main temple was much larger than the Martand Sun Temple. He also made a statue of Lord Buddha in copper that was high upto the sky. It was visible from Srinagar city. It is claimed by the historians that there was a relic of Lord Budha in the temple of the Lord at Parihaspur Complex. Perhaps the arrangement to construct both Hindu and Buddhist temples was intentional, to avoid possible friction between the two powerful religious faiths at that time.

Lalitaditya was such a powerful ruler of Kashmir region that he extended his territory upto Karnataka by defeating the Central Indian King Yeshoverman. His empire included major parts of India (such as Punjab, Haryana, UP, etc.) as well as some parts of present day Afghanistan & Central Asia.

Lalitaditya Muktapida can be called as builder of Kashmir. Apart from Parihaspur he established many cities & towns in Kashmir region. These include Bijbehara, Sunishchitpura, Darpitpura, Phalapura, Parnotsa

Lalitaditya Muktapida can be called as builder of Kashmir. Apart from Parihaspur he established many cities & towns in Kashmir region.

(present day Poonchh), Lokapunya (present day Lokbhavan), Lethpora, Chakrapur, etc. He built many temples & shrines. These include Parihaspur Temples, Sharda Peeth (now in P.O.K.), Martand Sun Temple, Kootihar Temples, Wangath Temples, Ushkur, Lokbhawan, Buniyar Temples, etc. Kalhana states that Lalitaditya constructed a shrine in every town, village, river, sea and island. His wives, ministers and attendants dedicated hundreds of images in these temples. In these shrines the idols of deities were made of gold and silver. He also channelized water of Vitasta to many villages through waterwheels. He constructed many roads, bridges, water wells, water storage tanks, irrigation canals & flood channels, etc.

Till the Moment



- Sunita Ticku

*A hanging illusion on the floor of time
Tomorrow shall remain till eternity
All that's today
will be cast in the columns of yesterday
Fortresses and castles of history
That rest on them
Why then mourn on the death that never
happens-*

*Tomorrow is the dimension that
I must transcend to
where ego will scale itself to ecstasy.*

*Breath woven into the fabric of today
It shall remain as a lifeless string,
Here and now.*

*There and then my existence
Freed of all pain n sorrow
Shall thrive intoxicated by
The wine of timelessness
It will pulsate on the rhythms
Of time-space loom
Till the moment
when the string will snap from the fabric
And another today will be cemented
In the columns of time's history*

*Ego, the particle of this quantum existence
Will cease in the absence of the wave,
That is Breath
Energy entangled within the confines of this
body
Thus will get teleported back to its source
It will dissolve in the pool of itself
Nothing lost nothing gained
Yet everything lost from everything gained*



- Karthikeyan Chidambaram



An Essay on My Kashmir Visit "The Kashmir Connection"



I knew nothing about Kashmir:

I am 1973 born, in the 1980's I knew nothing about Kashmir except that it was a tourist destination and Jawaharlal Nehru's ancestral state. Once I happened to read a one liner about "AnnapatiSuyya" and on TV saw the Martand or Awantipora ruins. These names sounded ancient like other ancient names in the Puranas or anywhere in India. In the mid 1990's i had finished college and heard about the exodus, modern Kashmir now seemed to be opposite to the past and even now shocks and mocks. A state so much removed from its roots that some people there wanted to be with Pakistan!

In my Virar local train I once saw two people speak an unfamiliar language, I guessed it to be Koshur. The one who got down looked very much dark. I went close to the other person, he noticed it and I asked him if he was Kashmiri, he nodded accommodatively and said yes. I

asked if Kashmiri is spoken by both Hindus and Muslims, because I had never known Kashmiris then. He raised his voice mildly and affirmed that it is spoken by all three including Sikhs. (Years later when I had the first KP colleague I hesitated to ask him about the exodus, but that conversation came up subsequently.)

Coming back, I asked him if Kashmiri is closer to Sanskrit or Persian, because I had noticed that Kashmiri pronunciation did not seem to have words which would easily hint at its Sanskritic origins. He said it is related to both, a somewhat simplistic answer.

There used to be a TV serial in Doordarshan in the early 1990s "Gul Gulshan Gulfam", so knew what Kashmiri might sound like. I had met a couple of KM's and KP's later during job interviews and as colleagues. But Only the political situation remained in my mind. Around 2003 when Internet was

ubiquitous, I satisfied my curiosity about Kashmir, but I landed up on information connecting Kashmiri language with Hebrew, later I learnt that this was an attempt to connect Kashmir to the Middle East instead of its Indic roots.

Kashmir started intriguing me deeply:

Around 2009 I got genuine information about Kashmir's history, source from Rajtarangini, Nilamata Puran and a few other authors. I kept reading those excerpts and three words surprised me : "Srichakra", "Balatripurasundari", "Agrahar". The last word is uncommon. I had never come across these words in the parlance any other community, though these are common words among South Indians, more so Brahmins. I thank my upbringing by my mother that I am familiar with these expressions. We also had a

As our flight entered Kashmir, I saw the snow clad mountains pegged with dark trees. The first time I saw mountains of snow, I wondered, I was thrilled.

KP close to our neighbourhood in Vasai for a short duration.

Remark:

My curiosity about Kashmir never stopped, the past of Kashmir seemed as close to ancient India as South India continues to be, in comparison to the rest of India. I may be wrong, but Kashmir and South India seem to have retained stronger links to their own past in terms of culture and language due to relative geographical isolation and local ethos in spite of the upheavals. Reading Nilamata Puran was interesting when I narrated to my mother about how it Abhishek was to be done to the idols using grains. It seems

this practice is common in many temples in the South, may be elsewhere too.

First glimpse of Kashmir:

In 2012 we visited Kashmir. As our flight entered Kashmir I saw the snow clad mountains pegged with dark trees. The first time I saw mountains of snow, I wondered, I was thrilled. Later I thought, so was this the place where Lalitaditya once ruled! Though I had called a hotel, I dropped the plan when I met a tour operator in the airport who knew even Gufkral and Burzahom.

En route, when i asked the driver why there was no Reliance phone network he immediately complained about pre-paid phones blocked during the tenure of P Chidambaram and how, people lost jobs due to this. His anger was with the government and nothing more.

Kashmir connected me to ancient India through a Kashmiri:

In the houseboat i met a person with slightly Mongoloid looks who talked about a place mentioned in Rajtarangini, luckily I knew what Rajtarangini was, but most tourists would blink. He suddenly said, his forefathers were Buddhists, my mother was happy to hear this. This should have made us sad about the glorious lost past in conversion, but it did not, because he had not shown disregard for the Buddhist past or hinted any leanings about his being Muslim. I now realize that we have not lost it forever.

Kashmir always Kashmir:

On 6-Dec-2019 we went to Khanqah-e-Mohalla. When the guard saw me with the camera pointedly, I was alerted and asked his permission. He was Ok and said something, I asked him to repeat. To my surprise he said in Hindi "He had come from Iran" (Mir Sayyid Ali Hamdani). We then peeped inside, the Moulvi or some religious person outside greeted us in English, smiled very gracefully and said that it was prayer time. I later recollected about the restrictions. My houseboat owner took me to the river bank and said that the saffron marks were made by Kashmiri Pandits prior to 1990, though it looked fresh. Near the tree i saw some small carved stones, unmoved for centuries may be. I hesitated to photograph both the saffron mark and the stone pieces. He had a different story, he



said, the disciples of the priest of Kalishri temple had converted and not he. He had got the name wrong too. What struck me was that till date Mir Sayyid Ali Hamdani was known as a missionary from Iran. Awareness of the past ensures that all the truth and betrayals are known too.

Personal connect with Kashmir:

In Kheer Bhawani on 7-Dec-2012, my mother recognized the phrases from Lalita Sahasranamam printed on the arch, which surprised us. The Rangoli (Muggu as we call it) was like our South Indian ones that day, probably there was a common thread running throughout India. I saw two women in pheran and brooms, they were very dark looking but with sharp features like Kashmiris, this also made me curious. This Shloka and the Rangoli was another connection i felt.

The priest in Pheran, could not speak and only made gestures. Our houseboat owner did not come in. This made me sad, father said it is Ok if he has religious reservations. Later I told father that there can be no such reservations in religion. I later realized my presumptions because in Durga Nag, he came inside the temple, may be the other day he was just tired. Once out of the blue he spread his hands and said "We are left with no culture of our own, earlier we had Hindu culture and now we Iranian". He was mature, elder and talked about deaths in Kashmir (the number he quoted seemed improbable any ways), politicians, hinted

strongly at favouring special status, but not one thing against India. Once, again out of the blue he said, 60% people in Kashmir will support India.

On 3-Dec-2012 we visited Martand, the guide showed us the outer rims of buried earthen pots for storing grains, he mentioned Lalitaditya, he was knowledgeable. Our houseboat owner showed me Mattan on the highway though I was not keen because Martand is what i wanted to see. I asked the priest at if he is a Kashmiri Pandit, he said yes. I noticed his humility and emotionally shook hands with him and said that I am a Telugu Pandit. He immediately told me about Narasimha Rao's visit. In September 2019 I saw a video of this priest posted by Sunil Raina Rajanaka. When my houseboat owner later asked why I wanted to skip this temple, I said the temple was not ancient. So it was as though it was planned by fate that I should have talked to the priest.

I am thankful to Mohammed Ameen Khankashi who almost coaxed me to Mattan, because of my interest in Kashmir. Good that I agreed, because here I saw the only KP, during my week long stay with whom I actually talked. Here I am of a Dravidian mother tongue connecting to another person speaking a Dardic Indo-Aryan language, but we had distant common roots.

My gestures, nodding my head, my voice, smile and swollen cheeks, make me wonder

now, what if I had not visited the temple, i would probably have had nothing to cherish so deeply and narrate about Kashmir.

Unjust History:

On 7-Dec-2019 our houseboat owner took us to Naranag on his own, it was icy there. In one of the GarbhaGrihas it was disgusting to see filth. There was a Pathan mason supervising and repairing. Someone there, told my mother about Harmukh uphill.

We went to Avantiswamin temple where there was a Sikh guide. A person avoided him, but I felt this guide deserved more respect. He began by saying "Ganapati BappaMorya", this was a chant we use in Maharashtra, unexpected for me in Kashmir. He showed the carvings of the Avantivarman, his queens and the Navagrahas (if i am right). He had actually started by articulating that once this was the place of Hindus. We saw the Sugandhesa Temple, ShankaraGaurishvara Temple, and one in Pattan, Parihaspora, Gopadri, Hazratbal, Charar E Sharif, Mughal Gardens.

My mother could not climb all the temples and walked around. Later, I realized that she was circumambulating those ancient temples. On the 6th day, she was in grief, she could not hold her sadness, regretting the lost glorious past. Landscape is lifeless, but the temple, the visit to Kheer Bhawani, my short conversation with the priest of Mattan, proves how India was connected from North to South.

People of Kashmir:

There are a few memories that look very precious, the strangers I met there, all ambassadors and representatives of Kashmir. A teacher near a shop, a shopkeeper in Sopore who talked about Wular lake, another shop keeper who sold me socks cheaper. Both with clipped smiles, probably they thought I was there just to buy socks and not to talk to them. A father son from Pulwama whom I saw in Awantipora. He looked at my parents came very fast towards and immediately shook hands with me. A teenager in Burzahom, a group of friends in Parishaspora who talked to me, asked me if I liked Kashmir. I said I expected army everywhere, he said that this was an exaggeration. I told him I will go back and tell about them and they can tell about me. There was another group who talked to my mother, but I was in hurry.

Did they all see a very distant blood relation with me, broken only by external forces who are keeping it alive continuously?

In the last scenes of the Tamil film Roja and Hindi film Mission Kashmir, even terrorists were shown to realizing that they might be on the wrong side. I on the other hand had met ordinary people of Kashmir. They were friendly, as though they knew I was their very distant cousin. I continue to be bit over emotional, imagining and even hallucinating may be. But after all it is Kashmir and will always be special. Does the Kashmiris' subconscious regret the lost connection with the past and it being threatened now? What else can explain their friendliness?

As V S Naipaul or someone said, the nostalgia and bond that Indians and Pakistanis share is the subconscious awareness of the common past. No doubt this feeling cannot exist that strongly, between people of the same community. I am describing Kashmiris here, who are very much our own, they realize it already and it is in their hands not to let go off further.

Kashmirtill I live:

Duly acknowledging the present generation, the past of Kashmir had created a nostalgia, as though we had seen that past with our own eyes for 7 days, especially talking to the priest in Mattan. Kashmir also evoked familiarity with something in the distant South while i was in Kheer Bhawani, I am sure this connection would have been stronger in the past. Dreams create the future. But when the past is still alive the present will never be lost. Nothing is lost even now. I had thus realized the oft quoted fact that Kashmir is still at the center of Indic civilization.

To conclude:

I had a colleague who visited Kashmir inspired by my visit. That colleague's second visit after almost two decades. On seeing my Kashmir pictures and talking to me the colleague remembered a quote and commented it on me:

"There are two stages in a human being's life, one before seeing Kashmir and one after seeing Kashmir".

I could not trace this quote in the Internet, but this quote applies to me.



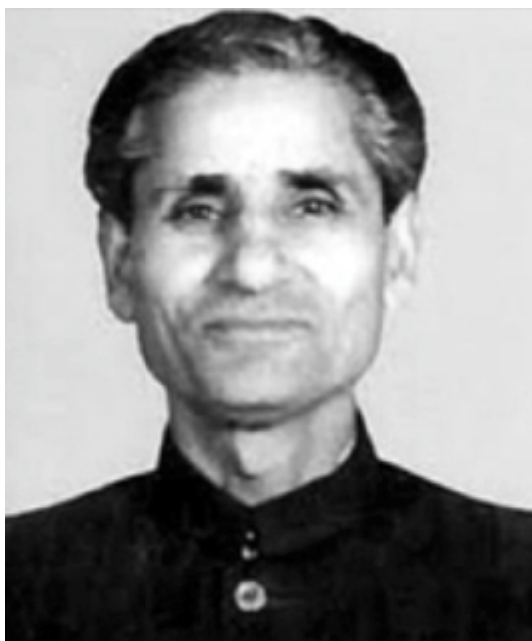
Waiting for Justice

Hailing from minority community of Jammu and Kashmir state—Rajinder Premi is out of his home for the last 29 years. He has not left place of his birth in the picturesque valley in district Anantnag at his own will, rather the gun-toting terrorists who appeared in nook and corner of the valley almost thirty years ago forced him to do so.

Premi's story is not an isolated case. There are lakhs of people from the minority community of Pandits who were forced to flee their homes soon after the eruption of terrorism in Kashmir valley in 1989.

But, Rajinder Premi's horrific tales have no end, that dark evening when the Muslim terrorists abducted his old father, a literary figure Sarwanand Koul Premi and his younger brother—Virender Koul Premi. The restless days and horrific nights finally lead him to trace inhumanly tortured dead bodies of his father and brother, thrown on a road twenty nine years ago on May 1, 1990. Premi says, 'on April 30, 1990 as the sun was setting on village Shali, in Kokernag area of district Anantnag three armed men knocked at our door. The armed men directed my father Sarwanand Koul Premi, who was a teacher to accompany them to their camp for some questioning'.

Sensing something amiss, Sarwanand's younger son urged the gun-men that he too be allowed to accompany his father. After two days of painful anxiety came the dreadful news. Two dead bodies were found hanging with their limbs broken, hairs uprooted, and portions of their skin slit open and burnt. The dead poet and teacher was 67 year old Kashmir Hindu Pandit Sarvanand Koul 'Premi' and his son Pandit Virendra Koul.



Sarwanand Koul Premi

Though selective killings of minority Hindus in Kashmir forced the community to flee to safer places with majority from this minority community preferring to make Jammu, Udhampur, Talwara, Delhi as their temporary home, Hindus residing in rural areas of Kashmir delayed their decision to leave their homes. This is because they were caught in a dilemma.

The killings of Kashmiri Hindus continued that included many of the prominent ones. On January 4, 1990, a local Urdu newspaper, Aftab, published a press release issued by Hizb-ul-Mujahideen, asking all Pandits to leave the Valley immediately. Another local paper, Al-Safa, repeated this expulsion order. Explosive and inflammatory speeches were broadcast from



Rajinder Premi (extreme right) at a function to commemorate 29th martyrdom of his father and brother in Jammu on May 1, 2019.

the public address systems of the mosques frequently.

On one hand Premi's family still trusted their Muslim neighbours as their protectors-where as on the other 'what to do to the agricultural land', where to 'keep their livestock' and 'how and where to go' were some questions haunting them like other Hindus given the hostile atmosphere those days. This dilemma took lives of many Kashmiri Hindus and murder of Sarwanand Koul who had authored over two dozen books, including translation of world famous Geetanjali, Shrimad Bhagwat Geeta, Ramayan etc could have been result of this dilemma and result of trust his family posed on the local Muslim neighbors, who in most of such selective minority killings acted as guides to the armed terrorists.

After cremation of these two souls, the family packed their bags and fled to Jammu and subsequently to Delhi to continue to fight for justice which is eluding them even after lapse of 29 years.

On May 1, 2019 glowing tributes were paid to this veteran freedom fighter, poet, writer and a great social activist Sarwanand Koul Premi and his son on their 29th martyrdom at a function held at KL Sehgal Hall, Jammu on Wednesday.

Brij Lal Bhat, retired judge was the chief

guest where as TK Bhat, relief and rehabilitation commissioner was the guest of honour. Swami Kumarji also graced the occasion.

The people hailing from all walks of life paid rich tributes to the martyrs. Speaking on the occasion, Rajinder Premi, eldest son of martyr Sarwanand Koul Premi said that his father had mustered courage in condemning terrorism which gripped Kashmir valley in 1989 through his writings which appeared in various Kashmir based newspapers. "My father tried to motivate public opinion against the murderers of democracy and humanity and asked people to stand against them by keeping alive the traditions of pluralism and secularism which nurtured Kashmir for centuries together", Premi said.

Sarwanand Koul Premi was so popular that Jammu and Kashmir government last year decided to introduce Urdu version of Shrimad Bhagavad Geeta and Kashmiri version of Ramayan authored by Sarwanand Premi in all the educational institutions of Jammu and Kashmir State for benefits of the students. However, the government had to overnight cancel the order due to protest from Kashmir based politicians.

Even as murder and massacre of Kashmiri Hindus had been a routine feature even much

before Indian Independence, but the recent mass murder of Kashmiri Hindus started over 29 years ago on September 14, 1989 when the tallest KP community leader Tika Lal Taploo, a leading lawyer and senior BJP leader fell victim to the terrorist's bullets.

His killing set off a series of target killings of KP leaders at the hands of trigger-happy terrorist who used to celebrate counting the heads. This dance of death continued so much so that a terrorist Bitta Karate confessed on a local TV he had killed so many KPs and that he had lost the exact count.

Another Kashmiri Pandit Neelkanth Ganjoo was killed on November 4, 1989 in Hari Singh High Street market. Ganjoo had presided over the trial of JKLF founder Maqbool Bhat in the murder of police inspector Amar Chand in 1966. In August 1968, he sentenced Bhat to death. This sentence was upheld by the Supreme Court in 1982. Bhat's execution was carried out in Tihar jail. His family fled to Jammu and subsequently to Delhi NCR.

The terrorists mercilessly killed Chuni Lal Shalla, Inspector Jammu and Kashmir Police (CID) of Seer Jagir, Sopore while travelling in a bus from Kupwara to Sopore. "By March 1990 most of the Pandits had left valley to save their

Premi's story is not an isolated case. There are lakhs of people from the minority community of Pandits who were forced to flee their homes soon after the eruption of terrorism in Kashmir valley in 1989.

lives and honor. I used to normally go to school and never felt any fear but I could feel an uneasy silence that was killing me from inside. One day while returning from school, few local muslim boys stopped me and told me to be prepared to get converted to Islam and they threatened me by saying that I shall soon be married to a muslim", said Dr Sushma Shalla Kaul, daughter of Chuni Lal Shalla, Inspector Jammu and Kashmir Police who also attained martyrdom after the terrorists killed him when he was travelling in a bus from Kupwara to Sopore.

"I narrated this incident to my father and after this episode I stopped going to school and we decided to shift to Jammu leaving behind everything. My father left for Kupwara on May 1, 1990 to deposit his service weapon after his leave was sanctioned", Dr Sushma said, adding, 'As he did not return on May 2, two cops came to our home telling something to my uncle who left in a hurry with the cops. He was driven to Handwara where he identified body of my father'. "We then came to know that my father's own PSO played major role in his killing", she said, adding after cremation of his father on May 3, the family left Kashmir on May 5 never to return". I was just seven years old when this incident took place and I have no idea if killers of my father have been identified and punished', said Sumit Shalla.

There are hundreds of similar stories of gruesome killings, torture, intimidation, loot and plunder of properties of Kashmiri Hindus by the terrorists and their local sympathizers. After individual killings, massacre of Hindus started which frightened left over families living in different parts of Kashmir. The massacres in



Start of brutal murder of Kashmiri Hindus



Tikka Lal Taploo



Prem Nath Bhat



CL Shalla

Sangrampora, Wandhama and Nadimarg alone consumed 54 innocent lives of Kashmiri Hindus which included children and women also.

Sangrampora massacre of 1997 claimed seven Kashmiri Pandit Hindu villagers in Sangrampora village of Budgam district of Jammu and Kashmir on 21 March 1997 by Islamic terrorists. This was the first of series of massacres which selectively targeted minorities in Jammu and Kashmir. The victims were led away and lined up. The Islamic terrorist shot and killed seven people.

Wandhama killings of 1998 claimed 23 Kashmiri Pandit Hindus in the town of Wandhama on 25 January 1998. The victims included four children, nine women and 10 men. The attackers also demolished a Hindu temple and a house. The then Prime Minister of India Inder Kumar Gujral joined the mourners in Kashmir's Wandhama village on 28 January. The Prime Minister was accompanied by then Governor General K V Krishna Rao.

Nadimarg massacre of 2003 claimed 24 Hindu Kashmiri Pandits in the village of Nadimarg in

Pulwama District of Jammu and Kashmir by terrorists on 23 March 2003.

"Kashmiri Pandit community was thrown out of their homes and hearth after scores of our community people which included woman and kids were massacred. Irony is none has been prosecuted and we want conspiracy behind this entire process of ethnic cleansing of our community to be investigated," said a KP activist BL Raina.

"It is shocking that even after lapse of three decades, no government took the issue of mass killing of our community seriously and allowed our killers to roam free", said Prabhu Razdan, a Delhi based Journalist who too had to flee home in Kashmir in 1989.

**Selective killings of
minority Hindus in Kashmir
forced the community to flee
to safer places with majority
from this minority
community**

"This microscopic community has proved that divided it stands and united it falls so no surprise that this minority community in Kashmir took individual decisions of leaving their homes never to return. The demand of azadi by the terrorists supported by locals has been fulfilled by making valley free from nationalist people and enjoy the properties left

over by this community”, Razdan added.

Am writing you to awaken your conscience: Martyr Premi's son to J&K Governor

I write to you to awaken your conscience in connection with pending appeal of my family for your kind consideration and benign personal intervention as the case has been hanging fire for the last more than 29 years .

Our family trauma is too well known to need a repetition we have been a frontline innocent victims of ruthless terrorism in Kashmir as my beloved father and younger brother where kidnapped and assassinated by the terrorists in the year 1990.The kidnappers ransacked our entire house and looted away everything they wanted, leaving us destitute.

It was a very severe blow to belief of the family stood for .In this back drop we had to leave the valley much against our wishes, abandoning our homes and hearths. Our two native residential houses along with the car shed have also been burned down in 1992.

Inspite of their big promises made by the government then nothing has been translated into action as the government did not honour their assurances and promises. The state human rights commission in its double bench verdict on February 22, 2012 had directed the state government to redress the grievances of my

family at the earliest.

Although few meetings for speedy implementations of these recommendations where convened by the principal secretary to then chief minister on January 22, 2014 followed by another meeting held by financial commissioner looking after department of relief and rehabilitation on January 14,2017. Subsequently other meetings were held by the chief secretary on October 12,2017 followed by another meeting by the advisor to the government on October 4,2018 but unfortunately decisions taken in these high level meetings have not been translated into action so far.

This continued callous attitude of the government is not only an utter disregard to the state human rights commission but also an insult to the family of a martyr who has also been victim of denial , discrimination and deprivation too. The ends of the justice can be only met in the decisions taken in these meetings are implemented in the light of the recommendations of the HSRC to restore early justice to this frontline victim family.

I shall be grateful to you for your personal intervention in this most genuine and justified case for a prompt response by the authorities in early implementations of the HSRC judgment. I hope that this letter will receive your personal



Wandhama massacre of Kashmiri Hindus in Kashmir

“
This continued callous attitude of the government is not only an utter disregard to the state human rights commission but also an insult to the family of a martyr.

attention rather than a routine response to take this delayed case to a logical conclusion. I pray for my due. Rajinder Premi.

History of Kashmiri Hindus :

The Hindus of the Kashmir Valley were forced to flee the Kashmir valley as a result of being targeted by JKLF and Islamist insurgents during late 1989 and early 1990. Of the approximately 300,000 to 600,000 Hindus living in the Kashmir Valley in 1990 only 2,000–3,000 remain there in 2016.

According to the Indian government, more than 62,000 families are registered as Kashmiri migrants including some Sikh families. Most families were resettled in Jammu, National Capital Region surrounding Delhi and other neighbouring states. On 2 July 1984, G. M. Shah, who had support from Indira Gandhi, replaced his brother-in-law Farooq Abdullah and became the chief minister of Jammu and Kashmir, after Abdullah was dismissed, in what was termed as a political “coup”]

G. M. Shah’s administration, which did not have people’s mandate, turned to Islamists and opponents of India to gain some legitimacy through religious sentiments. This gave political space to Islamists who previously lost overwhelmingly in the 1983 state elections. In 1986, Shah decided to construct a mosque within the premises of an ancient Hindu temple inside the New Civil Secretariat area in Jammu to be made available to the Muslim employees for ‘Namaz’.

The people of Jammu took to streets to protest against this decision, which led to a Hindu-Muslim clash In February 1986, Gul Shah on his return to Kashmir valley retaliated and incited the Kashmiri Muslims by saying

Islam khatrey mein hey (trans. Islam is in danger). As a result, Kashmiri Pandits were targeted by the Kashmiri Muslims. Many incidents were reported in various areas where Kashmiri Hindus properties and temples were damaged or destroyed. The worst hit areas were mainly in South Kashmir and Sopore. In Vanpoh, Lukbhavan, Anantnag, Salar and Fatehpur, Muslim mobs plundered or destroyed the properties and temples of Hindus.

During the Anantnag riot in February 1986, although no Hindu was killed, many houses and other properties belonging to Hindus were looted, burnt or damaged. Shah called in the army to curb the violence, but it had little effect. His government was dismissed on 12 March 1986, by the then Governor Jagmohan following communal riots in south Kashmir. This led Jagmohan to rule the state directly. The political fight was hence being portrayed as a conflict between “Hindu” New Delhi (Central Government), and its efforts to impose its will in the state, and “Muslim” Kashmir, represented by political Islamists and clerics.

The Islamists had organised under a banner named Muslim United Front, with manifesto to work for Islamic unity and against political interference from the centre, and contested the 1987 state elections, in which they lost again. However, the 1987 elections were widely believed to be rigged so as to bring the secular parties (NC and INC) in Kashmir at the forefront, and this caused the insurgency in Kashmir. The Kashmiri militants killed anyone who openly expressed pro-India policies. Kashmiri Pandits were targeted specifically because they were seen as presenting Indian presence in Kashmir because of their faith.

Though the insurgency had been launched by JKLF, groups rose over the next few months advocating for establishment of Nizam-e-Mustafa (Rule of Muhammad). The Islamist groups proclaimed the Islamicisation of socio-political and economic set-up, merger with Pakistan, unification of ummah and establishment of an Islamic Caliphate. Liquidation of central government officials, Pandits, liberal and nationalist intellectuals, social and cultural activists was described as necessary to rid the valley of un-Islamic elements.



- Rajeev Raina



Swami Jeevan Sahib

Jeevan Shah, an epitome saint of the 18th-century, was born in Motiyar, Rainawariin Srinagar. As a highly evolved saint with tremendous spiritual power, his miracles are his legacy. Raj KakPandit, father of Jeevan Shah, was a resourceless man. Once a month, Raj Kak's wife went to "Khirbhwani Tirtha" at Tullmula and prayed to the Divine Mother "Sri Ragnya Bhagwati" for the blessing of a child. She was blessed with two. One among them, Jeevan Shah became to be having blessings of the Mata Ragnya.

He received his early education at a local school. He mastered the court language Persian. He married in his teens against his will. Early weddings were common and worse, the bridal couple had little say. Soon after his marriage, however, Jeevan Shah confined the world to his room for nearly 60 years, with his room being a rectangular wooden board. He continued his meditation by sitting in "KagAsan". The austere hall or his room is a living testimony of his simplicity. Throughout his life, the Hindu locals of Rainawari presented him with the first dish of the wedding and he would pick up the Prasad and distribute it even if it is stale. It is well known that those who received the blessings of Jeevan Shah in this way benefited.

In 1983 AD, the valley was ruled by a cruel Pathan governor Azad-Khan. He persecuted many Hindus. On one occasion, a group of Pathan soldiers abducted a Hindu girl when she came through Misaa Mohalla of Rainawari and drove her away in her boat. Since her parents were poor and had no other resource to get to their girl, they asked Jeevan Shah for help. The saint immediately passed his orders to the all supreme and I quote his Persian commandment



"If it is not God's bid, my own commandment, then the boat should be allowed to sink all but the Hindu girl." The boat collapsed and the Pathan soldiers drowned, only the Hindu girl landed safely.

During Jeevan Shah's lifetime, the valley was hit by a very severe drought. Cattle and

Jeevan Shah confined the world to his room for nearly 60 years, He continued his meditation by sitting in "KagAsan".

other animals died of hunger, people suffered from illness and death. The Gujjars pleaded with Swamiji to save them. Swami Ji pronounced the Persian couplet and after a few minutes there was a great catastrophe that turned the dry land into lush green pastures.

One Krishna Kool Kotwal was a follower of Swamiji and was asked to eat stale cooked rice. He obeyed, rewarded virtually as he was soon appointed a police officer. A criminal

accused of murder fled his detention and the governor ordered Krishna Kaul to be thrown into a deep dark well. He told his lord Swamiji, who advised him to organise "Band pathar" to attract the offender, who would come there and if he could identify, he should catch him. That's exactly what happened.

In the present troubled times when the people of the Valley, Kashmiri Pandits in particular, are passing through untold miseries, the only solace comes from our glorious philosophic and spiritual traditions enriched by our saints and sufis. Kashmir is also called Reshwar, meaning a habitat of reshis. In fact in the genetic and social sense, it is true to say that all Kashmiri Pandits of past and present are sages or their descendants.

जय माता दी

कश्मीरी कर्मकाण्ड पंडित

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



संपर्क

शिवदत्त शास्त्री

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



- Surinder Bali



Kashmiri Proverbs with Meanings

Sabur Chhui Sunah Sund Tur	Patience is as a dish of gold
Raz Daz Tah Wuthini Chhes Ati	A man deposed or injured, but still harbouring bad thoughts.
Sandijih Diwan Zali Tah Hendawand Tsalan Nirit	A great loss to a careful man.
Sarraf Ganzaran Diyar Atraf Rawarawan Doh	The banker counts the money and spendthrift wastes the day.
Saruf Chhuh Pakan Hul Hul Waji Tal Watit Syud	A snake goes crookedly yet it arrives straight within its hole.
Sat Buthi Chhis Chandus Andar	Seven faces are in his pocket.
Shal Tsalit Bathen Chob	Crying over split milk.
Seth Gav Zih Breth Gav	Sixty years become stupid.
Shur Gav Bror , Wulah Wulah Kurus Tah Yiyih	A child is a cat tell it to come and it will come
Sunas Mul Kanas Tal	The worth of gold is in the ear
Talah Talah Palah Bah Shet	Down down twelve hundred rocks down
Trukis Katha Mudas Lorih Hata	To the sharp a single word, to the dull a hundred stripes.
Tul Palav Wuth Tsalav	Gird up the clothes rise and away.
Unglas Peth Bungalah	A bungalow upon an inch of ground.
Yemi Hyut Suh Hut	He who took grief (into his heart) rotted away.
Yus Dandav Nishih Gav Suh Gav Bandav Nishih	The value of good health.
Zari Buz Bahih Wahari Badshah Moud.	The deaf man heard twelve years afterwards that Badshah was dead.
Akha Gomut Yirah Tah Wirih Mangan Tang.	A man is confused and asks for Pears from the willow tree.
Ayih Wanis Gayih Kandras	She came to Grocer's shop but arrived at the bakers.
Badas Sir Bawun Chhuh Bebih Andar Saruf Rachhun.	A wicked man may as well place a snake in his bosom as tell out his secrets.
Boi Gav Kani Benih Gayih Thani	Brother is a (hard like) a stone and sister is (soft as) butter
Bun Kun wuchhit Tsun Kun nazar	Apparently looking below but (really) seeing in every direction.
Alah Kulis Tulah Kul	A mountain from a mole hill.
Anim Sui Wavum Sui Lajum Sui Panasui	I brought the nettle, I sowed the nettle and the nettle stung me.

Book Review

"Days of Destiny: A Memoir"

Author : Prof Shanti Swarup Ambardar

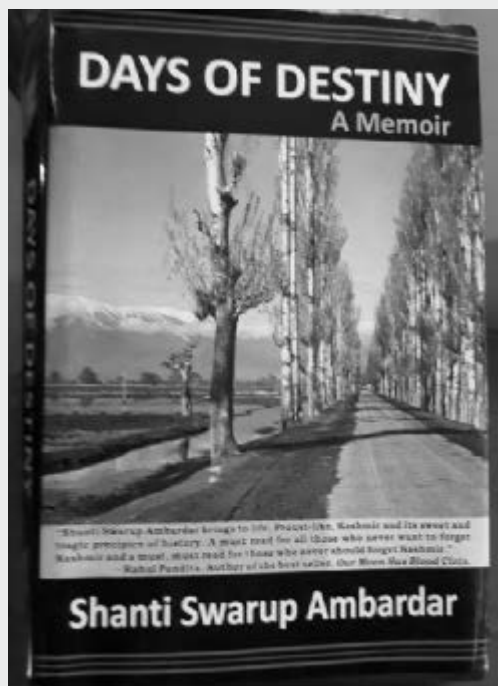
Reviewed by : Col. Tej K Tikoo

'Days of Destiny: A Memoir', is a 565-page book written by Prof Shanti Swarup Ambardar, a native of Kashmir (Rainawari, Srinagar). The book combines prose, poetry, politics and people, to weave three generations of a Kashmiri Pandit family's history with the history of Kashmir in particular and with that of India in general. The memoir records, through a boy's eyes, the humorous and profound aspects of growing up in joint family of Ambardars of Rainawari in Kashmir, the crumbling of British power leading to the Partition of India, the insistence for education, the many friendships made, and the joys of spreading education and plurality in Kashmir. He goes on to record with sadness the rise of religious fundamentalism in the valley in 1990, resulting in armed uprising which forced his family out of their motherland. Since it is a memoir, it is

only natural that the author tells his own story from first page to the last. However, what makes the book remarkable is the skillful intertwining of momentous events that took place in Kashmir or in the rest of India with his own story, and the impact these events had on the lives of people in Kashmir. One wonders whether it is a mere coincidence that the author was born in 1931, arguably among the most eventful years in the modern history of the State of Jammu & Kashmir, whose impact can be felt to the present day. Because it is a personal story, a brief background of the author is, therefore, in order to get a proper perspective.

Professor Ambardar did his early education - till graduation- from Sri Pratap College Srinagar. Later, he did his Master's from Aligarh Muslim University in 1952. On his return to Kashmir, he worked in the Intelligence Bureau: a job he chucked after his boss did not side with him despite the former being right on principle. However, he did not have to wait too long to get another job as he was offered a teaching assignment at Mill Hill Missionaries at St Joseph's College, Baramulla. This job laid the foundation for his life-long association with the field of Education; first as a teacher, then as an officer in the State Education Department and then at Kashmir University. His teaching career at Baramulla, Sopore, and Srinagar spanned three decades. It took him far and wide around India and abroad; a journey of discovery that culminated in his becoming an important volunteer of the Vishwa Bharati Women's Welfare Institution, whose contribution to the spread of education, particularly among women in Kashmir, remains unparalleled.

Prof. Ambardar portrays, in fine details and with great warmth, the social customs, religious rituals and family traditions of Kashmiri Pandits, as these existed prior to Kashmir's accession with India. He vividly describes the changes that came about in these customs and rituals as modern education spread among the Kashmiri Hindus and Muslims. He also records the transformation that came about in politics, society and the economic status of the community as political power shifted to the majority community in 1947. His analysis of the political upheaval of 1931, when Sheikh Abdullah emerged as a political entity of substance with the help of the



British masters, his subsequent rise as a popular leader of Kashmir and finally his consolidating power in his own hands with the help of his friend, Jawahar Lal Nehru, after the end of Dogra Raj, is thorough and factual, yet nuanced. The author writes, “The policies that Sheikh Abdullah adopted immediately after assuming power mostly benefited the majority community in the Valley...” Prof Ambardar notes, “That these policies were aimed exclusively for the advantage of Kashmiri Muslims and almost to the exclusion of deserving Kashmiri Pandits, gave rise to community-based politics....” He further states, “Even the communist-leaning Kashmiri Pandits, who had supported the National Conference during the 'Quit Kashmir Movement', had helped draft the *Naya Kashmir* manifesto and had partnered in protests against Hari Singh, were marginalized.”

There is not a single event of significance that took place in J&K which Prof Ambardar has not covered. He had a ringside view of most events, which impacted the Kashmiri people and the 'Kashmir issue', as we know of it today. These have been examined, not as a compilation of dry official statistics but with integrity and sensitivity to convey the motivations and human aspects of the developments. It was refreshing to read his compelling perspectives on landmark events; be it the *Kabali* raid, the sack of Baramulla, signing of treaty of accession, the 1947-48 Indo-Pak war, the wars with China and Pakistan, the Land Resettlement Act, the *Mo-e-Muqqadas* agitation, the rapturous reception accorded to Sheikh Abdullah in Srinagar after release from jail in 1964, the Parmeshwari Handoo agitation launched by Kashmiri Pandits in 1967, Sheikh Abdullah's accession to power after the Sheikh-Indira Accord of 1975, the corrosive effects of the Emergency of 1975, and the gathering storm of the eighties which led to the eventual exodus of our community. The author has gone to great lengths and researched deep into the circumstances, political personalities, and political machinations, including those that led to the inclusion of Article 370 in the Indian Constitution, which created a psychological cleavage between Kashmir and the rest of India. These events impacted the author's life and liberty, and the syncretic society of Kashmir.

Prof Ambardar holds no punches while describing the pain, suffering and anguish of Kashmiris of all hues, during 1947-48, when well-armed tribals, fired with the zeal of *Jihad* against the *Kafir*, under the overall command of Pakistani Army, launched an unprovoked attack on Kashmir and reached the outskirts of Srinagar; in the process indulging in pillage, rape and brutal killings of people, particularly of Hindus, Sikhs and Christians. Locally, the event was called, 'Kabali (tribal) Raid'. He supports his observations by personal interviews with the Catholic Priests and Sisters who survived the assault on the convent in Baramulla, with residents of the town, those who attended Maqbool Sherwani's burial, and archival material at Mill Hill in London. The participation of Kashmiri women in defending Srinagar, a radical response of Kashmiri society, which had no martial tradition, emerges from his account.

Though himself an affected party, Prof Ambardar does not lose objectivity while recounting the events of the eighties; the rise of militant Islam in Kashmir, sporadic bombings, subversion of state govt machinery, Farooq Abdullah's fiddling while the state was burning, the brutal killings of Kashmiri Pandits and nationalist Muslims, rape and murders of Kashmiri Pandit women by Pakistani-sponsored militants of JKLF. He has described the events, which led to the exodus of the miniscule Kashmiri Pandit community from Kashmir, and its aftermath, without letting his emotions get the better of him. Nevertheless, he is unsparing in his criticism of those who turned a 'heaven on earth' into a hell. He writes, “Kashmiri society has been rent by anger and retribution, prompted by men of strident ideology and violence. However, one cannot help but recall that the Kashmiri social fabric, until recently, was a composite mosaic: a syncretism of moderate Islam and moderate Hinduism. This is the picture I carry in my mind.”

Prof Ambardar is critical of the scheming politicians who did not see beyond their nose;

keeping their own narrow political interests above those of the state or of the country. They, according to the author, did not hesitate to misuse religion to serve their nefarious designs; in the process doing great damage to Kashmir and its people. Such unprincipled politics extracted an enormous price in terms of life, liberty and material well-being of the people at large. Even today, thirty years after the first bomb blast in Kashmir in 1988, the valley continues to simmer.

The story of his own exodus, which is symbolic of thousands of others, has been told movingly. The abduction and killing of Prof Mushir-ul-Haq and Abdul Gani, the author's colleagues at Kashmir University, had created great alarm. This spawned into spasms of panic when militants knocked on Prof Ambardar's ancestral home in Rainawari. The hurried midnight bundling of his wife, elderly uncles and aunts, two mentally challenged adults, and several nephews and nieces, into a truck and their anxious drive through the curfewed streets of Srinagar to escape to Jammu, is tense and palpable. It will be read by future generations with interest and anguish: such is the powerful description of losing one's ancestral home, or *oul*, as the author calls it. This home was later burnt down by the militants.

In all this personal tragedy, what is also remarkable is the author's abiding belief in Kashmir's essentially tolerant form of moderate Islam, its matching wave length with Shavic philosophy of Hinduism prevalent in Kashmir, that was the hallmark of the Kashmiri society till the arrival of the far more militant forms of its radical strands represented by the Wahabis, Salafis and Takfeeris.

Even while describing the most tragic moments that forced him and his family's fleeing his motherland, Prof Ambardar shows no signs of bitterness, rancour or ill will towards those responsible for it. He continued to maintain cordial relationship with his Muslim friends, even when he faced immense challenges in an alien environment outside Kashmir. He felt that friendships built over decades could not be dissolved overnight due to the mischief played by Pakistan through its agents in Kashmir. Though his quest to maintain these friendships was not always reciprocated by everyone, he did not lose faith in what he believed to be true *Kashmiriyat*. His interactions with Abdul Khaliq, a septuagenarian silver-smith, who lived deep in an area known for its virulence and militant activity, or with Ghulam Rasool Lone, his friend from Baramulla, attest to the reciprocal, but rare, bonds of honesty and trust that survived among some Kashmiris.

Another consequence of the exodus that Prof Ambardar deeply regrets is the loss of language, culture, heritage and identity for our community. This loss, "is felt strongly by the older generation which ekes out a superficial life in Jammu, Delhi or beyond, but lives its real life in the imagination." His invocation of Dayaram Kachru, the mid-eighteenth-century Kashmiri poet's verses:

*"O Lord, blossom the bird of my hopes,
And show me spring in the garden of Kashmir.
I pine in separation from my home,
Not knowing why destiny cast me away.
Where is the fervour of those fountains?
Whose sighs, O Lord, are lifted to the heavens by the wind?
I cannot describe the state of my separation.
Fortitude is better, fortitude is better."*

Prof Ambardar poignantly expresses the yearning for Kashmir, felt especially by our older generation, who are now in the sunset of their lives.

The impact of losing ones' home and being forced to survive in tattered tents, pitched in areas infested with scorpions and snakes, comes alive distressingly in his lines, "The flight of the Kashmiri Pandits, especially the poor and semi-literate from the rural areas of the Valley, was one of ruin. Thousands grew up in squalid refugee camps, in human zoos of sorts, only to be trotted out

to tug at the heartstrings of sniffing bureaucrats. Children became almost the invisible victims; their childhoods lost and their education on hold. The sweltering heat of summer, the bitterness of their displacement and its implications, fueled their anger.”

Despite the immense suffering and loss, the author does not despair. He writes, “Yet, not all is lost for the Kashmiri Pandits. The harrowing events of 1990 are behind us. Most of the younger generation, who somehow found the pluck, persistence, or family support, relocated to other parts of India, even overseas. Just as the hardest steel goes through the hottest fire, they have faced the trials reasonably well. They harnessed their energies in a positive manner to meet the challenges. The educational opportunities provided to them, coupled with the advent of multinational companies in India, have opened up new venues. Many, having found their stride, are employed in diverse professions and are participating in the economic boom in the country. India, indeed the whole world, is their stage now. This is the silver lining, a bright and bold one, which surrounds the dark core of our forced exodus.”

In closing the book, Prof Ambardar, while insisting that education is the only antidote to extremism, alludes to Rabindranath Tagore's dream of an India, “Where the mind is without fear and the head is held high.” This fearlessness and the imperative for pluralism, tolerance, education, and a mature democracy is the real *aazadi* we all need.

Although Prof Ambardar's perceptive mind has captured even the minutest details of events which shaped the Kashmir of today, his perspective on some issues, differs from what is generally accepted as the truth. For example, he mentions that Maharaja Hari Singh signed the Instrument of Accession at Jammu on 27 Oct 1947, but pre-dated it to 26 Oct 1947. This is contrary to the accepted narrative that the 'Instrument' was signed at Srinagar on 26 Oct 1947, when V P Menon, accompanied by Col (later Field Marshal) SHFJ Maneckshaw flew into Srinagar on 26 Oct, 1947 (p.116). The author provides reasons for his assertion, but to his credit, accepts that he may be incorrect. This willingness to accept errors in his interpretation of facts shows an openness to the truth.

Another issue that I thought deserves a mention is the reason the author attributes to the inability of the Indian Army to cross the Ichhogil Canal in 1965 war. Prof Ambardar writes, “...the ponderous timidity of local commanders was exploited by Pakistani Army which defended the gateway to Lahore with ferocity and grit...” The 1965 war had been thrust on India for reasons which the author has clearly enumerated. India's thrust towards Lahore was intended to relieve pressure in Chhamb-Jaurian sector where Pakistan's Armoured Division had achieved big successes. Therefore, actual capture of Lahore was never part of the plan. However, it is true that due to lack of proper equipment and other war-like stores and in the absence of prior planning, Indian Army could not exploit an opportunity that the fog of war provided in this sector.

The book also contains many pictures of archival value, some of which the readers might be seeing for the first time. Another highlight of the book is that numerous Kashmiri words, specific and peculiar to Kashmiri language have been translated into English to convey the closest meaning of the original word. This helps convey the social and political milieu of Kashmir with clarity, which the reader will find helpful in absorbing the essence of what the author intends to convey. Such painstaking effort and a gripping narrative style, which at times has a light touch, makes the book a great reading pleasure. It is an enlightening and unputdownable experience.

The book was published in 2014 by Replika Press Pvt. Ltd. It has received critical acclaim by a leading British historian, and by several Indian academics and authors for its balanced treatment of a complex issue. All net proceeds from the sale are donated to a scholarship. END

Book Review

Gilas Fulie

Author : Narinder Safaya

Reviewed by : R.L. SHANT

To me Narinder Safaya was just a gentleman sincerely devoted to the promotion and preservation of Kashmiri language, culture and goodwill across all artificial boundaries till he presented to me his maiden book of Kashmiri verse “Gilas Fulie” (better spelt as “Gilaasi Phulay”) a few weeks back. Information given on the last cover page of the book has it that Narinder started writing short stories and poetry in Kashmiri in 1972. A collection of his writings (till then) was lost in the turmoil of 1989-90 'when it was given for kitabat'. A few poems which he could recollect have been included in the present compilation. Most of the poems in “Gilaasi Phulay” carry dates of their writing. That tells us that barring the poet's pre '90 poems and the dateless ones, most of the rest were written during the last 3 or 4 years (say between 2015 and 2018. One is dated 2011). However it can be said that Safaya's scheme of presenting his poems in the book not in the order of their times of creation but their connectivity to modern themes and relevance, shows his desire for a live connect with contemporary themes and subjects. That is commendable in that ostensibly he started writing when winds of progressive romanticism had not quite died out for many poets in Kashmir and yet flares of modernism seemed attracting him. That being so, this book presents a good amalgam of both the strains in an act of balancing various ideas and ideologies in literature and society. However in this act a reader does not miss the point that at places he looks like a reluctant poet avoiding a direct interaction and confrontation with contemporary realities, both thematic and creative.

The anthology has been called “Gilaasi Phulay” meaning – Cherry Blossom. Mere mention of the cherry orchards in the foothills of Srinagar's Haari Parbat (historically called 'Devi Aangan') sends nostalgic exiles swooning. One may expect that most poems of this poet in exile to be ruing the loss of natural beauty, cool and soothing weather, traditional environs, home and hearth etc etc. Also that the text, if not the spirit of the poems, would be overlaid with images memories and dreams of old days when the poet participated in festivals in cherry orchards or sat listening to the music of waterfalls, so abundant in his forsaken fatherland Kashmir. But this is not that kind of poetry. There



is no poem on 'cherry blossom of Kashmir' or captioned as such, even as the sense of loss of many beautiful things (of which terrorism took a heavy toll) pervades all through. Nature images show up in the poems in pristine colors but disappear quickly as the poet's sense of loss takes over :

Here I saunter on the waves of the DAL	Cool Moon of Kartik in my wrap
Yearnings within roll out fire	As they glimpse
Cool Moon of Kartik	

Safaya's word pictures and images are simple and descriptive. He does not love complexities because his experiences come from his straight and simple view of life. He does not weave his language into complexities. In the poem "I wonder if my love will recognize me!" he uses the traditional mirror image in seemingly a naïve way. But the image tells much more about the dilemma of a complex life :

Today as I looked into the mirror	A stranger eyed me back
The glass was a barren wasteland	No image stuck on
Yet it shot questions	'Out there, will nobody recognize me?'

Rarely have I seen a Kashmiri poet stung by the exile of the 1990's settling easily to the changed situation where he finds that meanings are as good as those which he left behind. Generally that which had become another name of his identity is not so easily replaceable. Our poet has the knack to resolve this conflict of identity so easily. It is with simplicity and sincerity that he says :

As I sat on the banks of the Ganga	Vitasta frowned at me
Why the big noise?	If I beget no solace here, how could I get it there?
And if not there, why not here now?	My boat can lay at anchor near any shore.

The most common feature in Kashmiri poets of all hues and times is that there is a lurking desire in them to identify with mysticism of the Kashmiri kind—i.e. traditional Saivist or the imported Sufi. Both these strains acquire a unique local color and command an enviable universal understanding. As we know it is not without reason. Rishis, saints, faqirs, mendicants nurtured in the centre of blood red warring Rajas and Sultans, laid a middle path of peace and inclusiveness in life and supported a sublime tolerance in poetry. Right from Lall Dyad to Rehman Rahi the allusion and symbol of the Gosain (<Goswami) or the Phakir (< Faqir) come to the rescue of the poet. No wonder, poet Narinder Safaya's 31 short poems in this collection pave a similar well designated way for him. In some he makes an impressive use of the above mentioned motifs. Take a look :

1) I loitered in jungles on mountains	A recluse
What do you seek—he asked me	I said—Just finish me...
2) The bullet hit my heart	And broke the glass to smithereens
My body is left naked	Waiting to be ash....

Most of these short poems allude to some mystic situation or experience which is not unknown or unheard of for a Kashmiri reader. Safaya has, however, tried to identify with it. Being conversant with it the reader may find may instantly empathize with the same.

It is with a natural ease that Narinder passes on the simplicity of his experience to a

seemingly simple idiom of expression. But he does not deride the simplicity of the idiom. There is always scope for meaning and interpretation. However, another fact about the poet's language does not go unseen. As we know there was a big gap between his creative activity in Kashmir which widened further when he settled outside the valley. After that, It seems that the variety of other co-cultural experiences the poet passed through (as we see his involvements and concerns), his live contact with changing creative idiom of Kashmiri poetry was affected. "Gilaase Phulay" provides many examples where in order to be more expressive the idiom ought to have been more updated. Modern life being as complex as it is, poetry today can not afford to be simplistic for any personal or literary reason.

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LANGUAGE ISSUE IN INDIA: Can it be Resolved?

Home Minister's mere statement that a nation is expected to have a 'national language' as a symbol of its geo-political existence evoked widespread reactions and the anti-Hindi sentiment became a rallying point for the anti-establishment voices throughout the country. The fact of the matter is that the number of students enrolled in government schools is decreasing for lack of proper buildings, teaching staff, extra-curricular activities at such schools. Only the poorest segments are forced to send their wards to such schools. The less-poor parents prefer to send their wards to the English medium schools which are privately managed.

The government schools need to have 1-proper buildings with hygienic facilities for girls as well as boys, 2-well trained, motivated and efficient teachers and 3- space and facilities for games and other extra-curricular activities. As far as the issue of language is concerned; let there be total freedom at school. Language load is a non-issue. The more languages one knows, the more intelligent one shall be.

Let each mother-tongue be taught at the primary school. This will ensure preservation of mother-tongues. Let Tamils learn Malayalam/Telugu/Tulu/Kannada as a second language. Let Malayalis learn Tamil/ Telugu/Tulu/Kannada. Bengali can be the second language of the pupils in the Eastern region; similarly Manipuri can have similar status in the north-east of India. Marathi can be the second language in the Western India. Hindi will be the second language across the northern India, first language shall be the mother-tongue everywhere. This arrangement can continue up to the seventh standard beyond which English and other languages, classical as well as foreign, can be introduced. Such an arrangement will not invite adverse remarks by the speakers of non-Hindi states.

Raj Nath Bhat

» COUNSELLING**Pharmacy as a Career**

Let's have a look today at career options in the Pharmaceutical Sciences. The course basically aims at dealing with teaching its students how to dispense and prepare medicines. Also the course makes the student aware of the drug related information to the public. The aspirants of this course will also be by the end of their course be able to give advice on health care programmes as they will be more aware of the prescriptions given by doctors. They are also able enough to evaluate drugs and drug use pattern.

Eligibility

In order to be able to pursue pharmaceutical sciences the student must have passed his Class 12 examination from CBSE, ICSE and Intermediate Vocational course with bridge course (MPC/BPC) or any other qualification approved by the Pharmacy Council of India (PCI) as equivalent. Although mostly all colleges would have a certain amount of cut off or a preliminary paper to clear but mostly the qualification to pursue pharmaceutical science will mostly remain the same.

PCI Recognition Required

The students of the pharmaceutical sciences will have plenty of opportunities to venture into provided they complete their courses from PCI recognised institutes. Know this, approvals required for college:

The course of regular academic study prescribed under regulation 7 shall be conducted in an institution, approved by the Pharmacy Council of India under sub-section (1) of Section 12 of the Pharmacy Act, 1948.

Only a student released from PCI approved college is eligible to get register in respective State Pharmacy Council, SPC to be called as registered pharmacist.

As per the recent directions of Pharmacy Council of India, prior approval from PCI is compulsory to run D.Pharmacy course in a college.

Courses Available

A student pursuing the pharmaceutical sciences will have the opportunity to complete their education in science by doing a diploma, bachelors or post bachelors. The approved pharmacy qualifications for registration as a Pharmacist under the Pharmacy Act 1948 comprise the following courses (Please scroll down for detailed careers options) :

- ✓ Diploma in Pharmacy (D.Pharm) - 2 years
- ✓ Bachelor of Pharmacy (B.Pharm) - 4 years
- ✓ Pharm.D & Pharm.D (Post Baccalaureate) - 6 years
- ✓ Also See Latest Admission Notices for B. Pharam and M Parma Courses

Career Scope for Pharmacy professionals

A career in the pharmaceutical sciences is full of opportunities. Mentioned below are some of the options a pharmacy professional can venture into:

R & D: Thr pharmacy industry is one such industry that thrives on research and development. For this option, M. Pharms and Ph.Ds are highly in demand for research of new drugs, process development, formulation, development, clinical trials and Toxicological Studies.

Analysis and Testing : Analysis and testing go hand in hand with this industry specially in order to maintain a proper Quality control (QC) and Quality Assurance (QA). For the same highly skilled staff is required by companies to handle sensitive analytical dealings and sophisticated equipment.

Production and Manufacturing : the options of working in production and manufacturing are huge. One can start his/ her own venture or work for someone. Professionals for production and manufacturing are not only required by biotechnological products, surgical dressings, medical devices, equipment, ayurvedic/ homeopathic / unani medicines, veterinary medicine, etc are also the

requirement for the production of cosmetics, soaps, toiletries and dental products.

Marketing : The Pharmaceuticals sales and marketing is considered to be a highly technical arena and hence one of the best when it comes to perks.

Hospitals : Although it might be a trend of the US or Canada, but it is one that seem to be setting in India as well. The pharmacists in the hospitals are the best informed individuals for prescribing a drug. Mostly in western countries, the diagnosis is made by the Doctors but the pharmacists decide the medicines and their dosage. Therefore, Pharmacy graduates have important role and can earn attractive remuneration and can occupy strategic positions.

Regulatory Bodies: There are bodies that control and regulate medicines. FDA is the regulatory body that deals with governing and implementing the rules and regulations for the Drug and Pharmaceutical industry. The post of Drug Inspector, Asst. Drug Controller, Deputy Drug Controller, Drug Controller of state and finally D.C. I. (Drug Controller of India) is an option one can aspire for.

Colleges offering Pharma Courses:

- ♦ NIPER, Mohali
- ♦ University Institute of Pharmaceutical Sciences, Panjab University
- ♦ Manipal College of Pharmaceutical Sciences, Manipal
- ♦ Bombay College of Pharmacy, Kalina, Mumbai
- ♦ JSS College of Pharmacy, Ooty
- ♦ University College of Pharmaceutical Sci, Kakatiya University, Warangal
- ♦ L.M. College of Pharmacy, Ahmedabad
- ♦ Department of Pharmaceutical Sci, Dr. H.S. Gour University, Sagar, MP
- ♦ Institute of Chemical Technology (ICT), Mumbai
- ♦ Pharmacy Group, BITS, Pilani
- ♦ Department of Pharmaceutical Engineering, IT-BHU
- ♦ Department of Pharmaceutical Sciences, BIT Mesra, Ranchi
- ♦ JSS College of Pharmacy, Mysore
- ♦ Delhi Institute of Pharmaceutical Sciences &

Research, Delhi

- ♦ Faculty of Pharmacy, Jamia Hamdard, New Delhi

AQ Aptitude Test (XAT) 2020 by XLRI (Xavier Labour Relations Institute) for MBA Admission 2020

05th January 2020 is notified as XAT 2020, that is also referred as Xavier Aptitude Test. The University Level Entrance Exam is organized by the XLRI (Xavier Labour Relations Institute) on the behalf of XAMI. XAT Exam is conducted for the admission in more than 150 B-Schools of the country.

The application process for XAT 2020 will continue till 30th November 2019. MBA aspirants passing Bachelor's Degree from a recognised university or institute in any discipline will be eligible to apply for XAT 2020

Member Institutes

1. Loyola Institute of Business Administration, Loyola College, Chennai-600034
2. Mount Carmel Institute of Management, Vasanthnagar, Bangalore-560052
3. St. Francis Institute of Mgt. and Research (SFIMR), Mumbai-400103
4. St. Joseph's College of Business Administration, Bangalore-560025
5. St. Aloysius Institute of Mgt. and Information Technology, Mangalore-575022
6. Xavier Institute of Management, Bhubaneswar-751013
7. Xavier Institute of Mgt. & Entrepreneurship, Bangalore-560100
8. Xavier Institute of Mgt. & Research, Mumbai-400001
9. Xavier Institute of Mgt. Jabalpur-482021
10. Xavier Labour & Relations Institute, Jamshedpur-831001
11. Xavier Institute of Social Service, Ranchi-834001

Admit Card will be available online to download between 20th December 2019 and 03rd January 2020

All Indian candidates must appear for XAT-2020. However, NRI and foreign candidates may apply through GMAT score (except Dubai and Kathmandu wherein

candidates have an option of appearing for XAT 2020)

Candidates appearing in Final year of Graduation can apply by entering their aggregate percentage of marks obtained until the time of filling of form

The selection criteria and XAT 2020 participating institutes vary from B-School to B-School. It is generally a two-step process. In the first phase, candidates are shortlisted on the basis of their XAT performance and institute cut-off. XAT 2020 is going to be an online or computer-based test of 210 minutes duration. However, until last year it used to be an offline paper. It is a combination of objective and subjective questions, although majority of the questions are objective multiple-choice type. XAT is divided into two papers, Paper 1 and Paper 2.

XAT 2020 would be conducted across India. A candidate needs to register for XAT exam and also register for the institute courses of his/her choice separately by paying separate application fees. The candidates first need to visit the official portal of XAT i.e.; xatonline.net.in

Candidates may download XAT e Bulletin 2020 from www.xatonline.in / www.xlri.ac.in

NICMAR announces Admission to Post Graduate Program in Advanced Construction Management (PGP ACM) at Delhi NCR (Bahadurgarh) Campus 2020

National Institute of Construction Management and Research (NICMAR) invites applications for admission to Two Year Post Graduate Programme in Advanced Construction Management (PGP ACM) at Delhi NCR (Bahadurgarh) Campus for the academic session 2020

Last Date for Submission of Application is 20th November 2019. Date of Admission Process (NCAT & PI) will be 13th to 18th January 2020.

Admission Process Centers are Bangalore, Chennai, Delhi NCR (Bahadurgarh), Hyderabad (Shamirpet), Kolkata, Mumbai and Pune.

Date of Declaration of Admission Result is 24th January 2020.

Bachelor's degree in Engineering in any discipline/Architecture/Planning with minimum 50% aggregate marks should apply. Final year eligible graduating students can also apply.

Selection of students is made by the selection committee. Admissions are administered centrally from Pune campus. Those interested in admission to the programme mentioned above may apply online, pay fees and upload documents through the website. Candidates can apply, pay fees and upload documents online through the website: www.nicmar.ac.in or click on direct link: <http://admission.nicmar.ac.in> / <http://admission1.nicmar.ac.in> or download the application form from the website and send duly filled application form along with the application fee and required documents.

Programme brochure and application form for the above mentioned programme can be obtained from NICMAR Pune on payment of Rs. 2000/- by Demand Draft in favour of "NICMAR, Pune".

The filled application form should be sent to Dea Admissions, Research & Publications, NICMAR, 25/1, Balewadi, N.I.A. Post Office, Pune – 411045, along with the application fee and required documents as mentioned in the application form within the specified date. All specified documents must be submitted. Incomplete applications will not be considered.

CBSE and Microsoft join hands to build up capacity for AI Learning for Schools

The officials from Central Board of Secondary Education (CBSE) have announced that they will be conducting several Capacity Building Programs for the teachers belonging to its affiliated Secondary schools by joining hands with Microsoft India. The aim behind this collaboration is that the Board aims to integrate cloud powered technology in its K-12 technology.

This program is meant for those teachers who teach students from Class 8th to 10th. It will be starting soon and would be conducted in 10 cities across India as of now.

Intelligent technologies such as Artificial Intelligence (AI) are currently having a

widespread effect on several sectors such as Education. It has helped to transform organizations belonging to different sectors. It has also helped to redefine the way common people work. It is important to set up the educational set-ups in order to equip tomorrow's workforce. This would help to build the capability of educators. They will also be encouraged to integrate the process of advance teachings.

Once the teachers complete this course, they would automatically get access to the tools of latest Information and Communication Technology (ICT) in a secured and safe manner. With this, the teachers will be able to enhance the learning experience of their students and make them familiar with the skills of the 21st century.

The CBSE has nominated 1000 teachers to undergo the three day training by CBSE. The training is based on projects which consists of several practical sessions regarding several tools of Microsoft 365 such as Flipgrid, Onenote, Teams, Minecart and Outlook as well as Microsoft Paint 3D. Microsoft will also provide free tools, software research materials and similar sources to these teachers.

The teachers will also be learning about how to present a Digital story, how to leverage AI tools to create bots related to learning, how to use Teams while teaching virtual lessons and create the learning experiences in a personalized manner. It will also help them to demystify several concepts related to AI. With this program, the teachers would also get an opportunity to become Microsoft Innovative Educators.

NTA to conduct CSIR-NET 2019 (December) in an online mode

From now onwards the National Testing Agency (NTA) will be responsible for conducting Council for Scientific Industrial and Research – National Eligibility Test (CSIR-NET) exam. The agency will conduct this exam's second edition which is slated to take place on December 15, 2019. The eligible candidates can register for this exam from September 9 onwards. Similarly, online registration for June 2020 exam will begin from March 16, 2020 onwards.

NTA to Conduct 16 Entrance Examination

From next year onwards, the NTA will be responsible for conducting more than 16 crucial entrance exams. Few of these are Indian Institute of Foreign Trade (IIFT) MBA Admission, UGC-NET, National Eligibility cum Entrance Test (NEET), Common Management Admission Test (CMAT), Graduate Pharmacy Aptitude Test (GPAT), National Council for Hotel Management (NCHM) JEE, JNU entrance test, Joint Entrance Exam (JEE) main, etc.

The Indian govt had constituted NTA two years back especially to conduct several entrance exams successfully at thousands of centres across the country. Today the NTA is responsible for conducting several Under Graduate (UG), Post Graduate (PG) and several other similar exams in order to fill vacant seats at numerous Higher Educational Institutes across the country.

CSIR-NET takes place every year in order to determine eligibility for the post of Lectureship. Apart from that it also selects suitable candidates for the post of Junior Research Fellowship (JRF) for subjects such as Planetary Science, Mathematical Science, Ocean, Earth, Atmosphere, Physical Science and Life Science. The exam will be computer-based.

Gaurav Foundation Merit Scholarship 2019

The scholarship is provided by the Gaurav Foundation, Chennai based public charitable organisation formed in the year 2007 by Gaurav Singhal.

Gaurav Foundation Merit Scholarship are offered for studies at the postgraduate level

Submission of Form & Documents is upto 20th November 2019 Application Form becomes invalid after 20th November 2019

The candidate must be an Annual Member/Special Applicant of Gaurav Foundation. Must be an Indian and must not hold any other Country's Passport, Minimum Age 17 years and Max Age 35 years, Minimum 60% in all Exams (since school days) and Must have completed 12th Class are the eligibility conditions.

To obtain Scholarship Form, visit website and check request Form Section for more

details.

The Application Form will be sent through E-Mail. Print & Fill the Application Form completely and attach necessary documents and send by courier

For more details, please visit www.gauravfoundation.org

Gaurav Foundation Chennai G-107, Vidyasagar Oswal Garden, 210-212, Cochrane Basin Road, Chennai – 600 021, Website www.gauravfoundation.org

Asian Development Bank-

Japan Scholarship Program 2020

Japan Scholarship Program (ADB-JSP) provides support for Master's degree study in ADB-JSP approved fields of study at the University of Hawai'i at Mānoa (UHM), and for participation in the educational, residential, and leadership development programs at the East-West Center (EWC).

Programs of Study are, Business Administration (Global MBA),

Business Administration (Global MBA – Japan focus): TOEFL or IELTS (EWC and UHM); GMAT or GRE (UHM only), Economics (MA): TOEFL or IELTS (EWC and UHM); GRE (UHM only), Geography (MA), Law (LLM Degree, a one-year course of study for Foreign legal professional and law school graduates): TOEFL or IELTS (EWC

and UHM), Natural Resources & Environmental Management (MS), Ocean and Resources Engineering (MS): TOEFL or IELTS (EWC and UHM), Oceanography (MS), Pacific Islands Studies (MA) and Public Administration (MPA)

The basic eligibility requirements for the ADB-JSP scholarship at the East-West Center are as follows. Applicants must; be a citizen of a developing member country of the Asian Development Bank and not more than 35 years old at the time of application. Have a 4-year bachelor's degree or the equivalent of a 4-year Bachelor's degree, at the time of application. (An equivalent could be a 3-year Bachelor's degree plus a 1-year Master's degree, or a 2-year bachelor's degree plus a 2-year Master's degree. This is subject to review. Have at least 2 years of full-time professional work experience after a university degree at the time of application. Take one of the English proficiency tests, like TOEFL, IELTS

To make certain you are eligible to apply for the ADB-JSP Scholarship please read carefully all of the ADB-JSP eligibility requirements and criteria for selection on the ADB website at www.adb.org/JSP.

The Last Date to apply is 01st December 2019

Feedback : vijaykashkari@gmail.com

Events of the Month

Sankat Niwaran Chaturthi / Karwa Chauth Vrat	17th October
Sankranti	18th October
Deepawali	27th October
Amavaasya	28th October
Bhai Dooj	29th October
Ashtami	4th November
Ekadashi	8th November
Kartik Purnima	12th November

Note | Panchak starts on November 5th, Ends on November 10th

MARTYRS OF JIHAD IN KASHMIR

List of October

Team NAAD pays homage to the martyrs who were brutally killed by Jihadis in Kashmir which eventually led to the ethnic cleansing of Kashmiri Pandit's from their Homeland. The list given below is not comprehensive. We request community members, friends and relatives of victims to share with us the details of martyrs so that a list is constantly updated. Due to the violent & disturbed conditions prevailing in Kashmir during the initial phase of militancy, there may be some discrepancies prevailing in the information given below.

S. No.	Martyr's Name	Killing Date
1.	Sh. Durga Prasad	05.10.1990
2.	Sh. D.P. khazanchi	06.10.1990
4.	Sh. Zind Lal	07.10.1990
5.	Sh. Jagar Nath Pandita	07.10.1990
6.	Sh. Poshkar Nath Razdan	12.10.1990
7.	Smt. Usha Ji	14.10.1990
9.	Dr. Shiban Ji Khirdi	14.10.1990
10.	Sh. Rajinder Koul	14.10.1990
11.	Sh. Satish Koul	14.10.1990
12.	Smt. Neeta Ji	14.10.1990
13.	Smt. Nancy Koul	14.10.1990
14.	Sh. Radha Krishen Bhat	15.10.1990
15.	Sh. Makhan Lal Bhat	17.10.1990
16.	Sh. Prem Nath Bhat	17.10.1990
17.	Sh. Poshker Nath	18.10.1990
18.	Sh. Mohan Lal	08.10.1991
19.	Sh. Ramesh Kumar	09.10.1991
20.	Sh. Poshkar Nath	12.10.1991
21.	Sh. Meheshwar Nath	15.10.1991
22.	Sh. Sham Lal Pandith	15.10.1991
23.	Sh. Kanhaya Lal Peshin	18.10.1991
24.	Sh. Kanaya Lal	19.10.1991
25.	Sh. Chaman Lal Koul	11.10.1992
26.	Sh. Soom Nath Raina	11.10.1992
27.	Sh. Avtar Krishen	24.10.1993



AIKS Matrimonial Service



1. Suitable Alliance invited for our Daughter Born on 14th November 1992 at 14.55 Hours at New Delhi, Height 164 cm, Qualification BBA (General) & MBA (Media Management). Presently working at Gurgaon. Interested may respond with Biodata, Tekin & Kulawali at oaria637@gmail.com or Call on Mobile : 9810096064



2. 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.



3. 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.



4. 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



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



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



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. You can also contact us on mob: 8447956643.



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



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

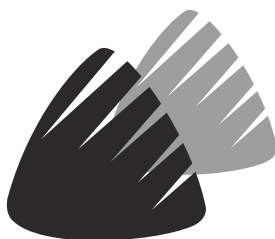


13. Wanted suitable match for our daughter born on, 11th Aug. 1993 at 12.10 A.M. at Delhi. Height 5'6", Education B.E. (Electronic & Communication) and MBA (Marketing and Finance) currently working with Insurance Company at Gurugram. Interested may please contact with Tekni/Kulawali on E-Mail: dileepdhar@yahoo.com 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

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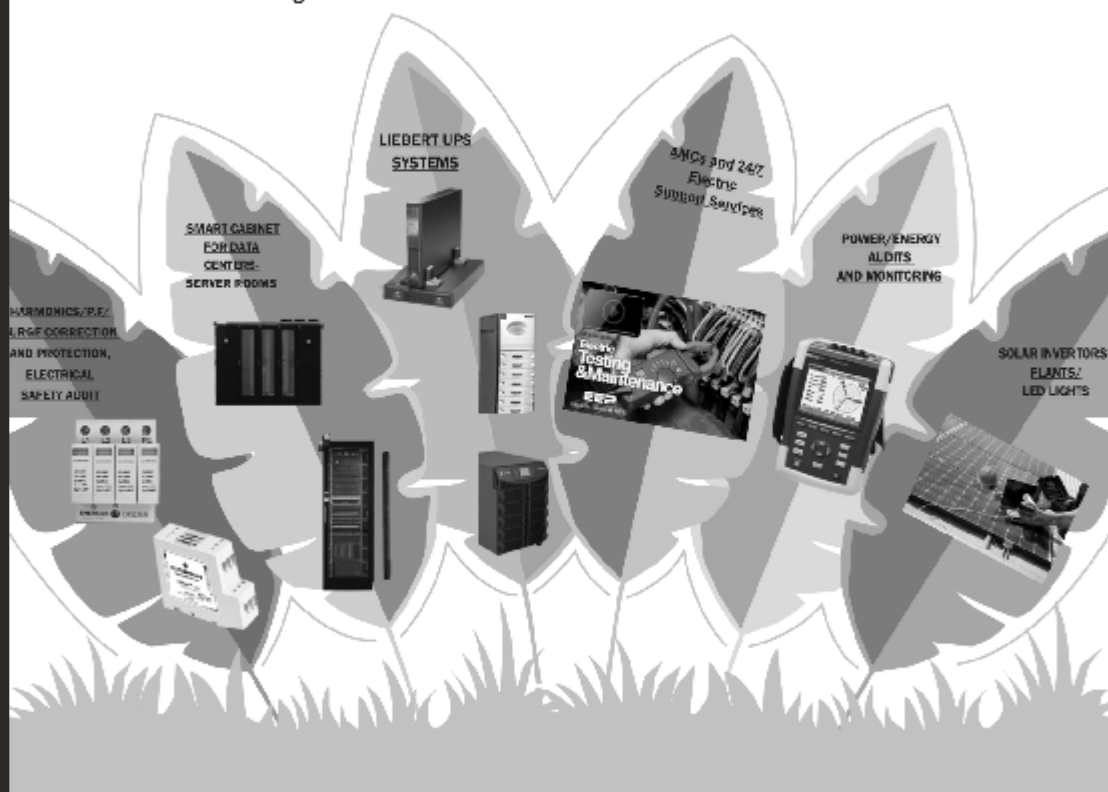
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