

ISSN : 2582-1857
Text - 68 Pages, Price : ₹50

VOL XXXI No. 03
March 2021

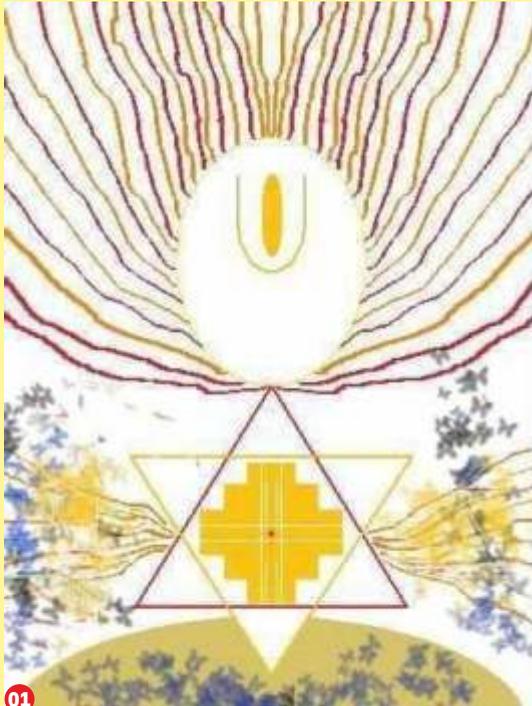
AIKS **नाद** **naad**

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



India Rolls Out Worlds Largest Vaccination Drive

Shivratri Greetings to All Naad Readers



01

Painting 1,2,3 by Sh Subhash Chander Razdan



02



03



Painting by Ravi Dhar

EDITOR-IN-CHIEF
Sunil Raina Rajanaka

EDITORIAL BOARD
Tej N Dhar
Bansi Pandit
C. L. Kaul
Prof. R.L. Shant
Uma Kant Kachru

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

Circulation Manager
Hony Capt. Virender Rawat
9639740129 / 9958154848
011-26107431

**Circulation Feedback
&
Data Processing**
Bharti Raina Kaul
8130538867

Layout & Design
Pranav Koul
Suman Kumar
M/s Print Orbit

DISCLAIMER

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

THIS MONTH'S COVER

This month's cover page is depicting the nationwide vaccination drive launched to secure lives of citizens

INSIDE

- 04-05 *Editorial* -Sunil Raina Rajanaka
- 06-07 *From the President's Desk* - Col. Tej K. Tikoo
- 08-09 *General Secretary's Column* - M. K. Pajan
- 10-11 *News Folio*
- 12-15 *Scrutinizing The Question "Who We Are?"* - Dr. K N Pandita
- 16-18 *KP Exodus – The Third Dimension* - Yoginder Kandhari
- 19-21 *Kashmir Through.....* -Maj Gen (R) Harsha Kakar
- 22-23 *Concept of Kul Devi or Kul Devta* - Dr. Rajat Mitra
- 24-25 *My Reminiscences of Hearth in Kashmir* - Preeti Vakil Nehru
- 26-28 *Tirth Raj – Lok Bhawan* - Chander Mohan Bhat
- 29-31 *....Waling Echoes From Kashmir-Part-III* - Upendra Ambardar
- 32 *Power of Imperfect* - Usha Munshi
- 33- 35 *R N Kao – Super Spy Master of India* -Surinder Koul
- 36-37 *The Covid Pandemic.....?* - Dr. Anusheel Munshi
- 38-40 *Inferior Heel Pain* - Dr. M K Mam
- 41-42 *Lonely Hearts* - Tej N Dhar
- 43-44 *Entirety of a Human Life* - C.L. Kaloo
- 45-46 *...Your New Year's Resolutions Won't Work* - Sanchi Bhat
- 51 *Flesh of our Jawans* - Ramesh Manvati
- 52-53 *Book Review* -Ashok Dhar
- 54-56 *Book Review* -Dr. Chaman Lal Raina
- 57-60 *Naad Education Folio* Vijay Kashkari



Confidence Injected

**Dear Readers,
Shivratri Greetings!**

COVID19 has stayed with us for a year and has reshaped our lives resulting in disruption and rebooting our priorities. The pandemic created an enormous challenge for humanity for which we all are struggling and making efforts to come out from the shock. Though various measures across the globe have been taken to meet the crisis, but what is note-worthy is the tiding over these crises by India. The strong decisions of lockdown in early phases have resulted in lesser spread of virus which in turn resulted in low fatalities. The masses at large followed the guidelines completely which is reassuring, considering the large population and limitations of our healthcare system.

The novel coronavirus pandemic created a wave of uncertainty, tragedy, upheaval and subsequently brought the economy to its lowest state. Despite the numerous challenges, Indian scientists developed the vaccines with the tremendous efficacy which has a potential to save many lives which in turn has brought back the confidence and optimism among the masses. Though the inoculation process is a marathon drive but the hope which it has generated has reassured the nation that the scientists, health workers and government are doing their best to inject the doses. PM Modi was right when he said that "India's war against

corona became an example to the world. Similarly, our vaccination programme is also becoming an example to the world. India is conducting the world's biggest Covid vaccine programme."

Not only have the vaccines been rolled out to various states within the country but government has also embarked on Vaccine Diplomacy. The government under its neighbourhood policy have sent millions of doses to its immediate neighbours and then to various countries across the globe. It would not be an understatement if we say that when China exported the deadly Chinese virus, India exported the life saving vaccine. The countries who have received the vaccine have thanked India, which has enhanced the prestige of India across the globe. The UN Secretary General said, "India has been a global leader in pandemic response efforts." Such recognition across the world bodies are continuously pouring in and acknowledging the efforts of India at all levels.

Though the inoculation drive is underway it is seen that many people are not coming forward for getting vaccinated. It would be fatal if people do not get inoculated which has a potential of serious future threat to their family members besides being at risk themselves. Therefore, it should be our responsibility to get the vaccination done to be at low risk and prevent any further spread of disease. Vaccination should be considered

our national duty which will be a step towards making country free from COVID19.

Ceasefire at Borders

The recent disengagement at LAC in western Ladakh sector was followed by another announcement at LOC when DGMO's of India and Pakistan implemented the ceasefire agreement. But the larger question is, shall this ceasefire last on the ground? The answer is a wild guess. The recent overtures by Pakistan indicated that the terror state was keen to hammer out peace deal with India. The statement made by Pakistan Army Chief, Bajwa at Risalpur during graduation ceremony at PAF academy are the indicators. Pakistan PM Imran Khan Niazi reiterated his support to Bajwa by asking India to resolve the outstanding issues. The sudden change in Pakistani strategy can be attributed to many factors.

Post abrogation of Article 370, the Kashmir valley has witnessed a spell of peace. Over the months the local support for terrorists has considerably reduced. The regular stone pelting incidents are now thing of the past. The local Kashmiris feel that development and peace are the two main concerns for them. The success of the recently concluded DDC elections are also an indication that people from the region are coming forward to support the democratic institutions. All these have put Pakistan to recalibrate their approach towards Kashmir. Pakistan knows that present Indian Government is no pushover and any attempt to carry out a Pulwama kind of an attack would be severely retributed. Hence, the clamour for peace.

The other external factors which forced Pakistan to propose ceasefire is that its crucial Arab allies are no more interested in its Kashmir narrative. Saudi and UAE who were its traditional allies see no utility in de-friending India and annoying it on Kashmir. These Arab countries are going through the phases of transitions within their societies where radicalisation and orthodoxy is

challenged. Therefore, the loss of allies has also been a factor in Pakistan's plan.

Pakistan is debt-ridden country with its reserves just for few months. Consequently, their economy cannot sustain live border for long. The continuation in FATF grey list have resulted in nosediving of its economy. To wage a war or continued ceasefire violations needs tremendous economic cost which at present is not viable for Pakistan. The local insurgency in Balochistan and Khyber Pakhtunkhwa has also tied their internal forces in these regions. The insurgency has taken a toll on their political, economic, and military capital. Therefore, any new front with India would just not be feasible.

Pakistan Army knows well that they are at a crucial time of history as it is facing stress at its western frontiers. Both Iran and Afghanistan are pounding its borders at multiple junctions. Therefore, fighting war at several fronts would just be a recipe for disaster.

Meanwhile, after its failure at the political front, Imran Khan Niazi is facing a united opposition tirade for his removal. Therefore, his peace talks are mere attempts to salvage his position within the country. But it would not be in Indian interests to give a breather to the terror state. India should continue to expose Pakistan and, if required, challenge its intentions of peace unless concrete ground measures are not convened. History is replete with testimony where trusting Pakistan has never resulted in anything meaningful. Therefore, this peace overture is merely an effort to buy time so that the terror state regroups and plans another strategy to inflict wounds on India. Peace shall continue to elude the sub-continent unless Pakistan Army does not abandon its anti-India hatred. In the words of Ghalib,

*Hamein Maloom hei Jannat Ki Haqiqat Lekin,
Dil Ko Khush Rakhno Ko Ghalib Yeh Khayal Acha Hei*

मनील रैन गणक

From the *President's* Desk



NO LET UP IN FIGHT AGAINST COVID

By the time you receive a copy of your NAAD, it would be almost a year since the Prime Minister, Sh. Narendra Modi imposed first of the many lockdowns on the nation to break the chain of COVID 19 contagion. Though it is yet not clear as to how the deadly virus originated (as the Jury is still out), the incontrovertible fact remains that it did originate in the Chinese city of Wuhan. Whether it was created in the lab dedicated to the research of the viruses in this city or was a product of the market where animals of different types are slaughtered and sold, is something which the world may never know. This happened sometime around Oct/Nov 2019.

From Wuhan, the virus, being highly contagious and easily carried by human beings, spread through breath in the form of droplets, first in Italy and then in the United states. Before the world could

even register its arrival, the virus had killed thousands across the world; with most death occurring in Italy, France, Spain, and the United States of America. As the virus spread across the world, it reached India too and soon we had our hospitals reeling under the weight of thousands of infected people rushing to the ill-equipped hospitals, which were not prepared to handle this deluge of patients. Without PPE (Personal Protective Equipment) masks, disinfectants, etc., needed to keep the frontline workers safe while handling Covid patients, it was widely expected that India, with its poor standards of hygiene/sanitation, high density population, heavily and extensively used public transport, would not be able to prevent a catastrophe. Across the world, health-care official, social scientists, demographic experts, and ruling classes predicted that the Covid Virus would kill thousands in India, if not millions.

It is here that the central government stepped in and created the necessary infrastructure for manufacturing PPE, disinfectants and sanitizers, masks, etc., for close protection. It then announced lockdown which was implemented strictly. Through such measures taken well in time, India was able to ward off the immediate threat. Subsequently, the long-term measures taken, included getting a vaccine ready to immunize people, further helped matters. With international cooperation, round-the clock hard work put in by scientists, and experiments carried out to reduce

timelines, Covid vaccines had finished the phase III trials, and these were ready to be administered to the vast population throughout the world. All this within a year of the Covid's first appearance a year back. Undoubtedly, it is a phenomenal achievement, to say the least.

India, where 60 % of the world's vaccine production was taking place anyway, became a frontline state to produce the vaccine. The often out-of-sight institutions of India, like Indian Council of Medical Research, Serum Institute of India, Bharat Biotech, etc., rose to the occasion and India produced its own Covaxin and Covishield. Similarly, Oxford-Astra Zeneca (known as Covishield in India) was also manufactured. While I write this, India has already vaccinated over 20 million people. For a country in which the health-care system was already weak till very late, administering the vaccine to such a huge number is certainly a miracle. Those vaccinated till now/ being presently vaccinated, include frontline workers, senior citizens, and those above 45 years of age having co-morbidities. Such measures taken by the governments, both at the centre and state level, the devotion to duty displayed by our doctors, health care workers, sanitation staff, police personnel, security forces, etc., and by people at large, ensured that India was able to ward off a catastrophe, whose shape and size would have been unimaginable.

However, with bulk of the population (90%) yet to be vaccinated, the battle against COVID has just begun. Unfortunately, the complacency induced by the progressive decline in the rate of infection as also the rate of fatalities, has made people very careless. Large crowds at public functions, marriages, religious sites, markets, political rallies, where people are seen neither maintaining distance nor

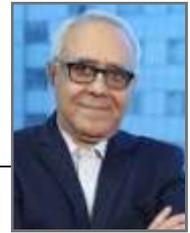
wearing masks, has resulted in resurgence of the covid infections for the past two Weeks. A few statistics about the recent spurt in the Covid management will bring out the reality as it exists. On 13th March 2021, the daily case-count surged to 25000, and after exactly 53 days the number of active cases was registered at 2,00,000. On 14th Feb 2020, the active cases numbered at 1.35 lakh. This means that in one month the active cases have risen by an 1.48%. furthermore, the active cases have risen in 21 out of the 36 states/Union Territories, with 10 showing the higher growth than that of the national average. On 12 March 2021, India recorded 24,866 new cases, the highest count in the last three months (23 Dec 2020). In Maharashtra, the situation is even more alarming with the single day positive count being 15,817, the highest since Oct 1, 2020. The deaths recorded have also seen a rise. In the last 24 hours (12/13 March 2021), the country recorded 140 deaths; the highest tally since Jan 28, 2021. It is interesting to note that India recorded 2,00,000 active cases on Jan 18, 2021, and thereafter there has been a steady increase. The states which have shown a surge include Maharashtra, Punjab, Kerala, Haryana, MP, Gujarat, and Delhi.

Unless each one of us becomes aware of our responsibilities, it will be impossible to prevent the occurrence of second wave. Repeated Lockdowns hamper economic growth and snatch away livelihoods and cannot, therefore, be a long-term option. Under the circumstances, extending the reach and depth of vaccination drive, adoption of other preventive measures by the population and making hygiene and sanitation an inseparable part of our lives, are the only alternatives available to prevent a disaster.

- Col. Tej K. Tikoo

Email : tk.tikoo@gmail.com

Mob : 9899656400



General Secretary's Column

Core Group Meeting Held

An important meeting of Core Group members of AIKS was held on 3rd March 2021 at AIKS office. This was attended by some members physically while others participated on virtual platform due to the prevailing situation. Those who attended were Col Tej K Tikoo, Sh. Vijay Kashkari, Sh. Dalip Koul, Sh. Sudhir Shah, Sh. A K Raina, Sh. Sunil Koul besides Maharaj Pajan.

The members took stock of the preparations under way for holding the forthcoming AGM being held on 21st March 2021 at New Delhi and reviewed the preparedness for the same. To maximize participation despite the restrictions imposed by pandemic, it was decided to hold the meeting in physical as well as virtual forms simultaneously. Those members who cannot join physically have the option to join virtually.

Members took note of the fact that the term of the current President expires on 9th June 2021, when the three-year term of the current President will come to an end. Considering the provisions of the constitution of AIKS, it was decided that the President will initiate action to identify a suitable person to be nominated as Returning Officer (RO) for the conduct of this election.

AIKS Annual General Body Meeting

The Annual General Body Meeting (AGM) of AIKS will be held on Sunday 21st March 2021 from 11.00AM at Samavar, Pamposh Enclave, New Delhi.

The agenda for the meeting as well as the invitation for participation is published separately in this issue of our official publication, Naad.

Considering the limited possibility of participation due to the Covid 19 pandemic it has been decided to hold the AGM both, through physical participation as also virtually online so that maximum number of our members can join. The details of online participation will be communicated to the members in due course of time after the necessary modalities are worked out.

Before start of the meeting a homage will be paid to some stalwarts of the community and members of AIKS who left for their heavenly abode during this period. Our homage to these revered figures includes Sqn Ldr (Retd) B L Sadhu, Sh. Autar Krishan Rehbar, Prof. C L Sapru and Sh. Jawahar Lal Bhat for their enormous contribution to this organization and community at large.

AIKS Civil Writ Petition- Update

The AIKS petition (Writ Petition (Civil) No. 534 of 2006), at the Hon'ble High Court of Jammu was listed on 8th March 2021. Unfortunately, the petition could not be taken up by the court due to the paucity of time available with the Hon'ble Judges.

Webinar on the Court Case

A webinar was held on 13 Feb 2021 to evaluate the progress of the ongoing court case at Jammu. The petition registered in Supreme Court of India, transferred to the

High Court of J & K since 2016 is being pleaded by the eminent community advocates M/S PN Raina, Virendar Raina, PN Goja and Kashmiri Lal Bhat. Sh. Kashmiri Lal Bhat is coordinating the case. The learned lawyers gave the details of how the case was progressing at Jammu and what was the way forward. The president, Col. Tej Tikoo welcomed the the team of advocates. Mr. A K Raina moderated the seminar and Sh. Vijay Kashkari proposed the vote of thanks. AIKS expressed its gratitude to the advocates for their dedicated work with great sincerity, pro-bono.

AIKS Celebrates International Mother Tongue Day

Centre for Kashmiri Language Literature and Culture (CKLLC), the Cultural Wing of AIKS, celebrated the International Mother Tongue Day on 21 February 2021, like it has been doing for many years. A webinar was conducted by CKLLC under the leadership of Dr. Roop K Bhat and Sh. Arvind Shah. Col. Tej Tikoo, President AIKS presided over the programme. The proceedings were conducted by Sh. Arvind Shah. The programme was divided into three sessions. The first session was devoted to spelling out the importance of the mother tongue. The expert panelist included Sh. M K Raina, Dr. Ratan Lal Talashi and Dr R L Shant. Dr. Roop Krishen Bhat, the chairman of CKLLC, spoke about different aspects of celebrating international Mother Tongue Day. Dr. Ratan Lal Shant who was amongst the speakers, could not connect due to a technical glitch.

The Second Session was devoted to the conduct of Kashmiri musical programme. Sh. Sanjeev Gautam replaced Sh. Arvind Shah for conducting this session of cultural programme. The participating children performed brilliantly and dazzled the audience with their singing and

rendering of Kashmiri prose. The children included Geetika Bhat, Upasana Pandita, Sagar Koul, Vanshika Pandita.

The concluding session included the conduct of a Mushira and was moderated by Smt. Sunita Raina Pandit. The other poets who took part in the Mushira were Mr. Ashok Saraf Ghayal, Sh. M I Kaul Naaz, Sh. B.I kaul Deep, Sh. Balkrishan Sanyasi, Sh. T N Dhar Kundan, Smt. Sunita Raina Pandita and others.

AIKS Vice President Sh. Vijay Kashkari proposed a vote of thanks.

"Mazdaar Lokchaar"

An AIKS affiliate, Kashmiri Hindu Sabha, Telangana, has launched "Mazdaar Lokchaar", a graded system for learning the Kashmiri language. This programme was started about 6 months ago, as a virtual learning platform, held every Sunday and is free of cost. 45 students can attend the programme at a time.

AIKS made an appeal to all its affiliated organisations to start such type of learning for the children of their members. KHS, Telangana, has offered to provide all support to this initiative.

Appeal to All Affiliate Organisations of AIKS

Through the medium of this publication, we once again appeal to all our affiliate units to help us update our records pertaining to information about their association/ organization, including submission of information regarding number of members registered with each unit, payment of requisite subscription fees to maintain continuity of membership of AIKS, which will enable all the affiliate units to participate in the forthcoming election for the post of President of AIKS.

Maharaj Pajan

Email : raj_692@hotmail.com

Mob. : 9910166993



Sharda Diwas Celebrations



Gauri Tritiya is celebrated on the third day of the bright fortnight in the month of Magha as per the Vedic calendar. This is the day of Graduation and initiation of learning of the Beej Aksharas of the Agamic discipline related to the Sapta Matrikas as is evident from the study of the Panchastavi, the collection of five hymns sung in the praise of Mother Goddess.

On this day Learning the *Beeja Mantra* from the Kula Guru holds much significance hence the Kula Purohit used to initiate the learning among his disciples on this sacred Tithi.



According to Dr Chaman Lal Raina a renowned scholar of our community, this Tithi is dedicated to the Gauri --the Divine Mother, one of the Forms of Shri Sharada Devi, who is associated with 1100 Divine attributes, which are associated with the Adhi Bhautik Adhyatmik and Adi Daivik attributes of the Divine Mother. She is riding on the Lion, which speaks of her Dignity, filled with Dharma and its Anushtthanam or its invocation Gauri is of the wheatish hue, which is a symbol of prosperity, progress, flexibility in understanding the Agamas and the Vedas. We are highly grateful to the Adi Shankaracharya, who gave the Gauri Dashkam on this day and Graduated on this sacred Tithi, at the Sharada Peetham He was thus declared as 'the Sarvagya'

As George Grierson writes in his book, Reference On the Sarada Alphabet, “ *In Kashmir a slightly different formula of invocation is employed, viz. Om Svasti Ekam Siddham* ॐ स्वस्तिएकं सद्दिधं . *In order to master the theory of mantras in Kashmir Saivism, it is necessary to learn the meaning or power of each*

letter composing a mantra, or the Matrika-cakra. Each letter of the alphabet represents some mystic object. The vowels represent the various saktis, the twenty-five consonants from ka to ma represent the twenty-five lower tattvas, and the other letters the higher tattvas, while ksa represents the prana-bija or Life-seed”

This implies the importance of the symbol and the day associated with learning of the same.

Four years back Core Sharada team took an initiative to celebrate this day as the Sharada Diwas in order to create awareness of Sharada Lipi and its association with Maatrika chakra among Kashmiri Pandit community and since then every year this day is celebrated with a lot of enthusiasm and zeal.

This year the festival was celebrated in a very unique way. A weeklong celebration was planned for entire week from 8th to 14th February. Contests like quiz, painting, interactive talk shows and live training session demonstrating basic Sharada alphabets, were all part of this week-long festival.

The most special part of this year's celebration was painting and coloring activity planned to introduce the sacred mantra **Om Swasti Ekam Siddham** (ॐ स्वस्ति एकं सिद्धिं) among small children. The activity in the form of a competition was organized through online and offline platforms. Offline day long activities were organized at various locations across the country like Delhi, Jammu, Pune, Gujrat and Bangalore. This painting competition was



focused on bringing back the age old tradition of introducing and teaching 'Om Swasti Siddham' on this day to children and young kids.

The aim of this festival is to create awareness about our culture and the importance of Sharada Lipi and activities like these are bring us closer to our goal to revive Sharada script across all generations.

Lastly We at Core Sharada Team Foundation would like to extend our gratitude towards following organizations for supporting our cause and helping us to bring awareness about Sharada lipi among own community

1. Committee members at Tulmul Temple, Shalimar Garden, New Delhi
2. Bhagwan Gopinath ji Trust, Pune
3. Bhagwan Gopinath Ji Ashram, Whitefield Bangalore
4. Sharada Prabha School, Gujarat
5. Sanjeevani Sharada Kendra, Jammu

Events of the Month

Teel Aetham	22nd March 2021
Ekadashi (Shukla Paksha)	25th March 2021
Holi (Purnima)	28th March 2021
Ashtami (Krishna Paksha)	04th April 2021
Ekadashi (Krishna Paksha)	07th April 2021
Thaal Bharun (Amavasya)	12th April 2021

Note

Panchak Starts on 07th April Ends on 12th April

Phalgun (Shukla Paksha) from 14th March to 28th March 2021

Chaitra (Krishna Paksha) from 29th Feb to 12th April 2021



- Dr. K N Pandita



Scrutinizing The Question “WHO WE ARE?”

Cheers to Farooq Abdullah for raking up a pertinent question “Who we are” while releasing a joint statement of six parties or Gupkar Declaration – 02. This is at the root of the politics of Kashmir Valley.

The first leader of the Valley who practically resolved the enigma of “who we are” was Sheikh Muhammad Abdullah. And when he lost the direction the mantle fell on the shoulders of Bakhshi Ghulam Muhammad in 1953. When the Bakhshi was close to fortifying the Kashmirian real identity, the pseudo-Sultans in Delhi pulled the rug under his feet. Little did they understand that they had signed the hundred-year war in Kashmir?

The real motivation behind Sheikh Abdullah's rejection of two-nation theory and accession to democratic secular India was his answer to the fundamental and crucial question

raised by his son. Historians may try to dig into this decision of the Sheikh from various angles, but the reality is that he had calmly made deep introspection about his identity in the background of Kashmir's antiquity and came to the conclusion that in totality he had inherited a solid, ancient and vibrant identity. He was a part of a fabulous civilization. He also understood that the ethos of that identity had gone deep into his person and his people and the vagaries of history had not succeeded in demolishing the fundamentals of that identity.

The people in Pakistan are told that their history begins with the conquest of Sindh by Muhammad bin Qasim, the Arab invader in 712 A.D, and those in Kashmir are told that their history begins with the rise of Sultan Shahmir in 1339 A.D. For the two peoples, the history did not begin prior to these two dates. Disowning



the past unwittingly resulted in the fossilizing of a split personality in either case.

No historian will care to tell the two peoples that they should look beyond those two dates. But if they are inquisitive they will find strange and perhaps stunning narrative unfolding on them. Perhaps Farooq never asked his illustrious father “who we are”. We do understand what he means by asking that question but he does not know what hurt he inflicts on his own people by posing that question. Therefore, let us talk history with our flamboyant leader, Farooq Abdullah, to make him understand “who we are”.

After the martyrdom of Imam Husain, many followers of his faith left Baghdad to escape repression by Hajjaj, the Governor of Baghdad appointed by the Umayyad Caliph al-Walid. These Arab refugees came to Dabul and were given shelter by Raja Dahir of Sindh. When Hajjaj came to know of it, he dispatched a commander named Muhammad bin Qasim with

that they have inherited the glorious legacy of their warrior-king Lalitaditya Muktapida the Great. This historical event answers the question of Farooq viz. “Who we are”.

The same great king of ancient Kashmir ordered the construction of the world-famous Sun temple known as Martand Temple in Anantnag district. The ruins of this temple speak of its grandeur and glory. In terms of architecture, the temple is renowned to be a mix of Greek and Achaemenian styles closely resembling the world-famous Persepolis or *Takht-e Jamsheed* situated at a distance of about thirty miles from Shiraz, the famous southern city of Iran. *Takht-e Jamsheed* was the royal seat of great Achaemenid (Iranian) *Empire* (550–330 BC). On both walls of the steps of the enormous stairs leading to the Apadana or the Royal Court of the palace, we find stone carvings depicting rulers and ambassadors of different countries including India carrying in their hand's rich presents for the Achaemenian emperor Dara.

in Kashmir are told that their history begins with the rise of Sultan Shahmir in 1339 A.D. For the two peoples, the history did not begin prior to these two dates. Disowning the past unwittingly resulted in the fossilizing of a split personality in either case.

a strong force to punish Raja Dahir brazenly ignoring that the same Raja had allowed hundreds of his Jat warriors proceed to Baghdad and support Hajjaj in consolidating his control over Basra. Hajjaj then deputed his commander Muhammad bin Qasim to lead a strong naval expedition against Raja Dahir. In the battle of Sindh, Raja Dahir was defeated and killed and Muhammad bin Qasim sent his princesses along with hundreds of Sindhi Hindu girls to Hajjaj as a gift. The Arabs established their sway over Sindh and went on destroying Hindu temples and shrines.

It was King Lalitaditya of Kashmir who commanding a large force of Kashmirian warriors, preceded on a massive expedition of the South, attacked the Arab forces in Sindh and routed them in a battle. They were forced to run away to their homeland in Iraq and Arabistan. In this way, Sindh was cleared of the invaders and the companions of Imam Husain were sent back to their place with honour and dignity.

Kashmir valley leadership should be proud

Similar stone carving images of satraps and warlords of Kashmirian kingdom of Lalitaditya were to be found on the entry walls to the Martand Temple.

And Sultan Sikandar, the Iconoclast (*butshikan*) of Kashmir (AD 1389 – 1413) ordered the destruction of this temple under the prompting of Muhammad Hamadani, the son of Sayyid Ali Hamadani, a foreign (Iranian) missionary at the Sultan's court. *Tohfatul Ahabab* tells us that when the massive stones could not be broken a huge dump of firewood was stored under the dome of the temple and then set ablaze. The dome and the walls collapsed owing to excessive heat. This provides an answer to Farooq's question “Who we are”.

Ancient Kashmiris showed much appreciation for the Buddhist teachings when brought to them by the missionaries of King Ashoka in around 220 BC. Those ancient Kashmiris became ardent Buddhist missionaries and monks and spread Buddhism in the entire Kashmir kingdom with borders touching on

western Khurasan of those days. At Balkh, (Bhakri in Rig Veda) now in North-West Afghanistan, the Kashmirian *bhikshus* built a magnificent *vihara* which attained fame in the western parts of the Caliphate. It was given the name of *Nava Vihara* which corrupted into *Navbahar* with Iranian and Arab historians. The high priests of this *Vihara* came from a prominent Kashmiri priestly clan called *Pramukh* meaning the prominent. The forces of Abbasid Caliphs of Baghdad captured Balkh and also the grand *vihara* of *Navbahar* and its high priest's family of *Prmukhs*. They were forcibly converted to the Islamic faith, taken as a captive to Baghdad and produced before Caliph al-Haroon. After his interface with the *Pramukh* high priest and knowing that he had been converted to the Islamic faith, al Haroon called him Barmak and gave him the name of Abu Sahl. The Arab historians called him Abu Sahl Barmaki. (The word Barmecide in English is derived from this origin) and finding him extraordinarily intelligent, sharp and sophisticated made him his vizier. A great patron of learning, Abu Sahl Barmaki raised an academy of science called *Baitul Hikmat* in Baghdad where he brought polyglots from the entire Abbasid Caliphate and assigned them the task of translating Greek into Arabic the renowned works of most outstanding Greek philosophers especially Aristotle, Plato, Galen, Longinus, Plotinus and others. The translators were not only Muslim polyglots but Christians, Zoroastrians, Jews and Freelancers as well. In this way, and under the patronage of the Barmaki minister of Kashmiri origin (*Pramukh*) the rich fund of Greek philosophy and sciences was transferred into Arabic wherefrom it was carried to the Roman Empire where it generated the Renaissance movement of 15th century in Europe and ultimately became the harbinger of the Age of Reason in the West. This may explain to Farooq Sahib "Who we are" and also we can take full pride in being who we are.

But it is also among our activities that apart from destroying the ancient temples in Kashmir, some tyrants ordered the destruction of ancient valuable fund of manuscripts which were ultimately heaped up to make an embankment of the Dal. This reminds us of a parallel historical occurrence

When Arab Commander "Amir ibn al" conquered Alexandria in A.D 641, there he found a huge library containing hundreds of thousands of precious manuscripts. He wrote to Caliph Omar asking what to do with that fund. Omar replied cryptically. "Muslims have the heavenly book Quran, which contains all knowledge. If the books you are speaking about contain more than what is in the Quran, we don't need it, and if it is less we don't need to keep them. For six months of winter, the water of bathhouses in Alexandria was warmed by burning these books as firewood... This historical event also explains "Who we are".

Queen Didda (A.D 980-1003) of Lohara ruling house derived her lineage from Bhima Deva, the Hindu Shahi ruler of Kabul which al-Biruni has also stated in his historical work *Indica*. The shrine at Bumzu near Matan in Anantnag district of Kashmir was built by the same Bhima Deva and dedicated to Shiva as *Bhimakesava*. The shrine is situated on a small island formed by the streams of Liddar flowing by. The Matan/Martand Mahatmaya mentions *Bhima dveep* meaning Bhima Island. In Kashmiri, an island is called **Zu**, and hence the village where the shrine is situated came to be called Bhumazu. During the rule of the Sultans of Kashmir, Sheikh Noorud Din Noorani (Nund Rishi) took a number of his followers with him, headed towards Bumzu, desecrated the temple by flinging a cowhide on the idols, forcibly converted the high priest and ordered the construction of a mosque at the site of the temple. (See *Reshinamah* by Bahau'd Din Mutto published by the J&K Cultural Academy). And Nund Reshi is venerated as the foremost among the saints of Kashmir. That is what we are.

Didda, the queen-regent of Lohara (Lohren in *Parnotsa* or Poonch district) ruling dynasty, became the Queen Monarch when her husband died and she took the control of the kingdom in her hands. Thus Queen Didda assumed the rule over both the kingdoms of Lohara and Kashmira. The Kashmirian Damaras and warlords hatched conspiracies against her. The intrepid queen assembled a strong force of the Lohara highlanders and led an expedition of Kashmir. After quelling insurgency, she returned to Lohara but left-back many of her commanders in the Tangmarg-Gulmarg sector



to keep a watch on the movement of Kashmir warlords. These Lohara commanders occupied lands and raised their *jagirs*. After their conversion to Islam about three centuries later the proselytized Lohara commanders came to be known as highlanders with their settlements around Tangmarg-Afarwat region in Kashmir. During the days of the British rule, a British military officer who had settled down in Tangmarg area married a girl from the progeny of one of the ex-Lohara commanders. Farooq Abdulla has descended from this matrimonial alliance. We hope that this should conveniently answer Farooq's question "Who we are" and he may rightly take pride in who he is.

Farooq Abdulla lives on the slopes of Gupkar hill wherefrom he issued the two *Gupkar Declarations*. To answer his question "Who we are", may I venture to tell him something of the hill Gupkar where he has his abode.

Gupkar is the name of the village raised by King Gopaditya of Kashmir (426-365 BC). Raja Sandhiman of Kashmir (2629 to 2564 BC) had built a Shiva temple atop the hill and King Gopaditya repaired and renovated it as part of *Jayeshtheshwara* shrine (*zethyaer* in Kashmiri). With that, the hill got the name of Gopadri. The temple atop Gopadri was further repaired by King Lalitaditya of Kashmir (A.D 697-734).

Stein tells us," In Gopadri we have the ancient designation of the conspicuous hill now popularly known as *Takht-e-Suleiman*. Gupkar is the name of the village situated between the hill and the Dal Lake. Actually, it was the

Jayeshtheshwara shrine and connected with the sacred site and may have once occupied the same place on the top of the hill. The Gopa *agraharas* (shrine land and sites) were situated in the fertile plateau at the eastern part of the hill." The Durganag shrine located at the foot of Gopadri hill and the road leading to the bungalow of Farooq Abdulla was a huge Buddhist monastery with large *agrahara* (endowment land). The monastery was razed to the ground in cataclysmic times but in the mid-19th century, some *Acharyas* mustered courage and rebuilt the temple at the site though they could not retrieve the land of the *agrahara*. It is called Durganag because an idol of Durga was recovered when the ruins of the monastery were dug.

While Farooq sahib retains the name of Gupkar as the site of his private residence, his people have given the name *Takht-e-Sulaiman* to the hill and the temple atop originally built by the Kashmirian king Sandiman 4649 years ago.

We do not mean that Farooq Abdulla or his people should revert to the roots. Our only purpose is recounting the history so as to uncover the roots remaining invisible under a thick green sheet. Maybe it will help him see what proud stuff lies deep at the roots of our identity. This should provide the right answer to his query "Who are we"? He and his people in Kashmir have a right to be elated on knowing "who they are".

(The writer is the former Director of the Centre of Central Asian Studies, Kashmir University)

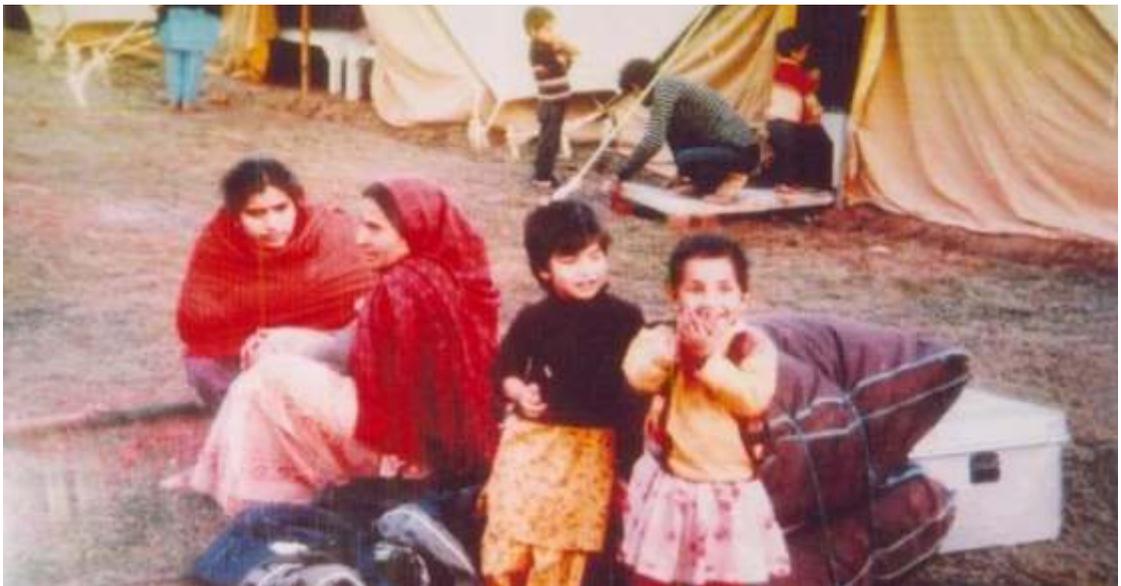


- Yoginder Kandhari



KP EXODUS

THE THIRD DIMENSION



Recently, a providential coincidence upset the applecart of Kashmir's thriving land mafia-revenue officials' nexus to fraudulently sell a residential plot belonging to a Kashmir Pandit (KP) family in Srinagar's upscale outskirts. While the JK Grievance Cell remains a ping-pong of bureaucratise, simple communication to the PMO did the trick this time. That the deal was almost 'done' by swapping revenue papers of a nearby plot, whether by artifice or in connivance, reveals how brazen and deep-rooted this nexus remains. Even after retrieving the land from their clutches, the revenue-cum- police sponsored mafia remains unrelenting to let go of the

opportunity to grab KP property. The overarching separatist ideology of Muslim exclusivism continues to rule the social order in the Valley.

Since the early 1990s, commerce in abandoned KP property worth lakhs of crores is a thriving activity. This trade has benefitted the entire Kashmiri society- separatists/militants, political class, bureaucrats, police personnel and the commoners alike. Unfortunately, discourse on KP exodus is limited to two dimensions alone - the Islamist separatism and Pakistani patronage to the insurgents. Since the crucial third dimension of the community's crippling economic dispossession has never

been a subject of discussion, it has always remained out of a remedy's purview. Successive governments and the community's political(ideological)-hangers-on are equally guilty of downplaying this horrendous deprivation.

Economic Squeeze – A Planned Strategy

In the recent political history of Kashmir, KPs' economic exclusion and exploitation remained a defining strain in the communalist agenda perused in the Valley. In 1931 in Srinagar and South Kashmir in 1987, the loot and arson carried a stark message – 'be dispossessed and leave the land'. In between, the 'radical' land-to-tiller legislation, shrouded in a sham social justice slogan, was the continuation of Shiekh Abdulah's larger plan to purge the Valley of KPs by squeezing them economically.

Universally, radicalised ideologies aim to conquest political power to gain economic control. Kashmir insurgency is no different. Its planners fully realised that driving KPs out was essential to achieve their political aim. What better than obliterating their economic stakes forever? Accordingly, in 1988, the Islamic Students League (ISL) was tasked to map the footprint of the KPs in the Valley with particular reference to their numbers, political activities, landholdings, other immovable properties, business establishments, representation in State/Centre government jobs etc. Besides selecting specific targets to kill one and scare the rest, this survey formed the basis of the community's systematic dispossession. Local vendors, sweepers and agricultural labours were the crucial cogs in this plan. Incidentally, this category benefited most of the sales in distress by the migrants.

Divesting KPs Economically

Dazed at the sudden turn of events at the onset of insurgency, KPs fled to the plains leaving behind all their possession. With Farooq Abdullah abdicating his constitutional responsibility as

CM, uncertainty and hopelessness descended on the Valley as the entire administration caved in; Muslim government employees joined the mayhem wholesale while non-Muslims ran away.

In the early stages of migration, survival was paramount. Loot and arson of migrant property in the Valley followed this humongous human tragedy. With the hope of an early return receding and financial hardship mounting, the migrants slowly weaned towards the idea of disposing of their assets back home. No sooner the fledging mafia-militant nexus spread its wings did Hizbul Mujahideen (HM) issue a *Fatwa* prohibiting the purchase of the migrant property. Those who defied this diktat suffered instant retribution. Whatever the underlying intent of HM, not many migrant properties changed hands till 1995.

It was only after Farooq Abdullah returned as the CM in 1996 that the flood gates to grab migrant property opened. In cohorts with revenue officials, the property mafia now compelled the KPs to sell their properties cheap. The modus operandi was simple, encroach the property and then negotiate the purchase from a position of strength for possession is nine-tenths of ownership. A deluge of brokers descended on migrant camps to settle deals at barely one-fourth of the market price. KP sub-agents made matters easy for these agents of doom from the Valley.

Government- A Mute Spectator

The Parliamentary Standing Sub-Committee on Kashmir, constituted in 2008, expressed grave concern over "the criminal intent of the vested interests to alter the demography in the state (now UT) of J&K by not only forcibly ousting the minorities out of the state but also by changing the minority rights in the revenue records, so that the migrants are left with no stake to return back [sic} to the Valley". It further recommended, "appropriate and effective action to safeguard the right to properties of KP". In effect, this observation defined genocide of KPs.



Universally, radicalised
ideologies aim to conquest
political power to gain
economic control.
Kashmir insurgency is no
different

Even now, loot, arson, and grabbing of immovable property of KPs continue with impunity. Save for a few, most bureaucrats in the Valley are at best indifferent to this brazen ransacking. The Government watches this plunder with criminal indifference.

Migrant Property Act

Alarmed at the brazen loot of the KP property in the Valley, some well-meaning legal luminaries of the community put their heads together to recommend a legal remedy to protect property left behind by the migrants. The State Government accepted these recommendations and promulgated the Jammu and Kashmir Migrant Immovable Property (Preservation, Protection and Restraint on Distress Sales) Act-1997.

The efficacy of a law lies in implementation. Ever since enacting this Act, designated authorities have not discharged their obligations as enshrined in it. It obligates the District Magistrates to take over the possession of all the immovable property of the migrants within their territorial jurisdiction and institute measures to preserve and protect such property. Thousands of complaints from the migrants about usurpation/encroachment of their immovable assets in the Valley are gathering dust in various offices while the mayhem continues.

Sale through GPA – A Scourge

Though the Supreme Court of India ruled in 2011 that the sale of immovable property through General Power of Attorney (GPA) is not a valid form of transfer to the buyer, GPA based the sale/purchase of migrant property in the Valley continues even now. In the sale of immovable property, besides providing the revenue documents, the seller must physically hand over the possession to the buyer. With later condition waived off, the property mafia has indulged in massive frauds. In areas designated as 'Abadi Deh' (densely populated areas), it is challenging to identify a property's exact location in the absence of the real owner. The revenue officers-property mafia nexus exploited this loophole to occupy massive chunks of the migrant property in Srinagar to compel migrant owners/co-owners to either give up their claim in disgust or to sell the same for peanuts. Those who ventured the legal route continue to suffer

prolonged judicial apathy. Srinagar (South) Tehsil had maximum KP dwellings. All, from Patwaris to Tehsildars, are partners in loot here.

It is pertinent to mention that the Government still allows the transfer of the ownership of the migrant property to a buyer based merely on documents annexed to the request without any physical verification on the ground. This procedure suits all- the mafia, the revenue officers and the law enforcement officials, while the migrant owner has little choice but to succumb.

JK Law Commission's Recommendations

In its report submitted in March 2020, the Commission has indicted the DMs for failure to take over the possession of the migrant property in their hold as mandated under the Migrant Property Act -1997. The Commission scathingly observed, "Had the intention been to resettle Kashmir Pandits within the precincts of the Valley of Kashmir at any moment in that event ban would have been imposed on the alienation of the migrant property by any mode of transfer..."

In its recommendations, the Commission has recommended a blanket ban on the alienation of migrant property 'till further orders'. BJP-led Central Government is sleeping over this recommendation for a year now.

Now What?

It would be naïve to think the Government is oblivious to what is happening on the ground. Shedding tears over the plight of migrants reminds one of the crocodiles. This brazen ransacking of KP property has to stop now. It is incumbent on the Government to ensure the squatters on migrant properties do not enjoy official patronage. To salvage whatever is left, the Government must withdraw the provision(s) of sale from the Migrant Property Act-1997 and implement the rest of its clauses in letter and spirit. Otherwise, the fundamental rights of KPs would be sacrificed at the altar of forces inimical to the nation's territorial integrity and not in the national interest that a nationalist organisation wants us to believe.

(The writer is a political and strategic commentator)



- Maj Gen (R) Harsha Kakar



Kashmir Through The Eyes of the Ceasefire

India and Pakistan have accepted a ceasefire along the LoC. This was announced post the weekly Director General Military Operations (DGMO) talks and is effective from 24/25 Feb. While still at the nascent stage, there is hope that for once the ceasefire would hold. This is a marked shift in relations between the two countries. The major stumbling block remains trust deficiency. In the past few years both sides have blamed the other for initiating firing along the LoC. Post the announcement of the ceasefire, both Indian and Pakistan foreign

office spokespersons placed the onus of creating a conducive environment on the other. Imran Khan welcomed the ceasefire, however, also placed responsibility on India for creating conditions for talks.

Though announced by the two DGMO's, the ceasefire would have involved a far higher level of interaction before being accepted, coming as it did after a year of heaviest exchanges of firing across the LoC. The fact that General Bajwa made the first announcement implies that contact between India and Pakistan

The population of Kashmir have witnessed loss of innocent lives and hence have become disillusioned with Pak and its benefactors. There has also been a realization that the changed status of Kashmir is permanent.

would have involved the Indian NSA and from Pakistan, either a senior army representative or the advisor to Imran Khan, Moeed Yusuf. Yusuf has officially denied being involved in talks, though welcomed the ceasefire, hence, speculation falls on a senior army representative being involved.

In the past, there have been multiple attempts at restoring peace and commencing dialogue, each of which has resulted in a terrorist strike. The reason has been that offer for talks has flowed from the political leadership of Pak and has never been backed by the army. This is, possibly the first time, when the offer of talks and peace flowed from their army chief and India ignored the Pak political leadership in its discussions for peace. It would have been difficult for the Pak army chief to take such a decision, considering there are elements within, which continue to support terrorist groups. Hence, there is a reason to believe that Pak does seek restoring peace and normalcy, prior to commencement of dialogue.



Mark the end of the ceasefire. A fairhead choice

Pakistan is currently facing growing internal violence and an economic downslide. There is an escalation of violence in Afghanistan, which would soon spill into Pak.

Last week, addressing the media, Lt Gen Raju, GOC 15 Corps, stated that the valley currently has about 200 local and 90 foreign militants. He reiterated that while anti-militancy operations would continue unabated, the army will work to ensure that the ceasefire remains in place. He was confident that both sides would try to cool down temperatures along the LoC. To ensure that the ceasefire succeeds, both sides would need to show restraint. The announcement of the ceasefire has been welcomed by valley political parties and the Hurriyat.

For the populace living close to the LOC, there would be some respite. The regular landing of shells and casualties due to firing would cease. Villagers whose fields are ahead of the fence or close to it can now tend to them without fear of being targeted by the enemy.

With a ceasefire in place, Pakistan cannot employ firing as a means of pushing in militants. Indian response, on establishing contact with

for the Indian government.

Pakistan is currently facing growing internal violence and an economic downslide. There is an escalation of violence in Afghanistan, which would soon spill into Pak. In such scenarios, Pakistan cannot have multiple active borders. Tensions along the Indo-Pak border are its creation, while others are not directly within its control. It is also aware that apart from rhetoric, it can never re-ignite passions in the valley nor regain Kashmir. The valley has changed for the better.

While locals in Kashmir continue to join terrorist groups in small numbers, their lack of motivation, training and availability of weapons have led to them having short life spans, which is discouraging others. The Hurriyat, which had backed Pak intentions is currently defunct and has no major hold. Hence, peace with India is more beneficial than confrontation for Pakistan.

Is Pak also signalling a change in its Kashmir policy. This is unlikely for the moment.



However, it is accepting reality that activating the LoC, employing terrorists to further its foreign policy and enhanced rhetoric is not a

solution. Further, despite wars and terrorist attacks, Pak has achieved nothing. On the contrary, it has been at the receiving end. The population of Kashmir have witnessed loss of innocent lives and hence have become disillusioned with Pak and its benefactors. There has also been a realization that the changed status of Kashmir is permanent.

For the population of J and K as also POK, silence of the guns is a welcome call. It would restore normalcy. In case Pak quits pushing in terrorists, the valley would rapidly witness development.

In case both nations move forward, ignoring the past and seeking an economically beneficial future for their populace, then talks is the solution. The current ceasefire also endorses the Shimla Agreement and the Lahore Declaration, both of which stated that all issues between the two nations would only be resolved bilaterally. The major concern is whether the ceasefire will hold to permit talks. For this, there has to be a strong determination from both sides. If it does, both nations will benefit.

(The writer is a former Army General and writes for strategic affairs in various national dailies)

Cartoon Corner

- Anil Nakhasi





- Dr. Rajat Mitra



A Psychological Exploration of the Concept of **KUL DEVI OR KUL DEVTA**

One of the mysteries that has not been explained by historians is that why did the Hindus in the North started to pray within the confines of their homes in the medieval ages and what happened to all the large temples of Hindus and where did they go? While there is considerable knowledge that in pre medieval times Hindus did their prayers by going to temples, celebrated all their festivals as a group and their ways of praying was collective, why did it give way to praying within the confines of their home and why it stayed like that for centuries. According to many scholars it perhaps happened due to the restrictions placed upon religious freedom and praying in the Mughal times and later reinforced by the British. It was a culture of fear that took deep roots in the Hindu psyche, an issue that was not talked about or discussed.

According to Shawn Landres, geography, trauma and religion are intricately linked with each other and have a relationship that can be only understood fully once we understand how different forms of prayers spring up in society. Often these three combine to give rise to unique ways of praying that characterize each religion and the society it came from. In the present article, it is from this viewpoint that I bring in the concept of 'Kul Devi' and 'Kul Devta' and the strong association of the two in the Hindu mind.

The attachment of the Hindu to his religion, otherwise called 'Sanatan Dharma' has been seen to be deeply ingrained and not changed by the



assaults on it for over one thousand years. Faced with a choice either to convert or die, the Hindu like no other follower of any other religion had to fall back upon his inner strength and develop coping mechanisms that would keep his faith intact. He had to work hard to maintain this attachment in the confines of his home developing ideas and notions that helped him to build an island of peace, a secure base and protection that would be part of his daily existence. Hindus prayed to many deities from

Durga, Mahadev, Kali, Ram and Krishna all representing the manifestations of cosmic forces that represent the cosmos. He also needed someone who looked after his land, his geography, his home, his women and children who were threatened by a culture that was oppressive and humiliating.

As has been noted by many psychologists, for the Hindu the cosmic is deeply personal and percolates down to the minutest details of his life, to his home, to the geography he occupies and the space he lives in. This is a concept like no other religion where the God is an impersonal god who is threatening and punishing at every step, who watches over your actions like an angry father ready to punish you for the slightest misdemeanor. This is where the concept of Kul Devi or Kul Devta came in though it existed long before threats to his religious identity took place. It really took deep inroads after the Hindu psyche felt threatened and began to struggle for retaining its identity. It was the Kul Devi or Kul Devta, a deity who protected him, looked after his home, his land, his family members and his possessions. In the medieval ages, when the focus turned to his religious survival, it was the faith in the Kul Devi or Kul Devta that kept him going and alive in his darkest hour and in the midst of despair.

I had once asked an old Kashmiri Pandit about the Kul Devi in their family and what was her role in sustaining them. In a voice choking with emotions, who was otherwise a man who rarely expressed emotions, before answering my question, he had silently bowed to her as if praying and then replied that the Devi's name was 'Tripursundari'. He had told me how the Devi had given their family strength to fight almost every calamity they had faced in the last one hundred years in Kashmir. It was the Devi they all prayed to when the 'Kabalis' came in 1947 to protect their home and women from the invaders. "Every time the family was humiliated and attacked in the name of being Hindu, her name was invoked for protection and it was she who was asked to protect the family. When we were forced to leave in 1990 to the plains of India, we prayed to her and believed that she will protect our ancestral home. We hid the jewels under the tree knowing Devi is protecting them. We all know she is looking after that space and

will not let it be desecrated. She will keep a watchful eye on all of us till we come back."

"So, the Kul Devi is with you right now looking after everyone."

"Yes, her blessings over our family remains intact where ever we may go or travel to whichever part of the world," he had replied.

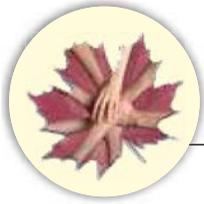
It is a similar story that almost every Hindu can recount about how the Kul Devi or Kul Devta is protecting the family and casting a benevolent blessings on the family. It is a faith that is rooted in a consciousness that the universal reality of the deity though is a concrete one but can be individualized and invoked through the Kul Devi or Kul Devta.

So, is the purpose of Kul Devi or Kul Devta only a protective one? Its primary function may be protective but there is a deeper significance and that is both nurturing and enhancing personal growth for each member of the family. It is to see god in a deeply personal capacity by creating a personal relationship and space that percolates the geography, from the air one breathes, the space one lives in to the safety of the family. It remains a trans generational entity for every family who passes it on to the next generation and who never leaves the family.

This is a unique feature of Hinduism and perhaps belongs to no other religion. It can be said to have given a strength to generations of Hindu families over centuries to keep their identity, culture and heritage and will exist as an integral part of Sanatan Dharma.

As I write this, I think of all the tribulations and struggles our families had to go through in recent past. I think of the times we have invoked and prayed to her to not only give us strength and let us be out of our trouble but also stay together in the midst of despair. The story of Kul Devi or Kul Devta is integrally linked to the very story of Sanatan Dharma and will always remain so. With the digital age and modernity, the concept of Kul Devi or Kul Devta needs to be taught to our children so that they understand the price we have had to pay for upholding our Dharma. I pray that everyone who reads this passes the message onto their children to carry on this message for the future.

Psychologist, Speaker and Author of 'The Infidel next Door'
www.rajatmitra.co.in



-Preeti Vakil Nehru



My Reminiscences of Herath in Kashmir

Maha-Shivratri is the biggest festival of Hindus. It is locally known as “Herath” which is celebrated with great religious fervour and gaiety across Kashmir by Kashmiri Pandits. The name also refers to the night when lord Shiva performs the heavenly dance. Normally Chaturdashi of every Krishan paksha (lunar calendar) is Shivratri but the Phagun Krishan Paksha chaturdashi is considered as the Mahashivratri of the year. The Kashmiri Pandits start celebrating it from Trayodashi ending on Chaturdashi. The festival starts from the first day of Phagun Krishan Paksha known as “Hur Okdoh” in Kashmiri and ends on Phagunamasya known as “doon mavas”. Hur Okdoh is the onset of Mahashivratri when the cleaning is done at home. *Shrutzh* and *duhmut* (hygiene) are the basic essence of cleanliness for every festival of Kashmiri Pandits. Not a single corner of house is left uncleaned. The ladies being homemaker make most to welcome Mahashivratri whole heartedly with great zeal and enthusiasm. The women folk around other houses would recite “*Herath Maij Aaye Peath Kein Ratein Jayae, Herath Meij Aaye Darye Kein Chaye Varkaar Asaan Tei Gindaan Darwas Kein Draye*”. The auspicious day was marked and the Vatuk Raj was brought home in a bog willow basket (photh) by a potter with great grandeur along with other terracotta items which are used in worship. On reaching the main entrance of the house Vatuk Raj was



welcomed with *allath* (a small quantity of water in a garva revolving around the Vatuk Raj and then placed with reverence in a *thoker kuth* (pooja room) and showering of flowers. After completion of Shivratri preparations at in laws house it was mandatory for Kashmiri married women to visit her parental home for *herath zang*, which is considered as a good omen. It would be special day for newly married girls to celebrate their first Shivratri at in laws house. The ladies would relish authentic Kashmiri cuisine at their parental house and then they were seen of to their in laws house with *athoor* (silken threads tied in a bunch attached to the dejhor), *atgath* (money), *noon* (packet of salt) and *chrrar kangari* (a special variety of handy

fire pot made in Chrar district and *haar* (type of sea shell) . Newly wedded girls were given special multi colour decorated kangri which later on was used as memory piece by them.

I would like to share one of the fondest memories of Herath Zang which is always reeling in my eyes. In late 60's, which I have witnessed as toddler all thanks to Almighty for the sharp memory for particularly remembering instances of life. I had been to my eldest maternal aunt's house for herath zang with my mother as all my maternal uncle were putting up at outside Kashmir. When we went to my maternal aunt's house the weather was cold. Next day when we had to leave for our home back, it had snowed over night and was still snowing. The snowflakes were showering like rose petals from the sky. It had a sight as if white blankets were strewn over all around. Now the

to Shahyar, NawaKadal through Kateh- kwal (a tributary of Dal lake flowing via interior city and finally merging with the Jhelum river). Kateh –Kwal was flowing just adjacent to my maternal aunt's house. Without wasting any time, we three my mom, me and my cousin boarded a small boat, it was like a picture of a story book snowing from above, water flowing from underneath and we three clad in warm clothes be seated to one another and the boatman had all his concentration at the rowing of the boat. I don't remember exactly where the kateh-kwal merged in river Jhelum. But now we were moving in a big river as compared to previous one which was smaller in width with less water flow. The scene was scary. I don't remember how much time it took us to reach our destination. Finally, we touched our Shehyar ghat, a ghat between Ali Kadal and Nawa Kadal named after

The auspicious day was marked and the Vatuk Raj was brought home in a bog willow basket (photh) by a potter with great grandeur along with other terracotta items which are used in worship.

question that arose was how to reach home as the mode of transport was very limited those days. There were only four options boat, bus, taxi and horse cart. Although we had primitive automobile of my grandfather. The services were also detained due to heavy snow. My maternal aunt and uncle were worried about our safe arrival to home. As it was vager bah (12th day of Shivratri) that day and our presence was must. My cousin tried hard to arrange transport us but all in vain. We had to come from Sathu Barbar Shah to Shehyar, Nawa Kadal. The route was about 7 KM long and full of snow around. My mother late Sh. Raj Dulari Kaul Vakil was very wise lady. She was reluctant to not to go home after seeing the harsh weather conditions, but my maternal aunt was particular about the ritual. She would say that once a woman is married, she should celebrate herath with in laws at their home as it was zang (good omen) for both families- malun (parental house) and *wariv* (in laws). The debate was still going on in the family eventually conclusion came at the river transport nav (boat). A boat was engaged and our voyage started from Sathu, Barbarshah

my fore fathers Koul -Vakil Brothers– Pandit Hargopal Koul and Saligram Koul (Salik). They acquired the title of Lions of Kashmir. Shehyar ghat was big one with 40-50 steps up to reach our home i.e Vakil Building. It was appearing like another fort to conquer. All the steps were covered with frozen snow. Now the question was how to climb snowy steep steps of the ghat? The boat man was a noble and courteous person who started breaking ice from the steps in ascending order and we three following him. My cousin holding me tightly from shoulders raised me up from step to step. If anyone of us would have lost the balance that would meant our straight landing in Jhelum river. Ultimately with great endeavour we reached our home safe and sound. On seeing us at home everybody was happy and surprised. My cousin and boatman hardly had a cup of tea with us as it was again the risk that they had to take to reach back home. Today when I recall the day it gives me the sense of pleasure as well as goosebumps about the daring yet adventurous act. In today's times we have become more particular about our ritual heritage but there are constraints of life which have made it sluggish!



- Chander M. Bhat



Tirth Raj - Lok Bhawan



Lok Bhawan village is situated in Doru Tehsil erstwhile Brang Pargana some 10 km from District Headquarter Anantnag. A link road from Larkipora links the village with the rest of the world. This village is situated beneath a small hill. A beautiful spring has its source at the feet of this hill. Seventy households of Kashmiri Pandits were residing in this village before 1990. There was a complete fraternity between Muslims and Pandits. This village is categorized as a backward area by the State Government. This place is famous for the ancient pilgrimage, the *Lok Bhawan* pilgrimage. This pilgrimage, has a the shrine, a small holy spring, at an elevation, and a big spring, the Lok Bhawan Spring, which receives water from the small holy spring above at the foot of the hillock. The

Lok Bhawan Spring has plenty of water and abounds in sacred fish.

The water from this spring flows in the form of a blanket and exists as a stream from the shrine. Devotees have a bath near this exit.¹ Total land under this shrine is 20 kanals and two springs are spread over an area of 8 Kanal and 10 Marlas. The big spring is 60 feet long and 54 feet in width and the small spring 10 feet in length and 8 km in width. King Aurangzeb had the spring developed through his *subehdar* Saif Khan who also laid out a garden name Aurangabad. The name is commemorated in the well known *shrukh* of Sheikh Noor-ul-Din Noorani.

Lokabhawana 'na' chi kaji
A kaji karan Siva

*Saati jahnnavaran tsaji
Tin var ditam deva*

[Hail to the mute lake of Lok Bhawan, with dedication one and all she served, away she departed with the birds, Grant me, Lord, a boon as that.]

Tirth Raj Lok Bhawan is one of the old pilgrimage centres in Kashmir. This ancient shrine was known by the name of *Lok-Punya*, reportedly named after Lalitaditiya, the famous ruler of 17th century A.D. The word *Lok-Punya* signifies the Divine greatness of the shrine. With the passage of time the word *Punya* was replaced by '*Bhawan*'.

In the low laying area of the hill there is a temple in the name of Mata *Saidha Lakshmi*. On the right side of this temple there is a spring called *Waman Ganga*. On the left side of this temple, there is Saraswati Kund and in between these springs there are holy feet (*pad*) of Lord Vaishnu. On the top of the hill there is a shrine of deity *Bhariava*. At a distance of about 500 feet from this place there is a beautiful spring called Naran Nag.

It is said the Lok Bhawan was an affluent town in the days gone by. A local ruler named Lok Nath is said to have laid the foundation of



this village. Previously it was known as *Rudhra Bhawan*. Kalhana in his work *Rajtarangni* has also made a mention of this village. Late Shri Anand Koul 'Bamzai' in his book 'History of Kashmir' has also mentioned that a king named *Lok Punya* has laid the foundation of village Lok Bhawan and after him, his son Dumas developed it as a centre of education. *Tazak-i-Jahangeri* has also a mention of this fact. This town was extended four km in length and two km in breadth. Village Sidhwara and Shankerpora are also linked with this village. It has a dense population right from Shankerpora and adjoining area. But time proved fatal for the area and only remains of that period are visible now-a-days. Beehama was site of Archaeological excavations and some idols were un-earthed and even today, temple of *Gadhadar* is still in its pristine glory. Even today there are ruins of old buildings on the right side of Lok Bhawan temple. There is a waterfall still available in the shape of a pyramid and there is a stream called Ganga going down the ground. There is also a cave available which was forty feet long and four feet high and the opening of this cave is now in debris. The cave has concrete wall and idols of Lord Rama, *Sheshnag*, and Lord *Ganesha* were inside the cave. It is said that royals were coming to this cave shrine after having holy bath at the adjacent spring.

It is said that a pious lady named *Keij Maej* who was dumb and was a poor lady used to come to this shrine and would offer water brought from Harnag and this water has brought a spring into existence by that time. A festival is observed on the day of *moksha* of this pious lady which falls on *Har Bhah*, the day of *Ashad Shukla Paksha Dwadashi*. This day was being celebrated with gaiety, devotion and enthusiasm ever since a century. It is said that this festival has special significance for the women folk, who would take bath in the twelve springs of the shrine starting from Naran Nag to *Amrit Kund* (spring of nectar), in the vicinity of Lok Bhawan on *Har Bhah* and would get redemption from their sins. The boon to *Keij Maej* from Lord Shiva is also a great boon to women folk of Kashmir Valley. It is said that after the death women are questioned by the Lord of Death, if they have performed *Har Bhah* pilgrimage by having a dip in the twelve springs at Lok



Bhawan. This is evident from the following saying which was on the tip of the tongue of everyone in the area.

Lar Lad Batnai Har Bhah Chaiyah Karmech?
(Have you performed the festival of *Har Bhah*?)

In the 20th century there was a population only comprising of illiterate people. Under these circumstances a man named Shri Sarwanand Raina started offering prayers at this place which infused interest in other people about the shrine. Shri Sarwanand Raina was working in Jammu & Kashmir Police Department and his efforts proved very beneficial for the shrine. Before 1968 this shrine was being looked after only by elderly people of the village and in later years youth also stepped in. A *Prabandhak* Committee under the name of *Tirthraj Lokbhawan* was started which looked after the construction of the shrine. The effort of this *Prabandhak* Committee took a good leap towards its present position.

Notes and References

1. Interview with Shri Durga Prasad Raina son of Shri Sarwanand Raina, a resident of Lok Bhawan and presently residing at Durga Nagar, Sector II, Jammu.
2. *Encyclopaedia: Kashmiri Pandit Culture and Heritage* by C.L Kaul, published by Ansh Publications and Distributors, New Delhi, 2009 edition
3. *Place Names in Kashmir* by B.K.Raina and S.L.Sadhu, Published by Bharatiya Vidya Bhavan, Mumbai and Indira Gandhi National Centre for the Arts, New Delhi, 2000 edition.
4. *Superintending Archaeologist, Archaeological Survey of India, Gandhi Nagar, Jammu*
5. *Guldastai Kashmir (Urdu)* by Hargopal Kaul, published by Arya Press Lahore, 1883 edition
6. *Rajtarangni* by Pandit Kalhan and translated by Sh. M. S. Stein, publisher Motilal Banarasidass, Delhi.

In the year February 1986, this shrine and the *dharamshalas* was burnt down by anti-social elements and it was during Governors rule that re-construction of the shrine took place. After mass exodus of Kashmiri Pandits in December 1992, this shrine again fell to the desecration of anti-social elements and everything left behind was either burnt down or broken down. Now work on re-construction of this shrine is under way and may take few more months to restore its pristine glory.

Ever since exodus of Kashmiri Pandits from Kashmir valley, Lok Bhawan Shrine also went in exile like other shrines of the valley. The members of Prabandhak Committee who also migrated to Jammu and other parts of India continued their strenuous efforts to re-establish the institution as Shri Pushkara Swami Sewa Ashrama at Chinor, Jammu. Another branch of the institution has recently been opened at Kashmiri Colony, Vitasta Enclave, Nafafgarh, New Delhi.



- Upender Ambardar



Brutalised Shrines and Temples Waling Echoes from Kashmir - Part II

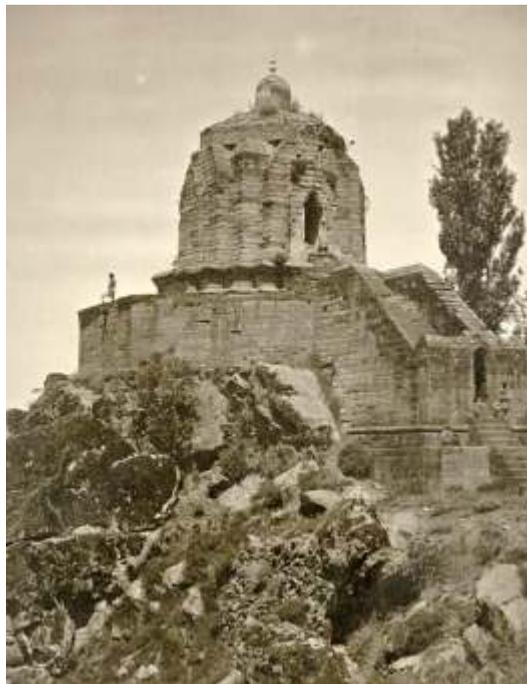


The forced homelessness and the cleansing of the ethno-religious hindu minority in Kashmir is a sordid chapter of the contemporary history of India. It's pathetic to say that the political leadership of the country along with its civil society and human rights organization, have not only under played it but also ignored it. The historically wronged miniscule community of kashmiri pandits have a long history of religious and political persecution. The competitive politics of

communalism and religious oriented politics bordering on the majoritarian sub nationalism exercised in Kashmir right from the year 1947 has given rise to increased radicalized order in the state. It has hugely dented social harmony and amity.

The temples and shrines besides being worshipping spaces also represent ancient legacies and civilizational continuity of the glorious past. The motivated torching, desecration, destruction and plunder of the

worshipped places is a heinous and unpardonable crime. The *Vaitaal Bhairav Sahib* shrine situated in the locality of *Rainawari* Srinagar is evocative of the radicalized onslaught on the Hindu sanctums of Kashmir. The shrine stands vandalized and destroyed. The *Vaitaal Bhairav Shrine* complex comprises of two segments, one in the nearness of the *Maer* water channel & another big chunk of land spread near the vicinity of the ghat. It had the *Shiv* Temple, The *Mahakali* Temple & *Shri Vaitaal Bhairav* sanctum having the sacred *Mulberry* tree. Three *Dharamshala* buildings and a washroom block were also situated there. The double story building built in a L shaped outline had four rooms and a big hall. An ascetic belonging to the state of *Tamil Nadu* by the name of *Shri Kanda Swamy* resided in one of its buildings. All the holy *moortis* installed there have been demolished and raised to the ground. The smashed and splintered pieces were found scattered here and there in the shrine courtyard



The temples and shrines besides being worshipping spaces also represent ancient legacies and civilizational continuity of the glorious past. The motivated torching, desecration, destruction and plunder of the worshiped places is a heinous and unpardonable crime.

during one of my earlier visits there. The most venerated *Mulberry* tree said to be the dwelling place of *Bhairav Sahib* has been torched and has dried up. The innumerable miniature black *Shiv Lings* which one embellished raised base of the sacred tree have been pulled out & smashed to bits. *Shri Vaitaal Bhairav Kala Mandir* functioned from one of its buildings where religious and sociogenic dramas were staged. The adjacent open space was used by the audiences to witness stage shows. The drama was staged for full 3 months starting with the *Shri Krishna Janmashtami* oriented stage play and related festival celebrations. The *Shiv* Temple built under the supervision of *Shri Dina Nath Zutshi* had an attached large *Havan Shala*. *Shri Neel Kath Regu*, a shrine functionary was also closely involved with construction related and allied works. *Bhajan Kirtan* on every Saturday was an integral component of the shrine activity. A sewing learning centre for ladies also functioned there. The Shrine complex towards the *Dal* tributary had about twenty

Poplar trees, many of whom have been axed out. About half a kilometer away in the *Dal* waters is “*The Boud Vaitaal Sahib Shrine*”. It also had the *Shiv Mandir* and the sacred *Mulberry* tree. The present onslaught has also taken a toll on it. The *Rainwari* also had a big *Shiv temple* on the bank of the waterway near the *Vishava Bharti Institute*. Two *Dharamshala* buildings also existed there. *Shri Nath Ji Handoo* of *Motiyaar* used to conduct morning and evening *Pooja* daily. *Bhajans* were conducted every Saturday and formed a part of the temple rites upto the exodus. This temple has also suffered defacement as its *Shiv Ling* was uprooted. This has now been renovated. The Shrine land measuring two *kanals* towards *Maer* side has been encroached upon. A bandsaw plant has been installed there. One more smaller *Bhairav Shrine* located in the vicinity of the *Mattoo Mohalla*, popularly known as “*Charie Vaitaal*” has also met impiety. The *Devi* School spread out on about 15 *kanals* of land, had one building, a hall and an office block etc. It also had a

spacious *Havan Kund* where Houm used to be conducted on Saturdays and on annual days. It was also damaged during the turmoil but has now been renovated. A private school is presently being run in it. It also has many fruit bearing trees like pears, cherry & quince planted in it. It was also known for its juicy pear “*bub gosha*”. Its fruit produce used to be given on contract every year.

Two more *Shiv* temples situated on the *Maer* canal near *Navidyar* , also have been desecrated and destroyed. They are littered with debris and garbage. One of the cited temples towards the upper extremity had a *Shiv Ling* intact. However its keen observation revealed overlapping white rings on its front side surface. In an enquiring conversation by the author, it was revealed that one of the neighbouring inmates would urinate on it. Two buildings of *Geeta Bhawan Patshala* situated on the right side of entry lane near the *Vaitaal Bhariav* have been illegally occupied. The enchrocer is said to be related to a prominent political leader who is running a glass making factory in its premises. It has a courtyard of about three *kanals*. The

Building is said to have been donated by a KP to Arya Samaj in earlier times. One more *Shiv* Temple situated on the tributary bank near the Saraf Park before the Naidyar Mohala in Rainawari has also been entirely vandalized. One can gain entry inside it only after climbing its enclosing wall as an overgrowth of wild shrubs has blocked its entry gate. All its murtis have been broken and thrown into the tributary waters, sparring only the idol bases. Pro secessionist & radizaled slogans and writings can be seen inscribed on the Temple walls.

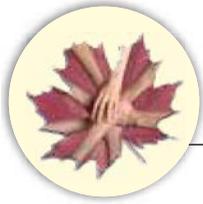
Rainawari also has a big cremation ground situated in a small island in the interior of the Dal waters. It is spread out over an area of eight *kanals*. It has a substantial number of trees planted in it. During a conversation with the author , the caretaker , “*kavouj*” revealed that said “*Raazba*” stands intact and no harm has been done to it. He also intimated that he is taking due care to safeguard it from the outside encroachment. However sadly it now presents a forlorn and desolated look.

(To Be Contd)

Cartoon Corner

- Anil Nakhasi





- Usha Munshi



Power of Imperfect

We are extremely possessed with word - *Perfect*. The connotation of the word follows us in every sphere of life. We want everything in our lives perfect – may it be our food, our house, our life partner (whatever perfect life partner means), perfect children (even though we don't have any control on that), perfect parents (again no control over that) and perfect friends. We don't stop here. We also want a perfect job, perfect colleagues and perfect boss.

Not only do we want perfect things and relationships. We crave to become perfectionists our selves. We tend to create perfect systems, institutions and procedures. Within this perfect globe created by us – the perfectionists, I as an individual want to be recognized as Super Perfect.

We extend this notion of perfectness to knowledge and philosophy. We claim a particular knowledge or a particular philosophy to be perfect. We take it granted that Science has perfect solutions to all the problems and answer to all our questions, ignoring the fact that our scientific theories are based on number of assumptions and axioms. We come up with theories and models and make assertions based on these. When we find our assertions are not valid in certain contexts, we are back at the job of making more assumptions and building more theories with aim to arrive at the perfect state, which constantly eludes us.

We crave for that perfection, beyond which there cannot be any better. Problem arises when we start believing our perspective is perfect, and at certain stage feel that we have reached perfect

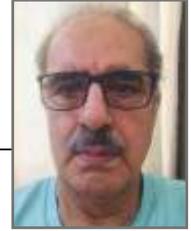


state. We become complacent, and life comes to a standstill. The illusion of perfect conceals the power of imperfect.

It is imperfection which sets a bench mark for perfection to be perceived. Accepting imperfection can makes us tolerant and at the same time seeker of what could be near perfect. It acts as a driving force to constantly move towards that ever eluding perfect state. It compels one to seek more knowledge. It provides one opportunity to explore both established domains and hitherto unknown domains with a different outlook. It brings out intuitive dimension of oneself, which is a key to creativity. Imperfection can keep one all the time on toes. One can do wonders if one knows how to harness the **Power of Imperfect**.



- Surinder Koul



R N Kao

Super Spy Master of India

The Bombay based tabloid “The Weekly” magazine of Nov 1971 mentioned that R N Kao routinely updated Indira Gandhi on strategic security matters pertaining to foreign countries and detailed his achievement which was more focused on successful creation of Bangladesh.

R N Kao rose to the powers of corridor because of his versatility when he was Superintendent of Police in Kanpur in 1941-42. His sharp perception of resolving the controversy over the passing out of a Tazia procession on Moharram under a temple tree overstretched on the roadside in main Kanpur city in 1943. The Shia processioners halted due to tree obstacles on the way to their Tazia procession. According to their interpretation, lowering the Tazia down was an act of disrespect. The local Hindu temple members were adamant not to cut the tree branch for the upright onward movement of Tazia led by thousands of Shia sect Muslim. Both the



As a philosopher spy master and intelligence giant, he was the only IP officer who served, Late Nehru, Late Indira Gandhi, Late Rajiv Gandhi and lastly to Late P.V Narsimha Rao as Security Advisor.

communities remained firm on their respective stands. Simmering of communal riots had started within the vicinity of the route earmarked for Moharram procession. The Provincial Armed Corps was kept on alert. Their deployment in the sensitive pockets of the Kanpur towns was hurriedly enforced. The situation was getting tense with every minute delay. How to defuse the grim environment in the town was the question before the District Administration? R.N.Kao with his grit and

acumen led his team to the spot to negotiate between the communities to reach an acceptable way out. He had the wisdom of the situation after listening to both the surcharged communities. Late Kao took a sensible practical decision of tying the branch with a long thick rope to pull the branch up over an iron pulley fixed on the upper side of the main tree and asked the policemen at the other end to pull the rope to raise height of the tree bench enough to make space for the pinnacle of Tazia to pass. This innovative method resolved the impractical issue. Both the communities dispersed happily and the Tazia procession went off with all religious fervor. The handling of this communal problem, wisely by late Kao spread like a wildfire in the society and within all ranks in the administrative circle. His mental agility brought him new accolades in the administration circles within the state.

His first overseas assignment in 1955 was to help Hong Kong police in investigating its first aviation terrorism that caused crash of aircraft carrying delegates of Afro-Asian conference in Bandung. In 1957, he was sent to Ghana, an African country to set up an intelligence agency at the request of late Kwame Nkrumah, the President of a newly emerged independent country from British rule. Late Kao worked closely which merited a letter of commendation from Chinese premier Chou En Lai in forming Foreign services Research Bureau. Having worked as a personal security officer of the first Prime Minister of India, he was entrusted to look into the security details of Queen Elizabeth - II of the UK during her first official visit to India in 1961. His alertness at the spur of the moment was displayed by Late Kao when a bouquet of flowers aimed at the Queen was caught by him before it could touch the VVIP in the car. Though he had a short stint in the Intelligence Bureau yet his execution of the assignments was exceptionally notable. His manner of conducting the security matter with precision and result oriented was commendable. On taking over the PM of the country after the death of late Lal Bhadur Shastri, late Indira Gandhi appointed late Kao as her security advisor in 1966. It was the period when Indira Gandhi was under the constant threat of congress stalwarts led by late Nijlingappa and late Morarji Desai.

In 1968 late Kao was chosen by Indira Gandhi to lay the foundation of agency for collection of external intelligence. With the help of his handpicked officers from IB he was able to frame the working culture of the agency which was named Research and Analysis Wing. Within a short span of time late RN Kao an Imperial police officer was capable to recruit a large number of especially skilled, professional personnel from forces and through direct recruitments to create an independent cadre of Research and Analysis Wing under cabinet secretariat. With an unflinching nod from Indira Gandhi, Kao went ahead in setting up RAW offices in neighboring countries and beyond to gather strategic intelligence from an Indian security perspective. His remarkable skill and insight in operational craft earned feathers on his cap by ripping apart Eastern and western wings of Pakistan. He was the main architect of Bangladesh in training about one lakh Mukhti Bhani to fight the atrocious rule of West Pakistan. Because of his effective covert handling of freedom fighters of East Pakistan, he was nominated convener of a high-level committee constituted in March 1971 for deciding aid to fighters. Surrender of 93,000 Pakistani soldiers before Indian forces in the fall of Dacca on 18th Dec 1971 was an extraordinary achievement of RAW.

Late Kao achieved the greatest credit as the head of RAW, though he never publicly acknowledged it. Late Kao in disguise as exporter tried to convince late Mujibur Rehman of Bangladesh in 1975 that a coup to overthrow him was imminent. He also named the military officer behind the conspiracy, but the president refused to believe him; a few weeks later the result was for all to see.

On the victory over Pakistan forces late Indira Gandhi declared parliamentary election in 1972. She won the election by thumping majority of 354 seats in the Parliament. Credit for the forecasting of such landslide victory was also credited to R.N. Kao. His exceptional election forecast was recognized by late Mrs. Gandhi for which Late Kao was given an extension of two years as security advisor to the PM. Again it was late Kao in 1974, first to report about the possible coup in Sikkim against the Chogyal dynasty. Fears were there that China

might take over at the behest of the Chogyal king. Indian took over the state and subsequently conducted a referendum in 1975, which favored joining with India. He had mastery over Urdu language and would often use pure Urdu words in his normal conversation.

On the Shimla agreement between India and Pakistan in 1972, late R.N. Kao was told that there was an impression in certain segments of people that the Shimla agreement was a failure. It was a diplomatic triumph of late Z.A Bhutto who checkmates Indira Gandhi by his flowery words took away his men without bartering for an unsettled Kashmir issue at any point? Aply, Kao replied that he did not visit Shimla at that point of time but deputed late K. Shankaran Nair, the second in chief of RAW to monitor the talks in Shimla. Late Kao reiterated that his visit would have become news which was not required. This confirmed his unobtrusive attitudes and bent of mind to maintain a professional low profile in any circumstances.

Kao was endowed with brilliant acumen in cultivating personal bonds with Intelligence chiefs in Asia, Iran, France, China and Israel. Count Alexander De Marenches, French External Intelligence chief, named late Kao as one of the best five great intelligence chiefs of the World in 1970. Late Kao went in the background after late Morarji Desai became the PM but resurfaced as security advisor to late Indira Gandhi. He was saddled with highly sensitive maneuvering of developing a better and more suitable relationship with Mossad, the intelligence agency of Israel by late Indira Gandhi. Formation of Policy and Research Staff, a think tank for coordinating and consolidating the intelligence output gathered from various agencies before final submission before the policy makers was the baby of late

Kao. Eventually, the Policy and Research took the shape of a National Security Council headed by a National security advisor in the preceding years. Late kao also took a secret trip to China in 1984, which paved the way for the successful future visit of late Rajiv Gandhi, PM in 1988. Late Kao initiated a lead in setting up Aviation Research Bureau and National Security Guard, an elite force for VIP security and to combat the terrorist attacks.

He was the votary of Panun Kashmir which came to light after the Marg Darshan conference, organized by displaced Kashmiri Pandits in Jammu, in Dec 1991. More so he had interactive sessions with its exponents to weigh the pros and cons of the demand to judge how it would serve the larger interest of the country. To have grasp over the issue of Panun Kashmir, late Kao asked for extensive details in black and white about the eruption of terrorism in the valley from the ground connected persons. Late Kao, was disenchanted with the manner agency bosses in 1994, handled Kashmir terrorism sponsored by Pakistan masters.

As a philosopher spy master and intelligence giant, he was the only IP officer who served, Late Nehru, Late Indira Gandhi, Late Rajiv Gandhi and lastly to Late P.V Narsimha Rao as Security Advisor. His contribution in building up a multi dimensional National security system was immense and immeasurable, which had been admitted by all successive agency chiefs in various official strategic conferences. But as a person he was loving, humble, caring for his staff and avoided any kind of public glare or press attention; adored by all in power corridors. He overcame the entire bureaucratic impediments judiciously and with prudence while navigating R&AW as an impregnable doyen of country's Intelligence.

Corrigendum

Please read the article Shree Roop Bhawani
Rahsyaupdesh - My Perspective

as

Mata Shree Roopa Bhawani Tapasya Sthals



– Dr Anusheel Munshi



The Covid Pandemic

Where do we stand now?



On December 31, 2019, the WHO China country office was informed of cases of pneumonia of unknown etiology detected in Wuhan City, Hubei Province of China. This was soon determined to be a novel coronavirus (COVID-19). On March 11, 2020, WHO declared COVID-19 as a global pandemic which rapidly crossed borders and led to a major healthcare crisis and economic slowdown. The crisis brought the world to a near complete standstill. As of February 2021, 116,222,578

confirmed cases worldwide have been reported with a total of 2,581,747 deaths so far. Soon, countries and continents started reporting “second waves” and “third waves” after the initial decline in infections. Along with that came variants of the virus, including the “UK strain”, the “South African Strain” and others. Most international health organizations have stated an urgent need to stop, control and reduce the impact of the virus at every opportunity.

The good news is the availability of the

The good news is the availability of the long awaited vaccine for this pandemic. The entire scientific community and the medical community of the world needs to be complimented for accomplishing this task in record time.

long awaited vaccine for this pandemic. The entire scientific community and the medical community of the world needs to be complimented for accomplishing this task in record time. Many companies and firms have already launched the vaccine for public use after doing extensive Phase I, II and III trials. Expectedly, each vaccine has its pros and cons.

The key thing to remember is that it is prudent to take the recommended shots of the vaccine. It is only the small subgroup of population in which the vaccine is not advised (https://www.seruminstitute.com/pdf/covishield_fact_sheet.pdf)

Not taking vaccine in recommended population would be a disservice to the country and the community as well, besides putting our own selves at risk. Such large scale immunizations are bound to have occasional hiccoughs and road bumps. We shall do well to remember that any vaccine for any disease has its range of efficacy and its share of occasional side effects. Unfortunately, several individuals and agencies, for their own motives have downplayed the benefits of vaccines and chose to focus only on the adverse effects. After vaccinating the frontline healthcare workers and other frontline agencies, the government has launched the phase for vaccination of senior citizens. I make an earnest appeal to the Kashmir Pandit community to ensure that all eligible elders in the community get vaccinated in this drive. Let us make this a landmark drive that gets a thumbs up to the community from all quarters of India and the globe.

I am not trying to suggest that vaccination means the end of precautions by individuals.



Even after vaccination, one can have a mild form of the disease and could transmit the infection to others, especially those who are not vaccinated, thereby putting their lives at serious risk.

Therefore, it would be definitely prudent to continue to maintain at least a 1-metre distance between yourself and others to reduce your risk of infection when they cough, sneeze or speak. Maintain an even greater distance between yourself and others when indoors, since this happens to be a closed environment. The golden rule “The further away, the better”.

We need to continue wearing masks as of now, as part of a comprehensive strategy of measures to suppress transmission and save lives. The wearing a mask should be a normal part of being around other people. In my clinic I have often observed patients and attendants either wearing masks incorrectly (below nose for example), or pulling their masks down while beginning to speak. Speaking is actually the time when the aerosol from your mouth can go a longer distance; so it is of utmost importance to keep up the mask (covering both mouth and nose with good margin) while speaking, coughing or sneezing.

I take this opportunity to reiterate the basics of wearing a mask to the community

- ❖ Clean your hands before you put your mask, avoid touching the mask after you put it on.
- ❖ Make sure the mask covers both your nose, mouth and chin. Lot of gap between the mask edge and the face defeats the purpose of mask
- ❖ Please avoid the use of “mini masks” that barely cover nose and mouth.
- ❖ When you take off a mask, store it in a clean plastic bag, and consider washing it every day if it's a fabric mask. Dispose of a medical mask in a trash bin.
- ❖ Do not use masks with valves.

We shall certainly come out of this dark cloud that had enveloped the globe. A bright sunrise is on the anvil. Let us not become complacent and careless at this critical stage. I wish a happy and a healthy life to the entire community.

(Writer is Head, Department of Radiation Oncology, Manipal Hospitals, Dwarka, New Delhi)



Inferior Heel Pain



Inferior heel pain – pain felt under the heel is one of the common foot problems affecting both men and women of all ages. It is more often found in young athletes and middle aged obese ladies. Pain is usually mild in nature, however it can be severe and disabling at times. Pain very often persists for a long time in majority of patients and becomes chronic. Occasionally it may disappear on its own in some of the patients.

Causes : Inferior heel pain could be due to many causes. Most often it is caused by a local condition affecting the foot especially plantar fascia i.e. deep fascia of sole. It can also be caused by a systemic illness like rheumatoid arthritis, gout, ankylosing spondylitis etc. Any bone disorder like stress fracture caused by repetitive stress following strenuous exercise or sports activity, infection, bone cyst, osteoid

osteoma, Paget's disease etc. in the heel bone i.e. calcaneus can present as heel pain. Compression of medial calcaneal nerve, which innervates the heel skin in tarsal tunnel can also present as heel pain. It could also be due to peripheral neuropathy seen very often in patients with diabetes of long standing. Occasionally there can be atrophy or inflammation of the fat pad or a proximal plantar fibroma which can be the cause of inferior heel pain. In a study of inferior heel pain in soccer players, it was found that the cause of injury is multifactorial that include repetitive micro trauma due to biomechanical impact forces involving technical moves, the playground, the footwear used etc. In some of the players compression of a nerve or muscle in the heel was the cause of inferior heel pain.

Plantar fasciitis also called as painful heel syndrome or runner's heel is the most common

cause of chronic pain under the heel in adults. What really happens is still an enigma; however there are evidences to suggest that it is more of degeneration rather than the inflammation of plantar fascia at its attachment to the inferior aspect of heel bone Plantar fascia is the deep fascia- ligament of the sole which is somewhat like a strong bowstring that runs from inferior aspect of the heel bone i.e. calcaneum to toes. There may be micro tears in the fascia and it is usually markedly thickened. It has been reported that 1 in 10 people will develop plantar fasciitis (PF) during their lifetime.

Clinical picture : Middle-aged obese females and young male athletes are commonly affected. The patient presents with pain under the heel on standing or walking. Pain usually comes gradually, however there may be a history of recent increase in weight-bearing or sporting activity, or a change in foot ware. It usually comes after a prolonged period of rest. Typically, the pain is worst on getting up in early morning when the patient puts his foot down to stand and walk. Pain becomes less severe after the few steps with increasing level of activity during the day. Pain worsens following prolonged weight bearing. It may also increase on upward movement of the toes or standing on tip toes. Occasional pai may spread to whole of the foot including toes. PF is usually unilateral, but it can be bilateral in around 30% of patients. Tightness of heel cord i.e. Achilles tendon is found in many patients, with the result there is some decrease in active and passive upward movement - dorsiflexion of foot at ankle. Low arch- flat foot or over pronation of foot is found in majority of patients. There is tenderness i.e. pain on pressure over the inferior heel pad usually on medial i.e. inner aspect of heel.

Risk factors : There are various factors that increase the risk of PF. i) Obesity is seen in majority (over 70 %) of patients with PF. Studies

show an association of overweight- increased body mass index (BMI) with PF especially in non-athletic population. Extra weight does put additional pressure and stress on the fascia, ligaments, muscles and bones of the feet, all this can result in foot problems including heel pain ii) Many of sports activities like soccer, competitive and recreational distance running, gymnastics, dance etc. and the jobs which involving weight bearing activities or running or standing for long hours do have a higher risk of getting PF. iii) Limited dorsiflexion of the ankle-tightness of heel cord is also a risk factor for PF. iv) Flat or pronated foot posture and over-pronation during walking has been commonly cited as causative factors for PF and there are reports to suggest that majority of patients with



PF have excessive pronation of foot. iv) Heel spur i.e. a projection from under surface of heel bone has commonly been implicated as a risk factor for PF. Some studies demonstrate a significant association between calcaneal spurs and PF. However, it has been seen that the severity of pain is not proportionate to the size of the spur. A small spur may be associated with severe pain, whereas a big spur may be

asymptomatic. Again, it is also a fact that most of the patients suffering from PF pain do not have a heel spur. Vice versa, we also see people with inferior calcaneal spur but they have never experienced heel pain.

Diagnosis is mainly clinical. It is based on history and findings on physical examination. Imaging studies are usually not necessary for the diagnosis of PF. X-rays are done to rule out other causes of heel pain and any local pathology if any. X-ray may show a bony ridge i.e. spur on the undersurface of calcaneum; however the presence of calcaneal spur is not a key radiographic feature of PF. We also need to rule out the systemic causes like gout, rheumatoid arthritis etc. and other causes of heel pain by doing appropriate lab tests. Ultrasound examination can

be useful in assessing the thickness of the plantar fascia and fat pad of the heel. Specialized investigations like Magnetic resonance imaging (MRI) is normally not required, however it is very useful when there is a doubt in the diagnosis and we want to rule out other causes of heel pain, such as tarsal tunnel syndrome, tumor of bone or soft tissue, bone infection- osteomyelitis, arthritis and stress fracture.

Treatment : Aim of the treatment is to reduce pain, promote healing, restore normal range of movements and flexibility of the foot, and correct any biomechanical abnormality of the foot. At the outset, it is all the more important to rule out other causes of heel pain with a detailed history, clinical examination and imaging studies.

Conservative treatment is effective in most of the patients of PF. Majority of such patients respond to a short course of pain killers and anti-inflammatory medicines (NSAIDs) by reduction of inflammation and pain. Manual therapy consisting of joint and soft tissue mobilization reduces pain and improves function. Regular stretching exercises of the ankle-and foot for stretching plantar fascia and calf muscles are fruitful in many of the patients. Local massage using a foot roller or a small ball also helps. Shoes having soft well cushioned soles do help in reducing the pain. Silicon heel pad or a soft foam pad used under the heel inside the shoe is useful in reducing the pain as it takes away the pressure from the heel. The patient is advised not to walk bare footed. We should also avoid running or standing for long periods, or walking on hard surfaces. Physiotherapy in the form of local ultrasound therapy has since been used and is effective in some of the patients, even though there are controversies about its role. Low-level laser therapy has been reported to be effective in pain reduction in many patients who are not responding to NSAIDs. Night splints may be applied to some of the patients for a period of 1 to 3 months who consistently have pain with the first step in the morning. It is also important that patients with obesity are counseled about reducing weight.

Local injection of hydrocortisone given under strict aseptic conditions relieves the pain and is given in patients who do not respond to conservative modes of treatment. Studies show that corticosteroid injection therapy has a short-

term benefit and the effectiveness of treatment is not maintained beyond six months. Adverse effects following local corticosteroid injection have also been reported. Multiple injections may result in a weakened plantar fascia, thus increasing the risk of rupture and shrinkage of the fat pad covering the heel bone. Most of the patients as such respond very well to conservative modes of treatment.

Surgery may be considered in a very small percentage of the patients, who are not responding to sustained period of conservative treatment for more than 12 months and the symptoms are interfering with their activities of daily living. Attachment of plantar fascia is released from the heel bone, however there is a risk that the arch of the foot subsequently may become weakened.

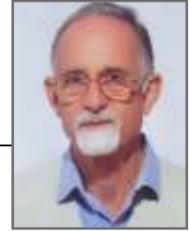
Clinical course : Inferior heel pain usually presents as a chronic condition, with symptom duration greater than 1 year or so. This long period usually leads to dissatisfaction of patient and physician. However, the good thing is that the clinical course is positive and most of these patients respond to conservative treatment. It has been reported that in majority of patients resolution of symptoms occurs within a period of twelve months or so. Early recognition and management of PF is important as it leads to short course of treatment and greater chance of success with conservative therapies.

Prevention : Inferior heel pain can be prevented by reducing the stress on heel and as such we need to work on the risk factors if there are any. We should never walk bare footed especially on a hard surface as it increases stress on heel. Weight has to be kept under control and when it is on a higher side, we should work on to reduce it. Shoes have to be of proper fitting and the material especially of sole has to be such that can absorb some of the stress placed on the heel. People involved in sports activities must have a proper warm up before engaging in activities that may place lots of stress on the heels and should make sure to have proper sports shoes for the task. Stretching exercises of ankle and toes along with the calf and foot muscles done regularly do help.

Former, Vice Principal, Prof & Head Department of Orthopedics, C M C & Hospital, Ludhiana, Past President, North Zone Orthopedics Association



- Dr. Tej N Dhar



When one of my friends rushed into my room to tell me that the covid pandemic had made him experience loneliness of the worst kind, my wife exclaimed with a sigh: “Ah! Another candidate for lonely hearts.” Since my friend was busy following elections in different parts of the country, he suspected that perhaps he was being encouraged to be a candidate for fighting an election. He responded to her remark rather strongly: “Madam, I am not interested in being a candidate. I am not interested in elections. In fact, I hate them....”

Seeing that he looked like going on and on, I told him that nobody, not even my wife, wished him to fight an election. In fact, she meant

something else: that he was a likely person for placing an advertisement in a newspaper for a friend. I had to tell him that there are lonely hearts columns in newspapers that are meant to help people find new friends and lovers.

When I finished explaining the lonely hearts business to him, my friend seemed greatly amused. Perhaps he could not believe that one could put in an advertisement for seeking new friends. I told him that there was no need to be amused, for nowadays even husbands and wives can be sought through advertisements. What, after all, are matrimonial ads and websites meant for? If serious relationships can be established with the help of advertisements, why not friendships? I told him that these days even

I did not have the heart to tell my friend that his new friendship was no more than a professional voice meant to rope in sick and loony lovers.

mobile phone services are available for making new friends.

My friend accepted whatever I told him, and yet did not seem reconciled to the idea of making friends through an advertisement. Most likely he believed in the old-style idea of friendship that took years to grow into a meaningful relationship, and had the potential of becoming more precious than a blood relationship. He remembered how his father would say with pride that his friendships with people had lasted decades. I told him that friendships made through advertisements can also span decades, provided they are allowed to grow. He just stared at me in disbelief and left for his home.



Had he stayed on, I would have told him some more interesting details about modifications that some clever editors have made in the column on lonely hearts. They often create a person, sometimes named lonelyhearts, who does not provide company but some means of solace for people who write to him or her about their problems that range from simple issues like not getting recognition in society to serious issues like anxieties and fears that they experience from time to time.

When my friend turned up after some days, he looked fairly excited. Because of that I asked him if he had found a new friend or some company. He confirmed he had, but not through an advertisement. When I looked at him quizzically, he said that he had found one through a mobile service. I could guess that he must have found a female friend of his choice, because that is the new trend in the market. If

you are willing to pay for a long call and a small fee, a sweet voice can speak to you soothingly for hours. I am not sure if he knows that the sweet voice is a professional voice that people cultivate to earn money.

Although I did not ask him anything about his new friendship, he seemed keen on talking about it. Because of that I got an opportunity to tell him that such voices are meant to do several things. They profess love for persons who call them and let them get lost in breezy scenes of love-making in beautiful surroundings. The moment I spoke these words, his face reddened. I could guess that he was now a victim of mobile love, a new invention of our times, abetted by the pandemic, because many people do not

move out of their homes. That, in fact, is what the mobile lovers tell their clients all the time: that they could have met but for the fear of moving out. That is why the next best option of being content with a lovely conversation.

I did not have the heart to tell my friend that his new friendship was no more than a professional voice meant to rope in sick and loony lovers. They increase the income of phone companies and professional agencies. The voices are of people who play different characters, depending on the needs of the situation. For some, they provide a good time when they seek escape from drudgeries with which most of us are saddled all the time. For some, they provide an escape into a world of love and romance.

I told my friend that if he wanted to know more about how such lonelyhearts work, he should read a novel *Miss Lonely hearts* or watch its film version.



- C.L. Kaloo



Thus, the Lord clearly explains in the Holy Gita that the Entirety of a human life is a preparation for the final examination at death.

Entirety of A Human Life

Swami Vivekananda delivered his speech at Lahore on 12th November, 1897 on “Vedanta”. He advocated that there are two worlds in which we live; one the external, the other internal. Human process has been made from days of yore, almost in parallel lines along both the worlds.

Search began in the external, and the man at first wanted to get answers for all the deep problems from outside nature. It was an attempt to get the solution of the deep problems of life from the material world.

“Yesyeetey heemventay mhatwa”

Means; whose glory these Himalayas declare. This is a grand idea, yet according to

Swami ji, it was not grand enough for India. The Indian mind had to fall back, and the research took a different direction, altogether; from the external the search came to the internal, from matter to mind. There arose the cry, “when a man dies what becomes of him?”

“Asteeteyekey nayamsteetey chikey...”

Some say that he exists, others- that he is gone; - say, O king of death; what is the truth? In his deliverance on the Vedanta, Swami Vivekananda stated, in reference to the above cry (question) “The Indian mind got all that could be had from the external world but it did not get satisfied with that. It wanted to search further, to dive into its own soul and the final

answer came. We know that all our great philosophers, whether Vyasa, Patanjali and even the Father of all philosophy, the great Kapila (Kapil Rishi) himself, whenever they wanted an authority for what they wrote, everyone of them found it in the Upanishads for therein are the truths only that remain forever. However in this context, the Lord in the Bhagavat Gita in Adhaya 8th tells Arjuna, "Lastly, he enters my Being who thinks only of ME at the hour of his passing, when the body is abandoned."



Normally, a worldly man is influenced chiefly by the external vibrations of activity that emanates from the cosmic vibratory Being- "AUM", he thus becomes entangled in matter. Thus, each human life in a general sense bears the effect of the activities of the past lives and the sum total of the activities of a man's entire life determines the specific one or more of his future incarnations- this is the truth beyond doubt, says the Lord in the Bhagavat Gita. The Lord in another shloka in Adhaya 8th (8:6 B.G) says:

"yam yamvapi smaran bhavam

- Tyajatyante kalevaram,

Tam tam evaiti kaunteya

- sada tad-bhava-bhaviteh"

Means: O son of Kunti (Arjuna) that thought with which a dying man leaves the body determines through his long persistence in it, his next state of being.

Thus, the Lord clearly explains in the Holy Gita that the Entirety of a human life is a preparation for the final examination at death. A man, suddenly finding himself at the door of death reviews the thoughts, desires and habits of his entire life. He may feel pre dominantly guilty of his evil actions or predominantly happy because of his good deeds or predominantly worldly because of his material activities. Whatever his feeling, it is the determining cause that will lead him to a particular part of the astral world and then to another suitable incarnation on earth. "For as he thinketh in his heart, so is he"

(Proverbs 23:7). Thus the paramount habit of thought and feeling during a man's years on earth is the most important factor on "The day of Judgement". Therefore, the final thought produced by the Tenor of a life time is indeed the KARMIC JUDGE that announces a man's next destination.

In this context, Sri Sri Paramahansa Yogananda writes as I quote: 'as a result of scientific research and comprehensive studies through descriptions given by dying patients in moments just before passing,

and by people who were revived after a state of temporary clinical death, the doctors at major universities and medical research centres, have identified a consistent pattern in these so called "near death experiences." Similarly, Dr Raymond Moody in his book, "Life after life"- (New York- Bantam 1975) and Dr Osis and Dr Haraldson in their book, "At the hour of death" (New York- Avon Books 1977) have written as quoted hereunder: - "At death man is overcome by fear at his strange experience- that of gradually finding himself unable to feel or express his will through a physical body. Then drowsiness overtakes him for some time, remains in a state of peaceful slumber. Awakening from this sleep of death- much needed after the hard trials of life- he becomes aware of his encasement in an astral body, one whose tissues are made of light. Amid the new beauties of the astral world, he forgets the whole of his past physical existence. A Yogi or an advanced spiritual aspirant consciously observes through his spherical spiritual eye the various phenomena of death. Even a person whose soul is only partially awakened by good karma, May at the advent of death, has glimpses of his glory of the mortal transition from the physical body to the astral heaven__"

However, Bhagavat Gita has described astral and casual worlds, and the manifestations of the Divine are in evidence in the cosmic dream, but HE- the Ruler remains hidden.



- Sanchi Bhat



3 Key Reasons Why Your New Year's Resolutions Won't Work

Generic New Year resolutions are poised to demotivate you.

'Tis the season of creating our long list of new year resolutions, which we strongly hope to be motivated towards as the year progresses. However, as our individual histories have demonstrated, a majority of the items on our new year's resolution list will never be met. In fact, anyone would be lucky to achieve even 3–4 of the listed resolutions by December 2021. The problem might not just be demotivation that sets

in after a while, but that the list itself sets you up for demotivation.

One of the most common New Year's resolution adopted by a majority of people is “I will lose weight this year” Corresponding to this, statistics have shown a 12% increase in gym membership in January every year. Google search witnesses the largest increase in a year for fitness-related queries in January. However, the new, shiny motivation tapers off during the year, with a reported 8 out of 10 of “new year gym

In fact, anyone would be lucky to achieve even 3–4 of the listed resolutions by December 2021. The problem might not just be demotivation that sets in after a while, but that the list itself sets you up for demotivation.



goers” quitting within half a year.

To understand why the number of quitters is so staggering, as an example, let's deep dive into the common New Year resolution “I will shed 'x' pounds/kilograms this year” Even with a figure of 'x' **the resolution itself is so broad that it can be applied to anyone. People usually don't write a detailed “how” of achieving it** or even if they do, it's something like “go to the gym every day”. But, let's be honest; is the problem that you don't go to the gym every day or that you don't find time for it in your schedule because you're work timings are uncertain? Or maybe you sleep late at night that getting up early in the morning and going to the gym becomes a struggle. If this is the case, the resolution then isn't tied to fixing a problem, but rather overtly focusing on the result. This usually leads to little or no progress toward achieving the goals and results in demotivation. **Thus, resolutions that don't cater to the challenges that prevent one from achieving these goals are likely to fail.** When writing a resolution go deep into analyzing the “how” of reaching that resolution. Then based on your past experiences and data, figure out what your bottlenecks are. Actionable resolutions should be tied to removing those bottlenecks and not to just a goal.

Another common reason that people fail to meet their resolutions is that they **obsess over the goal as the main driver of change rather than the process.** In our earlier example of “I will shed 'x' pounds/kilograms this year”, the resolution's main focus is on losing 'x'

pounds/kilograms, but to achieve it, you need to adopt a new lifestyle of regular exercise and a steady, nutritious diet. Thus, adopting the process, a new lifestyle, would automatically take care of the weight loss for now and the future. Hence, the real goal here is to adopt a healthier way of living than before, rather than just going to the gym to lose 'x' kgs.

The lack of flexibility in resolutions is also another key reason why it's difficult to achieve them. Losing a target 'x' weight binds you to a number, rather than letting you measure your progress in milestones. Hence, not achieving the 'x' weight loss target in a stipulated time period may demotivate you. To keep the motivation levels going, a better solution would be to keep micro resolutions per period (such as a month) and then go about achieving them. Reaching micro-goal one would motivate you to reach micro-goal two, and before you know it, you've lost target weight 'x'.

Well thought out new year resolutions lead to high motivation levels. High motivation levels lead to one achieving these resolutions. It's a cycle that anyone can use to their advantage.

The trick of creating effective new year's resolutions is to move away from generic, overtly goal-oriented ones to flexible, process-oriented ones that are customized to each individual. Only when you break your broad goals into smaller achievable targets can you motivate yourself throughout the year and not “drop out”



A little about me...

I'm a yogini who is completely enamored with the idea of experiencing different dimensions of life. I write on an odd range of topics: from spiritual awareness, meditation, and mental health to politics, travel, and comedy (including all the shades of genres in between). They call me a researcher in my day job.

I would love to read your thoughts and comments on what I write. You can contact me on Instagram at @thesanb and Twitter at @thesabh

MARTYRS OF JIHAD IN KASHMIR

March List of Martyrs

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.

Sr. No	Name	LOCATION	KILLING DATE
01	Smt. Prabhavati	-	14.03.1989
02	Sh. P.N. Handoo	Balgarden, Srinagar	01.03.1990
03	Sh. Tej Krishen	Budgam	01.03.1990
03	Sh. Joginder Singh	-	03.03.1990
04	Sh. Jagar Nath	Yer Khushipora, Anantanag	03.03.1990
05	Sh. Brij Nath Bhat	----	04.03.2000
06	Smt. Nirmala Raina	---	06.03.1990
07	Sh. Kashi Nath	Kathidarwaza, Srinagar	06.03.1990
08	Sh. T.K.Razdan	---	15.03.1990
08	Sh. R N Handoo	Narsinghgarh, Srinagar	18.03.1990
09	Sh. Dinesh Lal	Karan Nagar, Srinagar	19.03.1990
10	Sh. A.K.Raina	Srinagar	19.03.1990
11	Sh. Gulshan Lal Raina	---	19.03.1990
12	Sh. Om Prakash	Shopian	19.03.1990
13	Sh. Gulshan Lal Lamba	---	21.03.1990
14	Sh. P N Koul	Bijebehara, Anantanag	22.03.1990
15	Sh. Avtar Krishan	---	21/22.03.1997
16	Sh. Bushan Lal Bhat	---	21/22.03.1997
17	Sh. Sanjay Bhat		21/22.03.1997
18	Sh. Deeleep Bhat	---	21/22.03.1997
19	Sh. Pairay Lal Pandit	---	21/22.03.1997
20	Sh. Sanjay Bhat	---	21/22.03.1997
21	Sh. Triloki Nath	----	21/22.03.1997
22	Sh. Vijay Bhat	---	21/22.03.1997



ALL INDIA KASHMIRI SAMAJ (REGD.)

APEX BODY OF INDI(AN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

244, sector-3, RK Puram, New Delhi-110022, Telefax: 011-26107431

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

CIRCULAR

Ref: 1000/AGM 2021/AIKS

Dated: 27 Feb 2021

To,

All Affiliate units of AIKS/Patron/Life Members
All members of the Executive Committee
Special Invitees

The Annual General Body Meeting (AGM) of AIKS will be held on Sunday 21st March 2021 from **11.00AM at Samavar, Pamposh Enclave, New Delhi-110048.**

Agenda

01. Two minutes silence to be observed in remembrance of departed souls.
02. Confirmation of the Minutes of last AGM held on 1st Feb 2020.
03. Opening remarks by President: Col Tej K Tikoo.
04. Activity report by General Secretary.
05. Adoption of Audited accounts for the Financial Year 2019-20.
06. Appointment of Auditors and fixing their remunerations for FY 2020-21 and 2021-22.
07. Update on Shakti Nagar Project.
08. Status report on AIKS Trust.
09. Approval of New Life Members.
10. Adoption of changes made in Constitution of AIKS based on discussion in last AGM. (Explanatory note on suggested changes of new constitution is enclosed).
11. Any other item with the permission of the Chair.

Lunch: 1.30PM

You are requested to attend the Annual General Meeting on the above mentioned date/venue and time. Please confirm your participation to the undersigned. Affiliate organizations are requested to nominate members from their units for attending the meeting and intimate us about their participation in advance. The activity report of the affiliate units and other suggestions should also be sent in advance.

Looking forward to your participation.

With best wishes and warm regards

Yours faithfully,

M K Pajan
General Secretary

Enclosures : Explanatory note on suggested changes of new constitution is enclosed.

Constitutional Amendments

Besides making some minor changes of little consequence, the new constitution has carried out a substantial change to the procedure for electing the President of AIKS, as approved in the last AGM held on 01 Feb 2020.

Some of these changes have been forced by the changed situation, both at the community level as also in the existing environment due to massive strides made in the technological revolution in the IT domain during the last 50 years.

The major change that has been incorporated is to de-link the Presidential election of AIKS from its AGM. Further, one more amendment is recommended to be incorporated in the constitution due to the constraints imposed by the COVID Pandemic, even the affiliates could be permitted to vote through postal ballot.

It is, therefore, proposed to re-word the last sentence of paragraph 13.1 of the Constitution as under:-

"The persons named thus will cast their votes either in person or through any other process as applicable to individual voters."

ALL INDIA KASHMIRI SAMAJ (REGD.)

ANNUAL GENERAL MEETING

Venue: Samavar, Pamposh Enclave, New Delhi-110048

Date: 21st March 2021; Time: 11:00 AM Onward

Agenda

1. Two minutes silence to be observed in remembrance of departed souls.
2. Confirmation of the Minutes of last AGM held on 1st Feb 2020.
3. Opening remarks by President: Col Tej K Tikoo.
4. Activity report by General Secretary.
5. Adoption of Audited accounts for the Financial Year 2019-20.
6. Appointment of Auditors and fixing their remunerations for FY 2020-21 and 2021-22.
7. Update on Shakti Nagar Project.
8. Status report on AIKS Trust.
9. Approval of New Life Members.
10. Adoption of changes made in Constitution of AIKS based on discussion in last AGM.
(Explanatory note on suggested changes and copy of new constitution is enclosed).
11. Any other item with the permission of the Chair.

Lunch: 1.30PM

Letter to the editor

Dear Editor-in-Chief

Sunil Raina Rajanaka

Greetings from Kolkata!

I am a life member of AIKS and have been reading NAAD for over past over fifteen years.

My compliments to you and you team for the excellent composition and content of the magazine. It is indeed an enjoyable and enriching read.

Congratulations to you, once again!

Yours Sincerely

Ashok Dhar

Dear Editor-in - Chief

Sunil Raina Rajanaka

I feel elated of your official organ "Naad's" journey emerging yet with more qualitative improvement in its content, format & style. Your editing and printing meticulously the enriched write-ups well illustrated with your journalistic acumen earns you accolades from many quarters.

We are Internally Displaced Pandits driven out from our homeland three decades back by Pan- Islamic Jehadi's, Al- Qaeda, ISI under deep rooted conspiracy. The extreme forms of atrocity, genocide perpetrated on our KP community & our fractured temporary rehabilitation globally is perhaps by you well documented in "Naad" The detailed, illustrated containment of our age- long socio- cultural traditions and their resurgence in diaspora, it transpires is all eloquently reflected.

Please keep it up as a torch bearer and wish you yet more higher achievements in the times to come! आयुष्मान।

Yours Sincerely

C.L.Sadhu

Patron member

AIKS Trust Founder member

Dear Editor-in - Chief

Sunil Raina Rajanaka

I have just now received the copy of Naad (Feb issue). I am happy two of our scholars from Alakh Sahiba Trust i.e BLJalali ji and CM Dhar sahib has been included in this issue. Your article on Mata Shree is worth reading.

Yours Sincerely

Satish Dhar

FLESH OF OUR JAWANS

-Ramesh Manvati

At Lethapora, in Kashmir,
some 'champions' of Islam,
enact a gruesome scene;
in the year,
two thousand and nineteen,
explode a lethal suicide bomb.
Within seconds,
not only the blood,
flesh of our Jawans,
is splintered on the roads;
mercilessly, in midst of the day,
more than forty of them,
are just reduced to hay.
The day, 14th of February,
when world celebrates,
love, supposedly;
roses exchanges symbolically,
of colour pink and red;
the 'messengers of peace',
originating from neighbouring country,
demonstrate barbarity,
worst inhumanity,
and inexplicable hatred,
supported by locals in the valley,
towards the very country,
that serves them,
butter and bread.

The young Indian Jawans shed,
warm blood, instead,
embrace the martyrdom,
on way to do Nation's duty,
from Jammu to Kashmir,
via the district of *Pulwom*,
protect the sovereignty,
and integrity,
of our ancient country,
upholding her ideals -valued highly!
Moving in a convoy,
on that fateful day,
the CRPF Jawans,
having left at early dawn,
bracing the chilly winter, and
aware of the 'slippery wicket';
For the consequences,
as a habit, care not a bit.
The Islamic terrorists, yet again,
struck a big blow;
aiming to bring to knees,
all in vein, though,
130 billion strong Nation,
and compel her to bow,
before the spiteful enemy,
devoid of any humanity-
now being labelled as 'Na-Pakistan',
unfortunately,

the roguish child of Hindustan.
Draped in sacred tricolours,
the martyrs now come home,
one final time; But sadly,
never to witness the blooming,
of their innocent 'flowers'

some even yet to sprout.
Or, to keep their own promises,
made just sometime earlier,
to their respective family members,
including, mothers and sisters;
and, by some, to their valentine,
on that fateful day of February fourteen.
(Gruesome scenes of Lethapora, (Pulwama, Kashmir)
terror attack ; 14-02-2019)

Be it a day or night,
sunshine, rain or snow,
indoors or outdoors,
the valiant Indian Jawans,
ever on their toes and high alert,
for hours, twenty four,
only to ensure our
security and comfort.
Like in life, in death too,
the martyred soldiers,
hailing from North to South
and from East to West;
Jammu to Kerala, Bihar,
Himachal to West Bengal,
Rajasthan, Orissa,

Punjab and the rest,
serve the grieving Nation;
Unite all women and men,
old and the young generation,
and, infuse a fresh life in them.
To all thought leaders,
a stern message is sent;
'loud and clear';
perish or deliver!
It is now or never,
demonstrate the country's resolve.
To so-called secularists,
upholders of farce human-rights,
pretending to be voice of the country;
and, those blackmailing India,
from decades, feigning alienation;
have a last chance to evolve.
No more misuse of either 'democracy',
or 'freedom of speech';
The monster of jihadi terrorism,
by any and all means,
in India's Kashmir, (Jammu & Ladakh)
or elsewhere, has now to cease !

LOOKING BEYOND KASHMIR'S ACCESSION TO INDIA

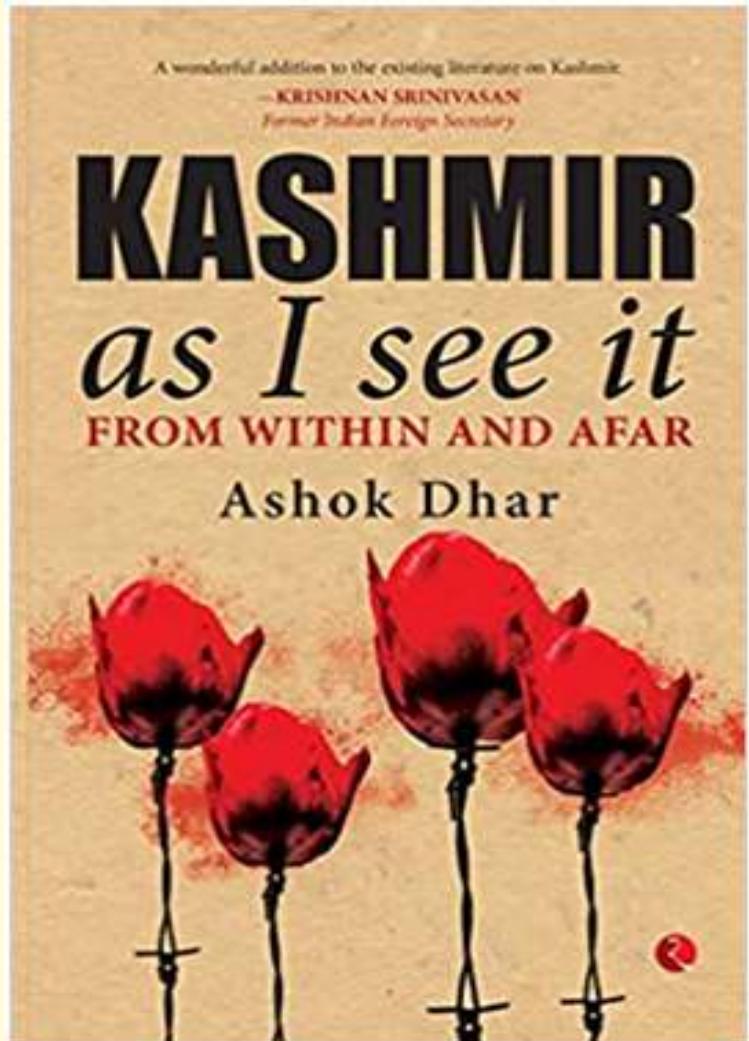
Review: Ashok Dhar
Rupa Publications (May 2019)

New Delhi, Sep 29 (IANS) August 5, 2019 has become a landmark in Indian history when the Parliament revoked the special status of Jammu and Kashmir (J&K) by emasculating Article 370 and revoking Article 35A. The decision received overwhelming support from the majority Indian masses, though apprehensions have been expressed by some on the process adopted and the issue is now before the Hon'ble Supreme Court.

Hundreds of books have been written on Kashmir covering its history, culture, scenic beauty and all aspects of dispute, post its accession to India in October 1947. However, a book that has in recent times generated a lot of interest amongst scholars, general readers and media is by Ashok Dhar.

Since its release in early May, it has been reviewed in Greater Kashmir and Daily Excelsior, the two leading English daily newspapers in Jammu and Kashmir and leading national newspapers like The Hindu, Deccan Chronicle, New Indian Express, Statesman, Telegraph, Tribune and many others, including independent book reviewers like Privy Trifles, Wrytin and others.

Ashok Dhar, born in Kashmir, spent growing up years in valley and is a well-known oil industry veteran. In writing this book, he has drawn upon his personal memoirs, learnings from his foreign travels and used some strategic planning



management tools for understanding the dispute in Kashmir and suggest pathways for its resolution.

The book of 230 pages is in three parts and each part has six chapters. Part I recounts his experience of growing up years in valley and natively covers history and culture of Kashmir. It takes a deep dive into understanding Kashmiris and Kashmiriyat.

Part II deals with his learnings from travels abroad, especially Islamic countries, including Pakistan. It has a chapter each covering roles played by Maharaja Hari Singh, Sheikh Abdullah and Indira Gandhi (Simla accord).

Part III is indeed the real meat but it requires reading earlier parts. It is understanding the dispute in historical and contemporary context. The dispute is then discussed as a case study for "Re-imagining Vision" in last chapter a Management Discussion and Analysis format where the author applies scenario planning and game theory to understand the nature of the problem and suggest options for resolution.

The book is written in simple language and even most complex terminology is made easy to comprehend.

The author believes that Kashmir is seen only from the prism of legality and its accession in 1947. While he does not dispute the accession of J&K with India is irrevocable and final, he finds it to be a complex problem that involves multiple angles. He has coined an acronym to understand the same Le La MOKSHI where Le is (Legality), La (Land), M (Morality), K (Kashmiriyat), S (Shaivism & Sufism), H (Historicity) and I (Identity).

He attempts to understand each factor individually and in conjunction with each other. The Indo-Pakistan relations are also analyzed in a Dove Hawk game theory construct, as is the exodus of 1990 and the back channel diplomacy between India and Pakistan.

An interesting aspect of the book is the synopsis of learnings from various global conflicts and analysis of five possible options with respect to Article 370 (page 191). "Status quo", "Middle ground", "One India", "Deemed nation" and "Cultural Integration" are names given to the five alternatives with respect to Status, Scope and Status of J&K for Article 370.

These are then rank ordered. While, the "Middle ground" and "One India" emerge with the highest scores of 3.42 and 3.17 out of 5, the ease of implementation of "One India" is ranked in the bottom two in its ease of implementation. No wonder, the government is faced with challenges in making people see the benefit of its abrogation in Kashmir.

The book is passionately honest and rigorously researched. It is part autobiographical, part history, part political and part prescriptive. The personal journey of author is laced with anecdotes and his vivid memories of life in Kashmir in the early 60s and 70s but it is the sheer research that has gone to write the book which gives any reader some Goosebumps. For understanding Kashmir and its future, it is surely a must read.

through *Shabda*, the Divine word deriving its source from OM. The saints are of two types, in the Kashmiri context. The one is known as '*Mastana*' and the other is revered as the '*Farzana*'. Krishna Joo was in no way a Mastana, as he was conscious of the four Ashramas with the *Farzana* state of mind, being absorbed in the silence of stillness. The four Ashramas are *Dharma*, *Artha*, *Kaama* and *Moksha*. He lived for the Self evolvment and for teaching the Bhakti Maarga to reach the Absolute. It is a mystic moment of life, bearing a confidence with the *Ishta Devi* and or *Ishta Devata*. It shows sympathy of self with other creation.

When I study the "Krishna Swambran" (title of the complete works of Krishna Joo Razdan), I do feel that he sees a blissful view of the Supreme Divinity in the wedlock of Shiva and Parvati, celebrated with fondness and reverence by all the Hindus in general and more so by Kashmiri Pandits in particular. That is why the Kashmiri Hindus celebrate the Shiva Ratri with great devotion, including the whole fortnight celebration, according to the Agmas of Kashmir. He was a Yogi par-excellence, a *Grihasthi* (householder) devotee. He was always in communion with the Shiva and Shakti aspect of the Absolute, as seen in the *Spanda* and *Pratyabjna* school of thought of Kashmir Shaivism. I think he was in the "*Brahmi-Avastha*", while communicating to the Divinity, through his '*Shabda-Vaibhavam*'. The word is Supreme. The name is Shiva, with its Energy as Shivani, Parvati, Uma or Shakti,

As Brahma wanted to arouse the Yoga Nidra, at the time before the Devatas awoke, thus giving the *beautiful Ratri Suktam*, both Vedic and Puranic. Similarly, Mahatma Krishna Joo Razdan wanted to seek the very existence of Shiva, for self-analysis and human perfection. Thus, we have the Shiva Parinaya in Kashmiri language---a wonderful spiritual gift. He considers Lord Shiva as his *Guru-Paramatman*. Shiva for him is the Jagat Guru, who at the same time is the Absolute Divinity. This establishes his devotion towards the famous hymn-"*Guru Brahma-- Guru Vishnu-- Guru Sakshat Maheshwara*". But Pandit Krishan Joo lays emphasis on Guru as the *Mantra Maheshwara* or *Parmehvara*. His *Atma* wanted a merger with the Shiva-consciousness. He sees the word of immanence filled with the purity of transcendence, during the Prakash Utsava of the Shiva Lagna. He wanted to see the world as the *Pradhanik Rahasya*, the secret of Primal creation as an ideal immutable world through his devotional poems. That is his Sadhana aspect, which we see through the syntax and phrases, sentences and literature, as *Shabda Nirupapanam* or the word analysis on the basis of the Kavya Prakasha of Mammata and the Kashmir Agamas.

"Krishna Swambran" is the magnum opus of Mahatma Krishan Joo Razdan Ji. His life span is the Gift of Time, on the sacred soil of Kashmir, which is but the very presence of Uma as Kashmira, according to the Nilamata Purana. Mahatma Ji was born on the Dwadashi Tithi, 1907 Bikrami corresponding to 19th August, 1850 AD. He lived the life of a Brahmavarchas upto 27th Margasheersha, 1983 Bikrami corresponding to 13th December, 1926. Thus his life span witnessed the seventy six Krishna Janmashtamis and the 'Shiva Parinayas'. Including the Shravan Purnimas, associated with Lord Amreshwara Amarnath Swami etc. in his life. He is not with us, but his work is '*Kaalajayi*' transcending time but within time through his immortal pen. He became immortal through his Sadhana---austerities and Lekhani--the grace of Mata Sharada Saraswati. He is seen with his poetic pen and in the "*Chaitya Purusha*" or the state of mind with intuitive faculty of a

great and grand devotee of the Divine Being. While going through the lyrics of this Swambaran, I get excited to read such wonderful cosmic scenes, which leads me to the realm of understanding Advaita within Dvaita. Here is seen the *Shudha Vidya Tattva* of the *Trika* philosophy. It is a measured rhythm in the long world of Time. The whole poetic formation is a spiritual treatise, to help the readers of the text of the Shiva Lagana or Parinaya and listeners of the devotional music, while the aspirant's soul embraces the Self in Divinity. This is in my humble understanding the cosmic whirl of the universal reality, while it can be taken as the *Varttika* in the *Trika* literature.

In this Swambran the reconstruction of the spiritual thought lies within *Agama* and *Nigama* under the wavelength of the Puranic eulogy and Chidananda. Again, it reminds us of the Upanishadic influence and the Yogic modulation to arrive at the '*Nirakara*'; through '*Sakara*'. In the Shiva Lagna or the Paani Grahna, Lord Shiva has been revered as the Bridegroom with all the faculties of Saguna Maya--Purusha, where Lord Brahma officiated as the Cosmic Purohit, to see Mata Parvati offering her hand to Parmeshvara. In return, Shiva is accepting her as the Primal source of Shakti.

The seasonal change draws us to feel the cosmic consciousness, when Shiva and Shakti undergo through the *Pani Grahana*--which in essence is the integration of the *Sapta-Matrikas*, as revealed in the Agamic literature of Kashmir. The *Poshi Pooza* offered by Meena, the mother of Parvati, is the human witness or the *Saakshi Bhaava*, to see the Divine Couple being seen as Shiva and Shakti. It is an intense brevity with the sweet summary of the delight to descend on the earth planet.

The Prithvi Mata or the Mother Divinity as the *Bhuh-Devi* makes her obeisance to the Cosmic couple. She longs for '*Svana-Sheen*', which means the snow in abundance for the growth of the botanical life, including the water reservoirs. It is a metaphor in the poetic form. It is also known as the progress in happening, according to the '*Vakya Padiya of Bhartari*'. Here, the vastness of the *Bhumi* is seen with the aspiration to make the barren land converted into fertile land, through abundant water, which would ultimately make the harvest look in like '*Heaps of Gold*'. The thoughts presented by Mahatma Krishan Joo Razdan ji is to see water for bringing progress on the planet, and fodder for the cattle, through forests for ecological conservation and environmental sustenance.

In this celestial marriage all the planets bow their head before Shiva and Shakti for maintaining the cosmic order in balance and rhythm. Peace and prosperity are essential in the human relationship. Thus Shiva and Shakti symbolize peace and prosperity, within the human progression for the Life Divine. The message is of the Agamic influence on the life on the earth-planet, seeing the cosmic scene. The universal glow appears, presenting a glorious set of units woven with new imagery, within the Shiva Parinaya.

To conclude, Krishna Swambran is the Kashmiri version of the Cosmic couple. It reaches the celestial rays. It is a vision of radiant flights of Joy.

About the latest version of the Shiva Parinaya.

The Title is Krishna Swambran.

Size of the Book 21 cm by 28cm,

Total numbered pages 437

Chamanlal Raina

>> Counselling**Law as a Career Option**

Law is one of the popular career choices in our country for a long time. The degree holder in law qualifies him to practise law as a lawyer in the courts of India. The law degree opens the career options in sectors like corporate management, legal and administrative services. A law degree holder can opt as a criminal lawyer, civil litigation lawyer, legal analyst, document drafting lawyer, legal journalist, legal advisor, a government lawyer and a judge.

Students interested in making a career in law can either do a three-year law course after graduation in any discipline or a 5 years' course after 12th class. In fact, the 3 years' course is now giving way to the 5 years' one which is seen as a better option. In most cases, colleges run the 3 years' course only for those whose main discipline in graduation is something other than law, or working professionals who want to do an LLB as an additional qualification. The five year course is meant for those who want to take up law as a career be it as a litigator, or any other kind of legal professional.

The LLB course is regulated by the Bar Council of India which sets rules and regulations regarding legal practice in the country. Any specialisation is done at masters, MPhil or PhD stage. A higher degree helps candidates get jobs in academics.

Start Early

A candidate can start preparing for law entrance exam conducted at national level for 5 years' BA LLB at various National Law Schools soon after completing the senior secondary exam. The national law entrance exam, CLAT (Combined Law Admission Test) basically tests the student's general

english, legal aptitude, general awareness, logical skills, etc.

Some universities which offer the three years' LLB conduct entrance exam which have a syllabus on the same lines.

Is It the Right Career for Me?

Law is a career which requires loads of patience and logical skills. It takes loads of hard work and dedication to become a successful lawyer. First generation lawyers particularly face numerous problems in their profession as is true of every other profession. It becomes easier if one trains under a Senior Counsel in the beginning of their career. This is not to say that newbies cannot make it own their own. Anything is possible with determination and of course, hard work. Great communication skills and a faculty for critical analysis and articulation are pre-requisites for lawyers. Therefore, one should analyze these points before opting for law as a career.

Pay Packet

Whereas a lawyer who wishes to start practicing in a court can get a stipend of Rs 5000 to Rs 40,000 depending upon the advocate he is associated with, a law graduate working with Legal Process Outsourcing receives can earn attractive salary in the range of Rs 20,000 and Rs 50,000. It is a very high paying profession, but depends largely on the calibre, popularity and success of the candidate. The college you graduate from is another factor.

What would it Cost Me?

Three years' LLB course usually involves lesser expenses in the range of Rs 20,000 to Rs 30,000 for three years. The 5 years' BA LLB comparatively costs a little more in the lieu of about Rs 3,00,000 for five years. Hostel expenses are exclusive of the tuition fees.

Funding and Scholarship

Not many law schools offer financial help on

the basis of entrance exam. The student must talk to the authorities and find out the specific policies on scholarship from respective universities. Students can also opt to take a bank loan or apply for various scholarships that are offered from time to time.

Job Prospects

There are a plethora of opportunities for a law graduate. One can either practice as an advocate in a court of law or work with corporate firms. By clearing exams conducted by Public Service Commissions, a law graduate can become a judge. After gaining experience, a law graduate can hope to become Solicitor General, a Public Prosecutor or offer services to government departments and ministries. One can also work as a legal adviser for various organisations. Teaching in colleges, working with NGOs and working as a reporter for newspapers and television channels are other attractive options.

Demand and Supply

An acute shortage of qualified lawyers has been a major problem in India. The Bar Council of India has often expressed its concern that young lawyers do not join the Bar. There are nearly ten lakh lawyers in India but according to law experts only 20 per cent of them can be considered fit enough to practice law in courts. Several law schools like NLSU, NALSAR were established to increase the level of legal education and produce skilled lawyers to meet the requirement.

However, India is a country with one of the highest litigation rates among its population and Sir Ivor Jennings termed the Indian Constitution “a lawyer's paradise.” Talented lawyers will never have to worry about their income.

Tips for Getting Hired

Candidates who do five years BALLB from top law schools like NLSUI Bangalore, NALSAR Hyderabad get attractive job offers from law firms and ITES firms. Many also opt to start their own practice. All law graduates who wish to practice in the courts have to register themselves in the Bar Council of India (BCI) and practice in courts under senior lawyers.

Practical training in court can enhance your chances of getting hired by law firms and with senior lawyers. Though most of the law colleges impart practical legal education to final year law students, it is students who should take initiative and start visiting court proceedings in the final year to understand the day-to-day affair.

Introduction

Ambrose Bierce in his Devil's dictionary describes a lawyer as someone who is skilled in the 'circumvention of the law'. The notion of a lawyer who is adept at finding 'loopholes' in the system is a popular one in our country too but we cannot deny that to one up the law one must know the law. From writers to politicians to freedom fighters, lawyers have donned many hats. Mahatma Gandhi, Dr Rajendra Prasad, Franz Kafka and Abraham Lincoln – all these were lawyers.

Law is one of the popular career choices in our country for a long time. Those whose families have been into the profession for generations in India usually opt to study law too. However, to become a lawyer it is not mandatory to have a family background in law neither is it necessary that you belong to an affluent family. Anyone can choose to study law as long as one has the passion for it.

Traditionally, students could specialise in either civil or criminal laws. However, this concept has changed and now students can opt to specialise in any of the various options offered like patent laws, corporate laws, etc. A degree in law not only lets you practice as a lawyer in the courts in the company but also opens up career options in sectors like corporate management, legal services and administrative services.

Top 25 Law Colleges in India

India has a total of 1111 law institutes out of which many have been ranked by NIRF, Outlook, India Today, etc. These law colleges offer law courses at UG, PG and Doctorate level. Out of 1111, 354 are public colleges and 757 are top private law colleges in India.

The list of best law schools in India is listed below based on law college ranking, placement, etc.

List of Top 25 Law Colleges in India as per NIRF rankings

1. National Law School of India University (NLSIU), Bangalore
2. National Law University (NLU), Delhi
3. Nalsar University of Law, Hyderabad
4. Indian Institute of Technology (IIT), Kharagpur
5. The West Bengal National University of Juridical Sciences (NUJS), Kolkata
6. National Law University (NLU), Jodhpur
7. Symbiosis Law School, Pune
8. Jamia Millia Islamia (JMI), Delhi
9. Gujarat National Law University, Gandhinagar
10. Rajiv Gandhi National University of Law, Patiala
11. National Law Institute University (NLIU), Bhopal
12. Kalinga Institute of Industrial Technology, Bhubaneswar
13. Indian Law Institute, Delhi
14. Dr. Ram Manohar Lohiya National Law University, Lucknow
15. Dr. B.R. Ambedkar College of Law, Visakhapatnam
16. Faculty of Law, University of Delhi, Delhi
17. Faculty of Law, Banaras Hindu University, Varanasi
18. Bharati Vidyapeeth New Law College, Delhi
19. ILS Law College, Pune
20. Army Institute of Law (AIL), Mohali
21. Amity Law School, Noida
22. University School of Law, Bangalore University, Bangalore
23. M.S. Ramaiah College of Law, Bangalore
24. Nirma University, Ahmedabad
25. Bangalore Institute of Legal Studies, Bangalore

»» Education News

NEET 2021 to be announced soon

Information brochure and application forms will be released at ntaneet.nic.in.

The application form has to be filled online (offline applications may be available for residents of Kashmir valley, Leh and Kargil)

While speaking to India TV Digital NTA Director-General Vineet Joshi said that the

prestigious medical entrance examination — National Eligibility Cum Entrance Test (NEET) 2021 exam date will be announced by February-end or early-March, 2021.

NTA Director General Joshi on delay in declaring the exam dates said that there are a total of 28 boards, two ministries, and NTA involved in the brainstorming process, so the process is taking time. He also added that the NTA is in consultation with all the stakeholders, and taking into consideration all possible aspects in the best interest of students.

Union Education Minister Ramesh Pokhriyal Nishank recently said that the ministry is exploring all the possibilities of conducting the exam twice a year in the interest of students.

Only NRI quota seats based on entrance exams for OCI cardholders

The Ministry of Home Affairs (MHA) has reiterated through a gazette notification that Overseas Citizens of India (OCI) cardholders can lay claim to “only NRI (Non Resident Indian) quota seats” in educational institutions based on all-India entrance tests such as National Eligibility cum Entrance Test (NEET), Joint Entrance Examination (Mains), Joint Entrance Examination (Advanced) or other such all-India professional tests.

»» Admission Alerts

IIT Delhi Admission Executive MBA (Evening Program)

Department of Management Studies (DMS) at Indian Institute of Technology (IIT), Delhi is accepting online applications for admission to Executive Master of Business Administration (MBA) (Evening Program) for the academic session 2021.

Last Date for Submission of Online Application Form

18th March 2021

Date of Personal Interview (online)

09th May 2021

Declaration of Admission Results

31st May 2021

Classes begin

July 2021

Eligibility Criteria

First-class degree or equivalent in Bachelor's degree in any branch of Engineering / Technology or First-class degree or equivalent in Bachelor's degree in Physical Sciences (Physics, Chemistry, Mathematics) or First-class degree or equivalent in Bachelor's degree in Statistics, Operation Research, Computer Application, Economics, Commerce and CA/ICWAI

Minimum of 60% marks in aggregate (of all the years/semesters) or 6.00 CGPA on a 10 point scale or equivalent in the above-mentioned degree programs are essential for admission.

A minimum of 2 years of post-qualifying degree work experience as of 01 August 2021.

Interested candidates can apply online through the official website <https://dms.iitd.ac.in>

IIIT Hyderabad Admission Lateral Entry Entrance Examination for B.Tech and MS

International Institute of Information Technology (IIIT) Hyderabad invites application for Lateral Entry Entrance Examination (LEEE) for admission to Dual Degree programs Bachelor of Technology (B.Tech) and Master of Science (MS) by Research for the academic year 2021-22.

Application Portal Closes

24th March 2021

Date of Entrance Examination

18th April 2021

Eligible candidates can apply online through the official website <https://www.iiit.ac.in/>

UBhartiya Vidyapeeth Entrance Test for Admission to BBA LLB Program

Bharati Vidyapeeth Pune invites applications for admission to the 5-year Bachelor of Business Administration (BBA LLB) at New Law College, Pune

End date to submit application form online or offline till June 20, 2021.

Date of Entrance Test

27th June 2021

Counselling Date

20th July 2021

complete the online application process from the University Website: www.bvuniversity.edu.in

National Aptitude Test in Architecture (NATA) 2021

Council of Architecture announces National Aptitude Test in Architecture (NATA) 2021 for admission to 5-years B.Arch. Degree Courses at various Institutions in India for the academic session 2021- 2022 twice this year.

The application can be submitted online from March 5th, 2021 to May 30, 2021. Application is to be filled up Online at the NATA portal of www.nata.in. Check out details such as eligibility, application process, fee, exam pattern and more for NATA 2021 at the portal.

Last date for submission of online application form

28th March 2021

Date of NATA 2021 (First Test)

10th April 2021

Second Test Scheduled

Last date for submission of online application form

30th May 2021

Date of NATA 2021 (Second Test)

12th June 2021

Karnataka Common Entrance Test Dates KCET 2021

The Common Entrance Test (CET) for professional courses by Karnataka Examination Authority will be conducted on July 7 and 8 July.

Karnataka Common Entrance Test is a state-level entrance test conducted by the Karnataka Examinations Authority (KEA) for admission to Engineering, AYUSH, Farm Science, B.Pharm courses.

The dates have been finalised considering the schedule of CET conducted by other states, time table of the second year PUC Examinations in Karnataka and the CBSE time table

The KCET medical exam has discontinued as the NEET becoming the national level medical/dental entrance test. The admission to Architecture is based on NATA scores or JEE Main Paper 2 through KCET Counselling.

July 7, the CET will be held for Biology and Mathematics

July 8, for Physics and Chemistry

Feedback : vijaykashkari@gmail.com



AIKS Matrimonial Service



Seeking Suitable Alliance for our Son, Ht- 5'.10", Born on 20/12/1991 At New Delhi. the Boy has done five years post high school education in Advanced finance/accounting and hospitality/hotel management. Presently Looking after well-established family business of well to do family settled in Canada (toronto) for over 25 years.

Interested may contact kaul123@hotmail.com or WhatsApp +14168719147



Seeking A Suitable Alliance for our Son Born 9th September, 1988 At 9.25 pm in Srinagar, Ht- 182 Cms. B-tech in Computer Sciences from Punjab Technical Univ. Presently working as Sr.executive in Reputed it Co.at Gurugram. Interested May Contact Mob 9877436582.



Seeking suitable alliance for my son, Name: (Optional), Date of birth : 11th August, 1991, Time : 5.31PM (Day Time), Place of Birth: Jammu, Height: 188cm, Qualification: B.Tech (Karnataka) & M.S in : Computer science-Artificial Intelligence (UCD Dublin Ireland), Job Description : Software engineer in a reputed MNC IT (at Dublin), Permanent add (valley): Rainawari, later at Shivpura, Srinagar, Present add: Bohri Jammu, Email: ramesh_tamiri@rediffmail.com, Mobile no.: 9419309913, Any other relevant information like Manglik, Divorce etc: No, Father's Name: Dr. Ramesh Tamiri (Sadhu), Res. Phone no: 01912554428



Seeking suitable match preferably with Finance background / Banker / CA for our elder son DOB...05011993, TOB...1135hrs, POB...New Delhi, B.E (Chemical) BITS, PILANI. EMPLOYED with GOI, Dept. Of Science in Technology (BARC) Mumbai, Non Transferable Job. Interested may please respond on coach4lifet2@gmail.com, 9910076101



Suitable alliance invited for our son born on 8th April, 1989, 1110 hours, 5 feet 10 inch tall, at Anantnag Kashmir. The boy is B tech Mechanical with MS applied mechanics from Ecole central's, DeNantes, France and is presently working as senior business Analyst, Sopra Steria India at Noida (UP). Interested may please call for tekni and biodata from WhatsApp number 9419765031, 7051961209.



Looking for alliance for our son born in New Delhi on 1st Sept 1989. Height 186 cm. He is a Computer Engineering from India and M.B.A from U.S.A. Presently working as Senior Consultant with IT company based in New York, USA. The girl should be Masters/MBA from USA and working in USA on her work visa. Parents based in Dubai. Interested please contact on mob no +971506196474, EMAIL deep190058@gmail.com.



Looking Suitable Match for my Son, Born on 22.10.1992, 13.52 Hrs at Jammu, Height 5'11". Done B.E from Mysore and MS from USA. Working as Software Developer in USA on H1B Visa interested may contact raina50@gmail.com, Mobile 9419191462, 9419114335.

Suitable Alliance for our daughter Born 22 August 1993, Height: 168 Cms. Bachelor's in Architecture from I.P University Delhi, working with an MNC at Bangalore. Please send Tekni and kulawali at Email: dhruva62@gmail.com OR Mob. No: 9868901676 & 8383032306.



Seeking Suitable Alliance for our daughter Born on 04.09.1984 in Delhi, HT 165 Cms. Economics Honours Graduate from Delhi University and MBA (Finance and HR) from reputed institute Delhi. Working in Govt. of India Institution at Manesar, Gurugram as consultant in Human Resources Development Deptt. With good Annual Package. Interested may please send Kulawali and Tekni at Email:- arunraina50@gmail.com OR WhatsApp at 9873787189.



Parents seeking marriage proposal for their daughter. Our daughter is a physician and is based in the US. She is a US citizen. We are looking for a suitable professional Kashmiri Pandit match. Our daughter is talented, humble, and has been raised in Kashmiri and Indian culture at home. She is willing to relocate to India or other countries for the right match. Date of birth October 12, 1982 at 1:30 am, in Milwaukee, Wisconsin, USA. A recent photograph would be very helpful. Please correspond with a brief writeup of the family and a tekni to: kkher50@msn.com. WhatsApp: +1 202-765-5444.



We are looking for a MEDICO Match with MD/MS for our Daughter who has done MBBS from RGUHS, Bangalore presently working as MO in a Private Hospital in Delhi and also preparing for MD, born on 30th March 1991, 17:37 at Udhampur. Interested may contact with Tekni and Biodata on 94191-30214, 94191-13288.



Wanted a suitable alliance for my legally separated daughter born 22.04.1986 at Srinagar , time of birth 10.25 hrs ,height 173 cms who has perused BE(CSE) from MIET college Jammu and M.Tech(IT) from KSOU Mysore. She is working as an Executive in a Govt of India Enterprise and presently posted at Jammu. Her job is transferable to any part in India. Her earlier marriage lasted for a brief duration only . Merely Lagan dosha. Interested may kindly send the tekni and kulawali per return mail to R.K.Raina on email id rkrjgk@gmail.com or can whatsapp the details to 9419264309.



Seeking Alliance for Our Daughter born 2/1/1991 at Jammu, B.Tech (IT) M. Tech (computer Science) Presently Working as Assistant Professor In Engineering College (NCR). Previously Worked At MNC Cognizant Pune. Interested May please send Tekni / Kulwali on Mob/What's App- 9419209499



We are looking for MEDICO MATCH with MD/MS/DN working in DELHI – NCR match for our Daughter, beautiful & tall , Born-June 87 / Ht.- 167 Cm qualified as MD in Obs. & Gynae. & Specialization in IVF & working as IVF Consultant with Hospital in GURGAON. Interested may please contact on e-mail at: bergen.kaulsk@gmail.com Mob. +91 9873452557/9414012557.

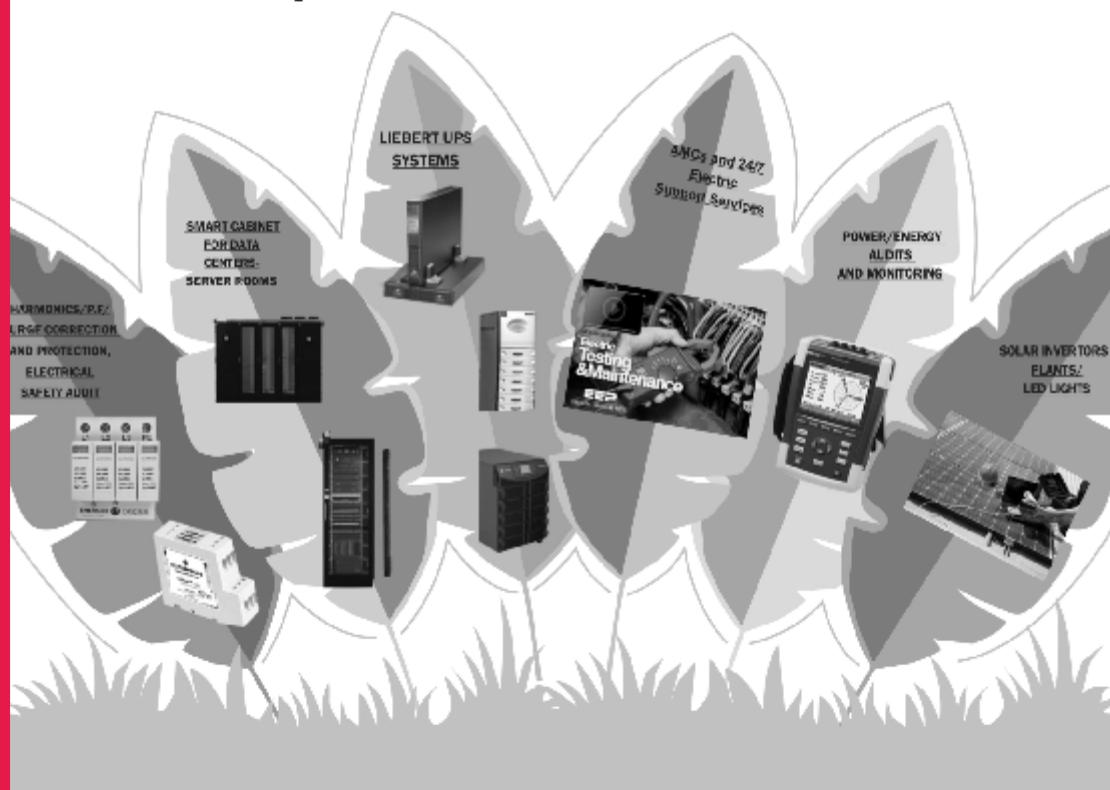


YOU RUN YOUR BUSINESS
We Keep Your Business Running



AUTHORIZED
Business Partner

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



OFFCOM SYSTEMS PVT. LTD.

Ensure maximum uptime with our Energy Saving Solutions

Reg. Branch Office : C-2013, IGF, Kalkaji, New Delhi -110019, India

Corporate Office : A-49, Sector-5, Noida-201301 (U.P.)

Mobile : 9811205605, 8300760016, 8626895461

E-mail : sales@offcomindia.com, Service Hotline : 9811500027, E-mail : we.care@offcomindia.com,

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



Website : www.offcomsystems.com

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, Mobile : 9958154848
Web : www.aiks.org E-mail : hqaiks@gmail.com

Application No. :

Date :

The President

All India Kashmir Samaj

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

Dear Sir,

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

Name (In full) :

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

Address :

.....

.....

..... **Pin :**

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

Mobile : **Email :**

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

With best wishes
Yours Sincerely

Signature

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

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

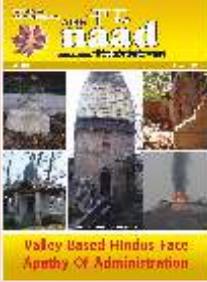
Amount : **Date :**

AIKS Receipt No. :

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

AIKS naad

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



Subscribe **Naad**
Online!!
www.aiks.org

Subscription Charges
Price/Issue – Rs 50/-
Annual – Rs 600/-

Advertisement Tariff

Back cover	-	Rs 20,000/-
Inside Cover (Front & back)	-	Rs. 10,000/-
Full Page Colour	-	Rs.8,000/-
Full Page (B/W)	-	Rs. 5000/-
Half Page (B/W)	-	Rs. 2500/-
Centre Spread (Colour)	-	Rs.12,000/-
Matrimonial	-	Rs. 400/- Per Insertion

Subscribe to Vaakh – Kashmiri Half Yearly

Vaakh is an informative and compact literary half yearly in Kashmiri (Devnagri Script), containing very interesting material - prose, poetry, short stories and essays, of deep interest to our community members. Please subscribe to it for reading pleasure.

Annual Subscription –Rs. 200/-

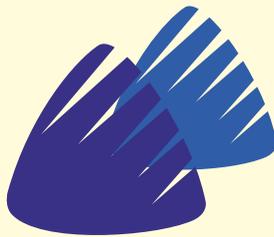
Three year Subscription –Rs. 500/-

Modes of Payment

1. All Cheques/DDs favouring All India Kashmiri Samaj to be sent at 244, Sec-3, R.K. Puram-110022, New Delhi.
2. Subscriptions can also be remitted directly online to the following
A/C Punjab National Bank : A/c No. 0151000100442202
A/c Name : All India Kashmiri Samaj IFSC Code : PUNB0015100 MICR Code : 110024094

Note : After making the payment through Internet the subscriber must send intimation to AIKS on Mob No. 9958154848 through WhatsApp/SMS/Sending snapshot of the payment receipt.

❖ With best compliments from ❖



SUMO GROUP OF COMPANIES

SUMO INTERNATIONAL PVT. LTD.

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

Tel.: 0091 22 28449341 / 42

Fax: 0091 22 28819841

E-mail: sumo@sumointl.com

Web: www.sumointl.com

SUMO HI-TECH MARKETING PVT. LTD.

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

Tel.: 0091 22 42108888

Fax: 0091 22 42108899

E-mail: admin@sumohightech.com

Web: www.sumohitech.com

PCL-SUMO AIR TECHNOLOGY PVT. LTD.

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

Tel.: 0091 22 32108578 / 32107242

Fax: 0091 22 28819841

E-mail: info@pclsumo.com

Web: www.pclsumo.com

In Remembrance



Shrimati Minakshi Sopory

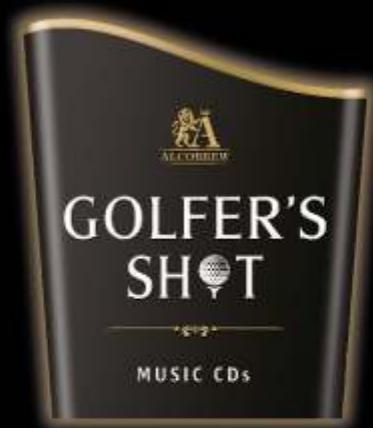
13 January, 2021

Shrimati Minakshi Sopory, age 70, passed away on Wednesday, January 13, 2021, at MGM Hospital in Belapur, New Mumbai. She was born on April 11, 1950 in New Delhi, to Shri Shambhu Nath and Sheela Fotedar. She was MA in English Literature from J&K University and was married to Shri Subodh Kumar Sopory on 5th June 1974 in Srinagar, Jammu and Kashmir.

A Karmayogini by character she lived life selflessly and to the fullest and was an embodiment of pure love and affection. She had an uncanny ability to approach and connect with people in a deep and meaningful way and make profound difference in their lives. Her love and kindness were rooted in her spiritual connection to the all-pervading and was an ardent Sahaja Yogini and follower of spiritual principles laid out by Shri Mataji Nirmala Devi. Ancestrally she inherited teachings of Swami Yogeshwaranand and Swami Lakshmanjoo Raina and that shaped her incline towards seeking of the inner self.

She also immensely enjoyed travelling and was an excellent connoisseur and cook of traditional Kashmiri and Indian delicacies. She is survived by her husband, Shri Subodh Kumar Sopory; a younger brother, Shri Anil Fotedar; a sister-in-law, Sunita Fotedar; a son, Prashant Sopory; a daughter-in law, Sveta Kaul Sopory; a daughter, Priyanka Sopory Watal; a son-in-law, Sumit Watal and grandchildren Esha Sopory, Sadhya Watal, Pratyaksh Watal and many cousins, nieces and nephew. Besides, her close family members across Sopory, Fotedar and Dhar parivaars continue to fondly cherish her affable and exuberant personality in their memories forever.

All her last rites and rituals in observance of 10th, 11th and 12th Day were performed at Muradnagar (Chotta Haridwar) and Sharika Bhawan, Faridabad respectively.



Taste the good life.

 /Golfer's Shot  /golfersshotofficial