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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 dedicated to Covid Volunteers who came forward to help the patients during worst pandemic period

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Swami Lakshman Joo, in his book “Kashmir Shaivism – The Secret Supreme” says that Trika Shastra consists of four systems, one of which is known as Spanda System. “Spanda” means “Movement”. It says, nothing can exist without movement. Where there is no movement, that is lifelessness. I understand this to be the fundamental principle of existence. Movement or Change is the only constant. Science also accepts that change is the essence of universal existence. Preordained by this principle, I was destined to write this editorial which, I hope, meets the expectations of the esteemed readers.

While I am writing these lines, I look back to the history of NAAD. Although NAAD has been the mouthpiece of All India Kashmiri Samaj for many decades, it got its first facelift and recognition as an important magazine in early 1990s during the Presidentship of Padmashree late J N Kaul (Papaji). After assuming the office, he invited his very old friend, late Shri Onkar Kachru, a leading journalist, scholar and intellectual to spearhead NAAD as its Editor. Mr Kachru edited NAAD for over a decade bringing it recognition as a prestigious community magazine across the globe before passing on the baton to another stalwart, late Shri A N Kaul Sahib. Shri Onkar Kachru was my uncle and it is a very special honour for me to write on the pages which once used to have his editorial signatures. While, I cannot match the calibre and scholarship of my late uncle, it is a challenge that I feel delighted about.

My predecessor, Shri Sunil Raina Rajanak, has held this baton for the past few years and has given a more dynamic outlook to the magazine. I am sure, with him being part of the Editorial Board now, he will continue to assist

the board with his rich experience in advising me as also in the contact programme with the esteemed writers for their articles.

This issue of NAAD is dedicated to our martyrs as we remember their sacrifices on the Balidan Diwas being observed on the 14th September this year. It is a date that reminds us to take a pause and firm our resolve to fight and seek justice for their martyrdom. And the only way to achieve that is to get united as a community and present a single face to the powers that be for addressing the injustice of delay which runs into over three decades. The political scenario in the Union Territory of Jammu & Kashmir has undergone a rapid transformation post abrogation of Articles 370 & 35A of the constitution. It is important that we become a vital part of this change. We can be seen in that light if we are a united group. Our biggest failure has been that we have multiple faces and voices and this confuses the outside world. There is a dire need for a single political representation of Kashmiri Pandits in the Union Territory. Our voice can be heard and taken serious only if we have one voice. It is time that all the organisations pool their thoughts together and create a united platform to participate in the changing political scenario in J & K. If we achieve this, it will be the first big leap towards the justice for our martyrs. Otherwise, it remains an annual ritual of homage. That is not for what they gave their lives.

I close with an appeal to the readership of NAAD to provide it financial teeth by your support of subscription and voice of your articles.

NAMASKAR!

युक्तकामः
Swami Lakshman Joo



SHAHEEDON KO NAMAN!

With September 14, 1989 begins the Dark Chapter of our pre and post Exodus history. This is the day when Pt. Tika Lal Taploo, a successful lawyer, a bold and passionate voice of the suppressed and persecuted community and the then National Executive Member of BJP, fell to the bullets of assassins outside his house in Srinagar Kashmir, thus marking him as the first victim of the mindless jihadist militants in the Valley. The barbaric acts of these Islamic zealots did not stop here and the orgy of killings and blood-letting continued for long with impunity and as more and more community brethren fell victim to these trigger-happy lunatic's mad Islamic doctrine of Islamic crusade under the garb of Azadi.

Pt Taploo was no ordinary person and Islamic zealots knew it as they had to start their Islamic jihad journey with creating ripples in political corridors of the country and also send an ominous

signal to Kashmiri Pandits by following the time-tested adage – Kill one and Scare a Thousand. Tika Lal Taploo was the darling of masses – a bold, intrepid and effective voice representing mainstream nationalistic ideology and fervor had fallen silent and he was given a tearful farewell as top BJP brass including Kedar Nath Sahni and L. K. Advani along with thousands of Kashmiri Hindu mourners accompanied his funeral procession. All Kashmiri Hindu organizations observed a day of mourning and all the Hindu shops/schools and office-establishments remained closed as a mark of respect for the departed beloved leader.

The Day assumes significance in more ways than one. First, that we harbour no doubt about the fact that it was a planned cold-blooded murder with the sole objective of silencing lone and strident voice of the beleaguered community and render it politically orphaned. Thus the day assumes a reverential status in our calendar and ever since is being observed as Balidan Diwas (Martyr's day). With his Killing fundamentalists/ terrorists/ and anti-community forces announced and began a big time game of psychological warfare with an already shell-shocked and frightened minority Hindu population in the Valley. The atrocities never saw an end after this incident and target killings continued till, they folded up their belongings and made a flight to unknown

destination, like a wind-blown dry leaf of majestic Chinar.

While his killing had a message for KP's, more than that it was a signal to the rest of the country about the advent of a militarized uprising in the valley against India with a big bang. With it a long and meticulously planned reign of terrorism unfolded its ugly face and KP's being on the line of fire also became its first casualty. Terror was used as an important instrument to force the exodus on this hapless minority. Rest, as they say, is the history.

Kill one scare one thousand became an effective strategy of its authors to meet the desired objective of purging Kashmir of 'unwanted pro-India elements'. Seeing a huge media 'interest' on such gory incidents and with an aim to garner more such coverage especially from international press, terrorists resorted to many high-profile target killings of prominent Pandits /Hindus thereafter. Also in a bid to internationalize the issue the women were tortured, gang-raped and murdered, in a la Taliban style. Thus, in the name of Jihad, Kashmiri Pandits /Hindus were systematically eliminated from their abodes of thousands of years. The 'holy war' did not spare even children in mass massacres of Wandhama, Nadimarg, Chattisnigpora and Sangrampora that took place in the 1990s and 2000s.

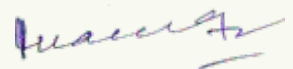
NHRC while taking a note of such killings termed it as "akin to genocide". Far away from India, from a small constituency in London, a Member of Parliament, Bob Blackman tabled an Early Day Motion in the UK Parliament commemorating the Balidan Diwas and urging the Government of India to legislate Genocide Crime Punishment law, in adherence to India's international obligation to punish

genocidal crimes committed on its own citizens

Martyr's Day, therefore, is etched in Dark Letters in the exodus history and calendar of KP's and is observed by every KP, notwithstanding the fact where on globe he is staying and which place he has made as his home of adoption. It gives us a strong reason to reestablish that emotional connect with our motherland Kashmir, which is in dire straits, wriggling with pain in the clutches of Jalaqdbav which has taken rebirth in the garb of Islamic Zealots. It is an hour for an honest introspection to create and follow a doable and an achievable plan that takes into account the badly bruised sentiments of our society. The best form of appraisal could be to sow gradually the seeds of togetherness and ensure that we move together. Not only that, but be seen in great cohesion which in no case means to abandon the respective organisational agendas. It will eventually help in the creation of a conducive collective working climate for a smooth onward hand in hand journey. The best homage therefore to our Martyr's would be to not leave the lien on Kashmir in any eventuality.

I also take this opportunity to thank all the members and member organisations for having rested their faith in me and electing me as the President of All India Kashmiri Samaj for the term 2021-24. With your support and active participation, together we will exercise our responsibility to mitigate the problems faced by our Kashmiri Hindu community, including our dream to return to our motherland.

Namaskar!





General Secretary's Column

At the outset I express my profound gratitude to AIKS President Dr. Romesh Raina for reposing his faith in me and appointing me as General Secretary of AIKS. As my journey as community activist goes a long way, I have had association with Dr. Raina on many fronts and occasions and have always found him very passionate about community affairs and proactively pursuing the community agendas. I hope this association too lasts long and proves symbiotic to each other's capacity to perform to our fullest capabilities.

Now coming to the month's activities in AIKS

The new president Dr. Romesh Raina takes charge of the KP apex organization:

The handover and takeover of the reins of apex organization started on a positive note when outgoing President Col. Tej Tickoo passed the baton of the organization to incumbent Dr. Romesh Raina at the AIKS head quarter on 2nd September 2021 at R.K.Puram in presence of select group of people who have been associated with the organization since a long time like Sh.

M. L. Malla. Ms. Alka Lahori, Sh. Sudhir Shah, and Sh. Rohit Dhar and the undersigned. Paying fulsome tributes to the organizational skills of Dr. Raina who has earlier been associated with the organization for six long years as its general secretary, Col. Tickoo said he was absolutely sure that under his stewardship the organization will reach new heights of excellence in rendering service to the beleaguered community. Dr. Raina also introduced the undersigned (Puran Patwari) as new General Secretary and Shri Sunil Koul as new Treasurer of AIKS for the tenure 2021-24.

AIKS pays tributes to Sq. Leader B.L. Sadhu on his first death anniversary. Late Shri Sadhu had a long association with the apex body in various capacities including vice President by virtue of him being the President of Chandigarh KP Sabha. His contribution in setting up KMECT, more known as KP emergency medical fund, will always be remembered. In the meeting it was said that the void he has left will be difficult to fill. Late Sq. Leader Sadhu left for heavenly on September 24 last year due to Covid.

It was decided that henceforth

AIKS office shall remain open and functional on Sundays also and instead Tuesdays shall be the weekly off.

AIKS at a meeting at its Hq. at R.K. Puram New Delhi called upon all its country wide and overseas affiliates to observe Balidan Divas at their respective places and pay tributes to the martyrs who have laid down their lives for us to live safely. However, it also decided at the meeting that AIKS and its NCR affiliates will observe Balidan Diwas with JKVM at B.K. Ganjoo Shaheedi Park at Gole Market Delhi as a mark of collective will to pursue common community cause.

A delegation of Jammu Kashmir Vichar Manch (JKVM) led by its President Sh. Dileep Mattoo called at AIKS office on 09 September 2021 to felicitate the new President Dr. Romesh Raina . The team included some prominent K.P activists like Shri Sanjay Ganjoo and Sh. Roop ji Raina etc. The team wished the new President a smooth run in the office and expressed hope that he will have an inclusive approach to the issues confronting the community.

At a meeting in its office the AIKS lauded the UT (J&K) LG for launching a web portal for KPs to file their complaints regarding their encroached / grabbed and distress sale properties. It placed on record its gratitude to Lt Governor for the facility and said it will go a long way in addressing the sense of grievance and deprivation of the exiled community.

AIKS also thanked UT Lt Governor for renaming the roads and streets of Kashmir after prominent Kashmiri

Pandits. The move was long overdue, it said.

Meeting of the Consultative Committee: AIKS held its introductory meeting of its Consultative Committee at its Hq. at R. K. Puram on Sunday, the 12th September 2021. The meeting was presided over by President Dr. Romesh Raina and attended by Dr. Sudhir Sopory, Sh M.L. Malla, Shri Rohit Dhar, Shri Sanjay Saproo, Ms. Manorama Bakshi, Shri A.K. Raina, Ms Alka Lahori and undersigned and following points were discussed :-

1. Welcome address by Dr. Romesh Raina- President.
2. Release of list of AIKS office bearers and AIKS Executive for the period 2021-24.
3. Discussion on recently released Web portal by J & K Govt. for registering the distress sale of Kashmiri Pandits.
4. Regarding deciding the first meeting of AIKS Executive, it was proposed to be held on 26th September 2021.
5. Future plans of AIKS for next six months.
6. AIKS affiliates to observe Balidhan Divas at their respective places across the globe.

The meeting ended on a cordial note. Vital inputs received in the meeting were recorded for its further follow up. While concluding, it was decided that AIKS Consultative Committee would be meeting weekly at AIKS Hq henceforth.



Sh. Puran Patwari

AIKS LEADS THE WAY

Perhaps not many of our KP brethren are clued in about the fact that the recent initiative by the UT government to launch a web portal to facilitate the displaced community lodge/ file complaints about their usurped/ encroached upon or distress sale properties in valley has come as a result of a directive from the Honourable High Court of J&K in response to a writ petition filed by the AIKS in 2006 under the stewardship of its then president and former bureaucrat Shri MK Kaw.

The civil writ petition was the germination of an idea when letters of requests or appeals to various agencies of the government both at the centre and the state for redressal of their complaints or grant of even small favours to distraught and beleaguered community would invariably fall on deaf ears. “Why not take a legal recourse, thought the team headed by Shri Kaw Sahab aloud”. But perhaps it was too late and Supreme Court in its wisdom may not entertain/ admit the petition, was the general refrain. Such apprehension was also in view of the fact that government at the center was not favourably disposed and successive dispensations had open disdain for the hapless community. Nevertheless, the ever optimistic and indefatigable Kaw Sahab was not made up of the stuff to give up so easily.

Himself a legal brain (Kaw Sahab had a degree in law), the work on the petition was started forthwith. It was not only a herculean task to collect all relevant data and prepare a watertight case, but a tight rope walk, one step wrong and whole edifice of justice seeking mechanism would have come crashing down leaving no scope for future judicial intervention in our case. With loyal lieutenants in his General Secretary Shiban Krishan Duda and Vijay Saqi ever ready to carry out his orders as commandments, the job was done meticulously in conjunction of a battery of Supreme Court lawyers like Shri Bansi Lal Wali and Tickoo

An ace bureaucrat that he had been, Kaw Sahab used his personal influence with legal luminaries of the times like P N Lekhi and LM Singhvi who vetted the document before it was to be filed before the SC. But the real surprise was in the offing. It came on the day when BJP stalwart and former cabinet minister and a legal brain Shri Arun Jaitley offered himself to appear on behalf of the community before the Supreme Court. It was a huge honour and first huge victory for the community. Amid the glaring media spotlight, The Civil Writ Petition of All India Kashmiri Samaj V/S Union of India was admitted in the Supreme Court of India.

Ever since its first hearing the then Chief Justice of India Justice Kapadia and his successors had been putting the central government in the dock, seeking clarification under Action Taken Report (ATR) on many issues pertaining to the welfare of exiled community as enumerated in the petition. So government under PM Dr Manmohan Singh was forced to announce many relief measures which predominantly included the relief and rehabilitation package. It is, though, a different matter that only the employment package component of this Relief and Rehabilitation measure took off, though initially at a snail's pace, with the rest remaining mostly on the papers.

After Chief Justice of India Justice T S Thakur in its wisdom transferred the Civil Writ Petition to J&K High Court, the petition has been followed up very effectively by a battery of ace community lawyers and advocates in Jammu like Sr Advocates S/ Shri P N Raina, P N Goja, Kashmiri Lal, Virender Bhat, who have picked up from where Advocate TK Ganjoo and Bansi Lal Wali had left in Delhi. It is because of their persistent and powerful intervention that the Web Portal has come into existence at the instance of High Court.

- Alka Lahori

**Government of Jammu and Kashmir
Revenue Department Civil Secretariat
Jammu/Srinagar**

Subject: - Preservation and Protection of Migrant properties.

Government Order No. 53-JK-(Rev) of 2021

Dated: - 13 .08. 2021

Whereas, "J&K Migrant Immovable Property (Preservation, Protection and Restraint on Distress Sales) Act, 1997" (hereinafter referred as the Act) provides for the preservation, protection and restraint on distress sales of the immovable property of the migrants; and

Whereas, various provisions of the Act, provide for measures to prevent, alienation of immovable property due to distress sale by imposing certain restrictions, custody of immovable property, eviction of unauthorized occupants, implementation by the competent authority, etc.; and

Whereas, the implementation of the Act, has not taken place in the manner as prescribed by the Act, and instances have come to notice, particularly after the orders of the Hon'ble High Court in OWP No. 477/2016 dated 06.03.2020 titled "All India Kashmiri Samaj and Ors. V/s Union of India and Ors." regarding diarization of complaints and monitoring thereof, of immovable properties of migrants having been alienated without following due process; and

Whereas, by virtue of S.O. 1229 (E) dated 31.03.2020 (Adaptation of State Laws) Order 2020 the requirement of written complaints for survey or measurement of a migrant property, proviso 2 of sub-section (2) of section 6 has been omitted and the following sub-section has been inserted in section 6:-

"(3) The competent authority shall prepare the details of immovable property of migrants in such format, as may be prescribed, and take appropriate action to evict unauthorized occupant of such migrant property including such action as provided in Section 5"; and

Therefore, considering the need for urgent measures to implement the provision of the Act, exercising the powers under section 10 of the Act, it is hereby ordered that:-

- i. The Department of Disaster Management Relief, Rehabilitation and Reconstruction will develop an online portal for filing applications by the

migrants for correction of records/demarcation and removal of encroachments/trespassing/alienation by way of fraud or distress, etc.

- ii. The application filed on the portal will be disposed off in a fixed time frame under the Public Services Guarantee Act, 2011 by the revenue authorities under intimation to applicant.
- iii. The competent authority (District Magistrate) shall undertake survey/field verification of migrant properties and update all registers, within a period of 15 days and submit compliance report to the Divisional Commissioner, Kashmir.
- iv. Any violation of the Act, including in respect of religious properties, shall be taken cognizance by the competent authority (District Magistrate) with timely action for eviction, custody and restoration of such properties and also action under law against the violators.
- v. The Revenue Officers shall dispose off cases on priority, with due consideration to the circumstances and specificity, while taking decision with regard to the Limitation period.

By order of the Government of Jammu and Kashmir

Sd/-

**(Shaleen Kabra) IAS
Principal Secretary to the Government**

No. Rev-Sett/32/2021(43542)

Dated:-13.08.2021

Copy to the:-

01. Financial Commissioner (Revenue), J&K.
02. Principal Secretary to the Hon'ble Lieutenant Governor, J&K.
03. Joint Secretary (J&K), Ministry of Home Affairs, Government of India.
04. Divisional Commissioner, Kashmir.
05. Secretary to the Government, Department of Disaster Management Relief, Rehabilitation & Reconstruction.
06. Secretary to the Government Law, Justice & Parliamentary Affairs.
07. All Deputy Commissioners, of Kashmir Division.
08. Director Archives, Archeology & Museums, J&K.
09. Private Secretary to Chief Secretary, J&K.
10. Private Secretary to Hon'ble Advisor (B).
11. Private Secretary to Principal Secretary to Government, Revenue Department.
12. Incharge Website, Revenue Department.
13. Government Order file (w.2.s.c).
14. Stock File.



(Sudershan Kumar) JKAS 13.8.2021

Addl. Secretary to the Government



Launch of Online Portal

for

KASHMIR MIGRANTS IMMOVABLE PROPERTIES/COMMUNITY ASSETS RELATED GRIEVANCE REDRESSAL SYSTEM

on 7th September, 2021



Shri Manoj Sinha
Hon'ble Lieutenant Governor



1

The application can be filled on below links:-

<http://jkmigrantrelief.nic.in> or
<https://kashmirmigrantsip.jk.gov.in>

2

After submission of the application, Unique ID will be generated and the application will be automatically routed to the concerned District Magistrate for appropriate action.

For technical support please contact at

tech-support-itd@jk.gov.in, programmer.jakega@gmail.com

For any queries please contact Office of Relief &
Rehabilitation Commissioner (M), J&K, Canal Road, Jammu.

0191-2586218, 2585458

J&K e-Governance Agency, Information Technology Department, Govt of J&K

Returning officer's Report on the Presidential Elections 2021-24

Dear members/voters and staff

I was appointed as R.O. by the AGM of AIKS through its meeting on 23rd March, 2021. A list of voters containing 122 patron members, 155 life members and 14 affiliates eligible for voting was provided to me. Subsequently one more affiliate was found eligible and added to the voter list. Election notification was issued on 1st April, 2021 scheduling the voting for 15th May 2021. However, in view of the second wave of Covid-19 shut down, the election to the post of AIKS president was postponed and rescheduled for 18th July 2021 and fresh guidelines for the voting were issued vide which election was held through ballot papers and physical voting. However, the physical voting /counting couldn't be held as the concerned Police station of the venue didn't give permission of congregation owing to continued serious pandemic situation. Final voting was rescheduled again using postal ballot system closing by 4 PM on 28th August, 2021. The counting of ballot papers was held as per schedule on 29th August, 2021 and the results declared.

Overall it was an amazing experience for me. There were attempts to spread disinformation and baseless allegations were levelled to dissuade me from going ahead with the election process, however, my resolve not to get disheartened and run away from responsibility was strong enough to hold to my principles of honesty and sincerity and complete the undertaken task. I thank God for blessing me with patience and strength. I thank all the members/voters, the then Executive committee members, especially its President, Secretary the core committee members, Sh Roop Krishan Raina Assistant Returning Officer, Sh V.S. Rawat (Hon Captain) and all concerned for their support and co-operation. I wish the elected President and his team members a successful tenure and look forward for a devoted and dedicated AIKS to fulfill the aspirations of our hapless community.

Orzuv and regards

Roop Krishen Bhat
Returning officer, AIKS

Office of the Returning Officer
AIKS Presidential Election 2021
244, Sector-3 R K Puram, New Delhi-110022

Dated : August 29th, 2021

Sub : Election to the post of President AIKS: counting of votes
and declaration of the result

The counting of votes started as per schedule at 11.00 AM and was completed smoothly at 12.45 PM. Smt Alka Lahori was the representative of Dr. Romesh Raina and Sh R K Mattoo did not attend nor did he send any representative. The details are given below:

1. Total ballot papers / votes received = 149
2. Invalid votes = 13
3. Votes secured by Dr Romesh Raina = 129
4. Votes secured by Sh R K Mattoo = 07

Keeping in view that Dr Romesh Raina has secured maximum votes, he is declared elected as President of AIKS for the term 2021-24.

Counting Team

1. Dr Anoop Kumar Bangroo
2. Sh Chintan Kaul
3. Hony Capt V S Rawat (Retd)

Smt Alka Lahori,
Representative of Dr. Romesh Raina


(Dr. Roop K Bhat)
Returning Officer

AIKS EXECUTIVE COMMITTEE TEAM & COMMITTEES - 2021-24

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**IMMEDIATE PAST PRESIDENT
EX OFFICIO MEMBER**

**SENIOR VICE PRESIDENT
(HQ)**

SENIOR VICE PRESIDENT



Dr. Ramesh Raina
Faridabad



Col Tej K Tikoo (Retd)
Noida



Shri M.L. Malla
Gaziabad



Prof. Sudhir Sopory
President KSS, Faridabad

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Sh. Krishen Kanaya Kemmu
President KPA, Mumbai



Sh. Sunil Kaul
President KP Sabha, Kolkata



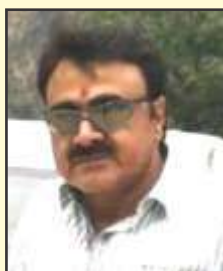
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President Koshur Sumchar, Ahmedabad



Sh. B. B. Dhar
President Kashmiri Sabha, Hyderabad



Sh Rajinder Kaul
Bangalore



Sh. Sanjay Raina
President KSS, Chandigarh



Sh. Rohit Dhar
Gurugram



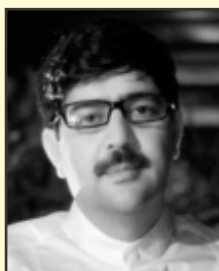
Sh A K Wattal
President, Kashmir Sabha Ambala



Dr. Manorma Bakshi
Noida



Ms. Alka Lahoori
Faridabad



Sh. Vijay Kachroo
Noida



Sh Dalip Kaul
Noida

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IEKF- UK



Dr. Archna Kakroo
AIKS Global Coordinator USA

AIKS SECRETARIAT



GEN. SECRETARY

Sh. Puran Patwari
Faridabad



TREASURER

Sh. Sunil Koul
Bahadurgarh



SECRETARY

Sh. Bansi Razdan
President, KPUF Dilshad Garden U.P

AIKS J&K CHAPTER



Sh. A. K. Raina
Vice P resident



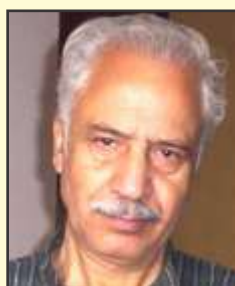
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Sh Arvind Shah

AIKS WOMEN'S WING



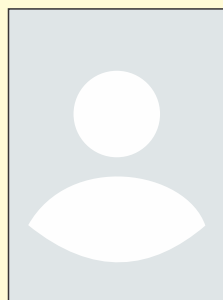
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Jammu



Justice B L Saraf
Jammu



Prof A N Sadhu
Jammu

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Special Invitees



Sh. R. K. Bhan
Faridabad



Sh. Ravi Bhat
Bahadurgarh



Dr. S K Handoo
Faridabad



Sh. Anil Kaul
Bahadurgarh



Sh. Jatinder Kaw
Noida



Sh. Sunil Kaul
Gurugram



Sh. G. K. Muju
Jammu



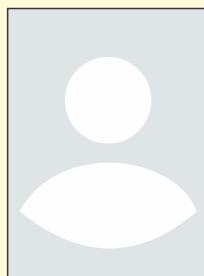
Sh. Ashok Labroo
Jodhpur



Sh. Arun Shalia
New Delhi



Sh. Ashok Dullu
Baroda



Sh. R. K. Sapuro
KPWA, Pratap Vihar, Ghaziabad



- Vijay Kashkari



SEPTEMBER 14

The Balidan Divas



Kashmiri Pandits observe 14th September as 'Balidan Divas'. This was the day when a community ideal, Pandit Tika Lal Taploo, fell to the bullets of religious zealot, outside his home in Srinagar (Kashmir). The barbarism of Muslim bigots continued thereafter and hundreds of the infinitesimal community limbs were martyred. A mayhem was created for this diminutive population. Eventually leading to the exit of the aborigines from the Valley.

The day, 14th September, is the day of remembering the martyrs, known, unknown

and anonymous. Since exodus the day is observed when tributes are paid to the martyrs. We should have residue of no doubt to believe that community of Kashmiri Pandits would have extinct but were saved by the martyrdom of the idealists. National Human Rights Commission (NHRC) describes the extermination as akin to genocide. We can infer it as similar or parallel to genocide.

According to Government sources 62,000 families were registered at Jammu and Delhi who were forced to leave the valley.

These families include 52,000 families of a particular community of Kashmiri Hindus. For them (Government), the people of nowhere, martyrs continue to inspire, to live a dignified life and struggle to regain lost native land.

Pandit Tika Lal Taploo was not the only Pandit to be annihilated by a fanatic, believed to be a local boy of his vicinity, in fact he was the first popular leader of the community killed, to create a terror amongst a small society of a particular faith. His killing followed attacks on Hindus, postings of hit lists with names of specific Hindu individuals and various violent chapters.

The killing of the community members in India of 1947, as of Kashmir polity, has taken place several times. If we remember 1967 agitation of Kashmiri Pandits, society lost Gopi Nath Handoo on 11th August 1967, Maharaj Krishen Razdan, on 27th August, Hriday Nath Mattoo, P. N. Bhan on 3rd September, Avtar Krishen Khushu on 4th October 1967 and another who was not identified. They were sacrificial victims to be a part of peaceful agitation to fight against the biased and insensitive governance.

Earlier to carnage of Pandit Taploo and others, A. K. Ganjoo on 3rd April 1987, Pawan Kumar a Shopkeeper (date not available), Swami Keshaw Nath, a Pujari on 9th December 1988, Smt. Prabhavati on 14th March 1989 and Pandit Dina Nath Raina on 15th August 1989 were murdered.

Others who fell to the bullets of extremists in 1989, after the martyrdom of Tikka Lal Ji, were Nila Kanth Ganjoo, retired session judge on 4th November, R.P.N. Singh, Central Govt. Employee, Smt. Sheela Tickoo, a House wife on 1st November and Pandit Prem Nath Bhat, Lawyer, writer, journalist, ideologue, on 27th December 1989. Pandit Prem Nath Bhat Memorial Trust observe the day (27 December) as 'Chetna Divas' in memory of the martyr. The Trust also awards armature journalist awards to two journalists or columnists every year in his memory.

The 1990 was a mayhem when large number of the community members were

subject to lynching, hanging, drowning, slaying, executing and putting to death in inhuman ways. The martyred Kashmiri Pandits belonged to the elite society of Academicians, Lawyers, Writers, Thinkers, Poets, Scientists, Social activists and broadcasters.

Various figures are given by various organisations or writers about the number of the martyrs. In absence of government computations about the killings of Hindus and Sikhs, some non-government organizations have put the number of killed as 2,500, the figure includes martyred Kashmiri Pandits at 1800. According to 'Kashmir Documentation: Pandits in Exile', a publication of Panun Kashmir Movement, 311 were martyred up to October 1990. Another organization Jammu Kashmir Sahayata Samiti lists 326 martyrs and claim it to be based on FIRs. Though there are many names declared as un-known. Col. Tej Tikoo Phd (Retd.) in his book, "Kashmir It's Aborigines and their Exodus" lists 258 martyrs. B.N. Nissar, editor of the Kashyapvani, has a catalogue of 765 Kashmiri Pandits, who were victims of the Muslim extremists. He lists twenty-two raped and killed, eighteen hanged to death, eight strangulated, hundred twenty-four kidnapped and killed and sixty were critically wounded and died for want of medical aid. He has also listed fifty- seven Sikhs killed by the terrorists. Kashmir Pandit Sangharsh Samiti (KPSS), an organization based in the Valley, claims 399 Kashmiri Pandits were killed by insurgents from 1990 to 2001 with 75% of them being killed during the first year of the Kashmiri insurgency.

Post 1990, about 1000 families of the Kashmiri Hindu minority community stayed back. The horror in which they were living resulted into three major massacres of 1997, 1998 and 2003, in Sangrampora, Wandhama, and Nadimarg, in which 7, 23, and 24 Kashmiri Pandits, respectively were killed. Sikhs faced the carnage in Chittisinghpura. 35 Sikhs were massacred on 20 March 2000.

Enough has not been done to bring to justice the perpetrators of the 1990 mass exodus of Hindus from Kashmir. None from

Jammu and Kashmir Liberation Front (JKLF) or Hizb-ul Mujahideen has been prosecuted for these killings, although a JKLF killer accepted the killings on media. Either of the governments J&K state or Central Government has not tried to address the issue of the ethnic cleansing and the persecution of Kashmiri Pandits. To date, there has been no judicial inquiry and no prosecution.

The Hindus of Kashmir were viewed as living symbols representing India in Kashmir. Sheikh Mohamad Abdullah in his book 'Aatish-e-Chinar' describes Kashmiri Pandits as fifth columnist, that means, a member of a clandestine subversive organization who tries to help a potential invader.

A dogmatist, enough illogical reasons were given by him to target Kashmiri Hindu, in order to spread fear among the community to oust them from Kashmir. Labelling them as "informers" and "agents of India" is in violation of the canons of ethics and morality as laid down by the Charter of Human Rights Declaration and several other international agreements.

The genocide of Kashmiri Hindus for the political commitments was pleaded before the "National Human Rights Commission" on March 7, 1994 a memorandum was submitted to NHRC by a delegation of Panun Kashmir Movement (PKM), All India Kashmiri Samaj (AIKS) and Kashmiri Samiti, Delhi (KSD). The extent of political and administrative mismanagement, unconcern of lawmakers and people in governance, liquidation of Hindus and Sikhs of the Valley was appealed. After hearing the petition for several years, NHRC concluded the appeal by observing, "the commission is constrained to observe that acts akin to genocide have occurred in respect of Kashmiri Pandits and in the minds and utterances of some of the militants and terrorists a 'genocide-type design may exist against the Pandits". This reminisces the genocide of Australia, Nazi-Germany, America, Armenia, Rwanda, Cambodia and in our neighbourhood, Bangladesh. Political Instability Task Force, formerly known as State Failure Task Force, a U.S. government

sponsored research project to build a database on major domestic political conflicts leading to state failures; estimated that, between 1956 and 2016, a total of forty-three genocides took place, causing the death of about 50 million people. The UNHCR estimated that a further 50 million had been displaced by such episodes of violence up to 2008. Genocide of Kashmiri Hindus is not placed in the list. Still, Amnesty International have mentioned that Kashmiri Hindus were targeted by Armed Opposition Groups in Kashmir. Frank Pallone, a congressman in the US had raised the question of the community in mid-nineties.

Some of the names, I am placing on this paper, is to evoke the memories with other martyrs. Sarwanand Kaul Premi, a veteran Kashmiri poet, killed on 29th April, 1990 (Jammu & Kashmiri Cultural Academy observes his martyrdom day) along with his son. On February 2, 1990, Satish Tikoo, a young daring Pandit social-worker was murdered near his own house in Habba Kadal, Srinagar. On February 13th, 1990, Lassa Kaul, Station Director of Srinagar Door darshan, was shot dead. B.K. Ganjoo of Chotta Bazar, Srinagar, a Telecom officer was killed on March 23, 1990. Prof. Kundan Lal Ganjoo of SKUAST and his wife Prana Ganjoo were killed on May 7, 1990. P. N. Handoo of Bal Garden, Srinagar, Information Officer, Bal Krishan Tutu of Habba Kadal, Srinagar, Agriculture Officer was shot at on 22 June 1990 and died in Hospital for want of medical care. His day of martyrdom is observed as ADEWA day, by the displaced employees of Agriculture Department. T.N. Raina, Jt. Director, Sericulture was killed on June 26, 1990.

The Kashmiri Pandits memory with this day is un-forgettable. Balidan Divas reminds the community of its ethnic cleansing and genocide. Worst victims of Kashmir conflict, the original inhabitants of the Kashmir Valley, requires support of the people of India to campaign against the Islamic radicalized society, responsible for the valley turbulence. Our plight should not get unnoticed.



- Asutosh Taploo



Martyr Pt. Tika Lal Taploo

The Untold Story



The bravado of a leader is known from the character he possesses. He is not a leader who runs for his life leaving behind the multitude of his fellow people to fend for themselves. He is not a leader who compromises his principles at the cost of the precious lives of his people. He also is not the leader who doesn't stand with his people and motivate them to stand united and fight for the cause and its enemy. The leader is one who leads from the front, sets an example for his followers. The leader is one who stands in the front and shields his men unmindful of the danger and consequence of the risk. Safety

and security of his people are paramount on his mind that keeps him always motivated. The leader is one whose mere presence spreads an aura of confidence upon his people. And, when there is a leader like that, he becomes a boon for his people. Not only will the community stick together, they will have a navigator who finds a path of prosperity and happiness for them. How much is the Kashmiri Pandit community in need of such a leader today!

If one was to look back, there are just a handful of names that could have led us out of the unfortunate genocide. Martyr Pt. Tika Lal

Taploo stands out as one who had the character, determination and commitment to fit in the role. Alas, he was snatched by the bullets of those whose cowardice saw a potential threat in him.

In the history of the 7th genocide of Kashmiri Pandits, the man who stands tall as a martyr is, undoubtedly, Late Pt. Tika Lal Taploo – the man who led the challenge from the front, unconcerned about the numerous threats he had been receiving that endangered his life. A fearless man, who fought multiple elections as a member, first of Jana Sangh and later on of BJP. It never mattered to him whether he won or lost. By his sheer determination he demonstrated to the community that it is possible to stand up against a vast majority which didn't stand by your philosophy. Ironically, the Habbakadal area in Srinagar, wherefrom he fought multiple elections, had a sizable population of his own community. Sadly, bugged by the secular narrative, majority would vote for Congress thinking Nehru/ Gandhi bastion was the only political outfit that stood for nationalism. Unmindful of this fact, Pt. Tika Lal Taploo would stand in the elections to make his point. The anti-India Islamist fundamentalists saw him as a potential threat. BJP and the Sangh parivar had recognised his

valour and determination and had promoted him to the coveted group of National Executive as its member. Prior to this he was the Vice President of the state unit of BJP.

Before his assassination, he had received numerous threatening messages. It is very pertinent to know that he was aware that he will be killed, yet his determination did not deter him from his committed role as a leader of the beleaguered Hindu community. On 9th September, 1989, he travelled with my mother to Delhi, left her with me and told me that he is returning to Srinagar the next morning. During the 9th night he told me that he has been receiving threatening and his life was in danger. I implored upon him not to go back. He told me, “My community will think that I ran away as a coward, leaving them to face the death. I will go down in the history as a selfish leader.” He assured me that nothing will happen to him by saying, “Aisi goli aaj tak nahin bani jo meray seenay main lagay gi, (there is no bullet that can pierce my chest).”

On the 10th morning he returned to Srinagar. We bid him good luck, least knowing this would be our last glimpse of his. On the 13th September the cowardice of the militants showed up. He faced them unarmed with determination and the trembling hands of the man facing him fired multiple shots, point blank on him. He collapsed in front of his home, never to stand up again. Silenced by the bullet, he stood by his commitment and kept his promise. As a son, I felt devastated and rudderless. At the age of nineteen, I wasn't ready to handle such a huge personal loss. But his words kept playing in my mind and that gave me strength to accept the new reality and stand up to the new challenges.

Shri Tika Lal Taploo was an anchor of the Kashmiri Pandit ship who, not only kept it afloat, but also held it from disintegration. It is my firm belief that had he been assassinated during the earlier riots in 1986, our exodus would have happened then itself. His sheet anchor role needs to be remembered and celebrated. Our best tribute/ homage to him today would be to fulfil his dream of a UNITED KASHMIRI PANDIT community.





- Sunita Ticku



LIVES LOST IN A CRAZED LAND

Some memories can't find a way to fade from the screen of your past especially if they are associated with the cause of annihilation of your ethnicity. This world talks about post traumatic stress disorder (PTSD) everyday, everywhere yet we the people of India don't ever talk about the trauma that a whole segment of educated Kashmiri Hindus went through. The obvious reasons for that being zero political gain. We simply don't count as a vote bank and that is the reason that our Holocaust is never spoken about. I am sharing the tragedy which our family had to undergo due to the Jihad in Kashmir.

On a crisp October morning of 1991, as myself & my sister in law (bhabhi) were getting ready to head out to give finishing touches to the wedding shopping, my brother walked in the room kind of furious at the bright colored clothes which we were wearing. Little did we know that he was hiding a storm in him and this was just a small unwarranted reaction to that. My mom had already left a little earlier to distribute the remaining invitation cards in the Jammu city for my other brother's wedding. She had come the day before only from Srinagar for the wedding. My dad, grandparents, two uncles were going to join us next day vis a vis Oct 16th. The night before, when we sat down to give "tsandd" (to Tumbaknaer (singing ritual that you do every night after the official start of the wedding preparations (Saat Livun), my mom asked us to wrap it quickly as she felt very uneasy and felt like a vacuum being created inside her.

Now when I look back, I am so amazed at this phenomenon of body-mind-spirit where there is already a warning system in place before a catastrophe hits you. My mom was already beginning to experience the void.

So, while my brother was still upset and fidgety, we started to head out, but he insisted to wait a bit. Both me and my sister in law were trying to figure out what was wrong with him & then suddenly my eldest aunt comes up to us shouting he is safe, he is alive....Bhairaj is alive.

Everything had turned black instantaneously; the early morning news that my mom, Bhabhi & myself had missed was there was a terrorist attack on my parental house (matamaal) and three people had been feared dead.

My maternal grandparents house was like a fortress. There was no chance of getting in without access from the main gates. Since my Dad had many threats and multiple attempts on his life had already been made, it was deemed safe for him to stay at his in-laws house rather than our own house in Rawalpura housing colony. But supreme vigilance was to be maintained here too as the gates would always have to be locked from inside. His official car would be let in the gated compound and then he would leave from there being protected by his junior colleagues and driver. All seemed to be going fine but who knew the thief of happiness was lying in wait.

On this fateful morning of October 15th, 1991, early in the morning around 7:45 am

when my mama ji went out to go to temple which was right across, he forgot to ask somebody to lock the door from inside. They, the jihadis of the war in Kashmir, were waiting for a chance and here it was. The two of them barged in hiding their guns under the pheran and a newspaper. They knocked on the door, my Grandfather (Bobu ji)- Pandit Maheshwar Nath Bhat happened to open the door. As soon as he opened, they shot him at point blank range in the chest area and on his legs too. And they ran in to the house looking for more. My dad, who was in the bathroom getting ready for office, heard the gunshots and he came out to see Bobuji collapsed and soaked in blood. He held him but the great Shaivite was already in the process of crossing over. My grandmother and my uncle (Shyam Lal) hearing the gun shots had also come out in the lobby but they started to run towards the back door as the Jihadis were running toward them and firing too. At some point Shyam Lal, the best cook any family could have, collapsed and so did my grandmother. The jihadis who went on a shooting rampage didn't stay or stop. They just fled quickly thinking they had killed all the folks in that house. Police and ambulance was called by my mom's cousins who lived next door.

Bobuji was declared dead right there only. My dad, till he lived, couldn't get over last words of dear Shyam Lal - "Ticku saeb , bu logus tse balai". He would cry bitterly sometimes thinking of the two precious lives that had been slain so cold heartedly. Shyam Lal succumbed to his injuries on his way to hospital. My grandmother was lucky to survive though she had three bullet wounds with which she lived to see then the misery of "forced displacement" till 2016.

My Mamaji, stayed in the army hospital to take care of my Nani. He had to cremate my grandfather by himself under army supervision & the army had brought my Dad too there under supervision. My Dad had been taken under army protection right away after the incident. They didn't broadcast his whereabouts or even tell us how they were

bringing him to Jammu. We were only told that he was safe and will be handed over to family as soon as the time was deemed right.

My Nani was discharged from the hospital after 4 days & since she had just come out of such a major trauma both physical & mental, the doctors did not tell her the fate of her beloved husband. She and my mamaji were brought to Jammu where she, surrounded by all family and friends, was told about the tsunami that had just hit her by my defeated mournful mom.

Then the next day, my father was brought to Jammu by Army. Till the time we didn't see him physically, we were all battling with doubts. We had not talked to him on phone even. So, all those vague bad ideas were infesting our mind. Everybody was greatly relieved to see my dad. He too, like my mom, looked defeated, worn out and suddenly too old. They had cleaned him up and thrown away his blood-soaked clothes, but he still had blood on his feet and his sandals. I quickly got hot water and washed his sleepers and his feet. But the blood of shameful grief that had bathed us, I couldn't get that off; it had become the color of our being's skin. And till date, like so many other hundreds of Kashmiri Pandits, we await justice for the slaying of two innocent souls.

as I washed
the blackened blood
from the sandals
my memory
flooded with
childhood dreams
soon mourned
days ahead
of misery
I still existed
as did the death
side by side
put my arms around it every night
there was no solace in life, alas !

Alas! There is no solace in having all the comforts of material world , when the spirit of our existence (Antah'karn) has been laid on a bed of thorns.



- K N Pandita



India will handle the TALIBAN WITH TACTFUL STRENGTH

India must find sensible and secure ways and means of supporting the resistance movement shaping in Afghanistan

Pakistan is euphoric about the victory of the Taliban and the fall of Kabul. It is her fulfilment of the four-decades-old desire of achieving strategic depth westward. This country has been feeling nervous about the vulnerability of her eastern border after the loss of Bangladesh in the 1971 war with India. What added to her anxiety was the cordial relationship between India and Afghanistan. Why Muslim Afghanistan developed a cordial relationship with the infidel India and did not

warm up to big Islamic neighbor has remained an unresolved enigma for the rulers of Pakistan.

The British created Pakistan based on religion. Hence Pakistani rulers felt no compulsion to visualise the importance of secular politics for a modern state. An understanding of the dynamics of inter-state relationships would have shown that there are areas other than religion that become a priority for a welfare state if it desires to grow and develop.



Now that the Ghani government in Kabul is no more in place, and that Taliban gunmen are ruling the roost, Pakistan is frantically trying to determine her status in the new structure coming up in Kabul. What does Pakistan expect in return for her secret and clandestine military support to the Taliban against the US trained forces? Ironically, America has been privy to Pakistan's misdeeds.

Pakistan has drafted thousands of trained Islamist freebooters drawn from banned terrorist organizations to join the Taliban and fight against the nationalist forces of Afghanistan. This is besides weapons, ammunition, war material, strategy and tactics provided to the Taliban over time? Though the fleeing Americans abandoned huge stores of war material, Pakistan is not going to ask for her share of spoils. Her priorities are different.

Pakistan expects the Taliban to curtail and finally rip the cord of friendship between Afghanistan and India. Pakistan will insist upon the Taliban to pull down the India-made structures of schools, hospitals, bridges, cinema halls, the Parliament house and even the Salma Dam — on Harirud River in Herat also called Afghanistan-India Friendship Dam — without considering that these facilities raised at a cost of a couple of billion dollars were not meant for any particular segment of Afghan society but for all Afghans irrespective of their affiliations. It is a rare example of the goodwill of the people of India towards the people of Afghanistan. Pakistan will want the Taliban to efface even the slightest trace of the Indian presence in Afghanistan. In short, Pakistan will want the Taliban to carry forward the agenda of Pakistani terrorist organizations like LeT, JeM, HM, etc., some of them banned by the UN.

On the prompting of Pakistan, the Taliban have ordered a ban on import/export trade with India. In violation of the provisos of the Geneva Convention, they have forcibly entered the premises of the Indian embassy in Kabul, seized files, documents and records, and also confiscated the vehicles of the

embassy. It is a hostile act and the world knows who the motivators are.

This act of vandalism against the Indian mission in Kabul belies the statement of the Taliban spokesman who said in his first press conference that the Taliban of 2021 would desist from interfering in the affairs of the diplomatic missions as well as with the lives of the civilians. They also promised amnesty to all including those who might have collaborated with the American and NATO forces in their operations against the Taliban.

The inference is that the Taliban of 2021 have not failed to repeat the brutalities they committed in the years 1996-2001 to spread awe and fear, and the innocent people, women and youth of Afghanistan have not revised their opinion about them. The proof is the miserable scenes at Kabul airport where thousands of Afghans are trying to flee the country.

The Americans have fled, leaving behind their belongings, weapons, sophisticated communication gear, vehicles, helicopters, field guns, uniforms and tons of war equipment all of which has fallen in the hands of the Taliban.

Russia, China and Pakistan were waiting in the wings to fill the vacuum caused by American departure. One common objective binds the trio together and that is how to lay hands on the resources of Afghanistan and disallow others access to these. Implied is their strategic interest in a region that is emerging as an important hub of Asian politics.

Targeting India

However, the interest of Pakistan is to carry out a double strategy. The first goal is to oust India from Afghanistan lock, stock and barrel; and the second is to utilise the well-equipped and well-motivated Taliban for supporting her aspiration of deepening strategic space eastward. In the process, the Taliban could be induced to reinforce the ISI-sponsored Jihad for Kashmir spearheaded by Pakistan-based and UN-designated terrorist organizations. Islamabad will wait for the right time when the situation for implementing the plan becomes

feasible.

By feasibility, we mean the preparedness of Kashmiri separatists and secessionists to muster courage and announce a government in exile under the aegis of the United Jihad Front Government in Muzaffarabad. Besides Pakistan, Turkey, Malaysia, Afghanistan, China and some African countries, various organizations like the OIC and NGOs affiliated to ECOSOC would be tempted to accord recognition to the government-in-exile.

The time is propitious for them to gang up against India because the political opposition parties led by the Congress chief have called a meeting where they will be demanding revival of statehood of J&K, restoration of Article 370 and 35-A. In simpler words, the opposition says that they do not accept the concept of a majority vote in any parliamentary discussion.

In all probability, the Sino-Pak combine will also consider raking up the border issue between India and China in the Eastern Ladakh sector. The tactics would be to weaken India's power of resistance by forcing her to open not one but several fronts along the LoC as well as LAC.

When can this situation come up is the question that will be asked by political as well as military circles in our country. The planners of these schemes will wait for the time when the Taliban feel securely settled and in control of the entire Afghanistan.

How will India respond to this situation? This should be discussed by the media extensively. India must understand that in case of a double attack — from the east and west — no world power will come to her rescue. Except for lip service, they will have nothing to offer. Therefore, India has to fight it out single-handed. In the wake of an armed clash with Pakistan and China, Russia might maintain a Sphinx-like silence. She has no compulsion to jump into the fray. America is still the greatest world power but with dwindling credibility. The way Washington has succumbed to Taliban pressure has put a serious question mark on the validity and viability of Quad.

Before a volatile situation begins to develop against India in what is called the “Khurasan” region by the “Ansars”, New

Delhi must take the call. It must begin with the presumption that there are chances of retrieving the situation provided the correct vision is there. New Delhi must not waste an hour in contacting a vast community of pro-Indian Afghans in and out of Afghanistan. Many of them are still in a position of convincing Taliban leadership to remain neutral regarding the Kashmir issue and relations with India. Leaders like Hamid Karzai, Abdullah Abdullah, Stanikzai and many others have been students at various Indian educational institutes and are well informed on how much importance India has been giving to Afghanistan as a friend. They can make the Taliban understand the misleading role Pakistan is playing in this game. India would be willing to continue to work on the unfinished projects in Afghanistan given a conducive environment.

India must find sensible and secure ways and means of supporting the resistance movement shaping in Afghanistan. There have been anti-Taliban and pro-nationalist demonstrations in Jalalabad, Asadabad and parts of Kabul. Resistance is likely to spread to many more provinces in days to come. India must get into touch with the leaders of the resistance movement now reborn in the Panjsheer valley of Northern Afghanistan. The First Vice President of the ousted government Amrullah Saleh, who is an ethnic Tajik and belongs to Panjsheer, asserted that after the resignation of Ashraf Ghani, he is the new President of Afghanistan. He has vowed to fight the Taliban till they are defeated. In close cooperation with Ahmad Mas'ud the son of the late Lion of the Panjsheer (Ahmad Shah Mas'ud) he is cobbling together a resistance force and they have raised the banner of revolt against the Taliban. The resistance force threw out the Taliban from a district in Panjsheer which had been taken over a week or ten days ago. Among the captured Taliban in this operation seven out of nine were Pakistanis. In all probability, Tajikistan and Uzbekistan both will extend support to the Panjsheer resistance and ensure that they do not enjoy sway over Northern areas.

Despite apparent camaraderie with the Taliban, Moscow and Dushanbe have together moved massive armour on the Tajik-Afghan border to resist any hostile move from Kabul. The combined troops and tanks have been conducting exercises all along the border to create a sense of security among the border dwellers.

The Hazaras on the north-western frontier of Afghanistan are mostly of Shia faith and have been targeted by the Sunni extremist Taliban. They have been subjected to persecution. During the first Taliban regime, thousands of Hazaras had crossed the border and sought protection in Iran. For them, the conditions are almost the same after this second takeover by the Taliban. However, while the Ayatollahs are happy that the Afghan Taliban have thrown out the Americans from the region, they distrust them but might be loath to participate in the overthrow of an Islamic 'anti-western' government.

India should also consider how the Baluch and Pukhtun opposition to a rule of terror can be consolidated and built an

effective force capable of bringing pressure on Islamabad to give up its policy of making terror part of state policy and instigating the fanatics against the world's largest democracy. The same is true about the demand for sovereignty by the Pukhtoons in the Af-Pak region. India has the moral duty of supporting the Pukhtoons who have raised their voice against foreign domination.

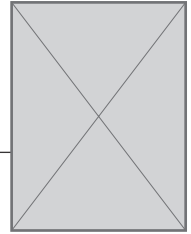
India has to be part of a moderating force that supports the peace process in Afghanistan and the human, political and other rights of people in Afghanistan, especially the genuine freedom for women and children of that country. The promulgation of sharia law or any other law to which the Afghans contribute out of their free will is an internal matter of that country, and India has nothing to do with that. But any scenario in Afghanistan, if intended to harm India's interests or impinge on her security has to be met with strength. India would like to tell the Taliban that there will be no peace in the region unless Pakistan is crippled.

Events of the Month

Vinayak Chouram	10th September 2021
Ashtami (Lalleshwari Jayanti) (KP Balidan Divas)	14th September 2021
Ekadashi (Shukla Paksha)	17th September 2021
Poornima	20th September 2021
Okdoh (Pitra Paksha Starts)	21st September 2021
Sahib Satam	28th September 2021
Ashtami (Krishna Paksha)	29th September 2021
Ekadashi (Krishna Paksha)	02nd October 2021
Amavasya (Pitr-Maavas)	06th October 2021
Note	Panchak Starts on 18th Sep ends on 23rd Sep 2021
	Bhadra (Shukla Paksha) from 08 Sep to 20 Sep 2021
	Ashwin (Krishna Paksha) from 21 Sep to 06 Oct 2021
Pitra Paksha 2021	
Okdoh - 21 st Sep Dwitya – 22 nd Sep Dwitya – 23 rd Sep Tritya – 24 th Sep Choram – 25 th Sep Paancham - 26 th Sep Shishti – 27 th Sep Satam – 28 th Sep Ashtami – 29 th Sep Navum – 30 th Sep Dashmi – 01 st Oct Ekadashi – 02 nd Oct Dwadashi – 03 rd Oct Triyodashi 04 th Oct Chaturdashi – 05 th Oct Amavasya – 06 th Oct 2021	



- Maria Wirth



WHEN GERMANY IS CHRISTIAN, **IS INDIA HINDU?**

Though I live in India since long, there are still some points that I find hard to understand - for example why many educated Indians become agitated when India is considered as a Hindu country. The majority of Indians are Hindus. India is special because of its ancient Hindu tradition. Westerners are drawn to India because of it. Why then is there this resistance by many Indians to acknowledge the Hindu roots of their country?

This attitude is strange for two reasons. First, those educated Indians seem to have a problem only with 'Hindu' India, but not with 'Muslim' or 'Christian' countries. In Germany for example, only 59 percent of the population are registered with the two big Christian Churches (Protestant and Catholic), however, the country is bracketed under 'Christian' countries. Angela Merkel, the Chancellor, stressed recently the Christian roots of Germany and urged the population 'to go back to Christian values. In 2012, she postponed her trip to the G-8 summit for a day to address the German Catholic Day. Two major political parties carry 'Christian' in their name, including Angela Merkel's ruling party.

Germans are not agitated that Germany is called a Christian country, though I actually would understand if they were. After all, the history of the Church is appalling. The so-called success story of Christianity depended greatly on tyranny. "Convert or die", were the options given not only to the indigenous population in America some five hundred

years ago. In Germany, too, 1200 years ago, the emperor Karl the Great ordered the death sentence for refusal of baptism in his newly conquered realms. It provoked his advisor Alkuin to comment: 'One can force them to baptism, but how to force them to believe?'

Those times, when one's life was in danger if one dissented with the dogmas of the Church, are thankfully over. And nowadays many in the west do dissent and leave the Church in a steady stream - partly because they are disgusted with the less than holy behaviour of Church officials and partly because they can't believe in the dogmas, for example that 'Jesus is the only way' and that God sends all those who don't accept this to hell.

And here comes the second reason why the resistance to associate India with Hinduism by Indians is difficult to understand. Hinduism is in a different category from the Abrahamic religions. Its history, compared to Christianity and Islam was undoubtedly the least violent as it spread in ancient times by convincing arguments and not by force. It is not a belief system that demands blind belief in dogmas and the suspension of one's intelligence. On the contrary, Hinduism encourages using one's intelligence to the hilt. It is an enquiry into truth, based on a refined (methods are given) character and intellect. It comprises a huge body of ancient literature, not only regarding Dharma and philosophy, but also regarding

music, architecture, dance, science, astronomy, economics, politics, etc.

If Germany or any other western country had this kind of literary treasure, it would be so proud and highlight its greatness on every occasion. When I discovered for example the Upanishads, I was stunned. Here was expressed in clear terms what I intuitively had felt to be true, but could not have expressed clearly. Brahman is not partial; it is the invisible, indivisible essence in everything. Everyone gets again and again a chance to discover the ultimate truth and is free to choose his way back to it. Helpful hints are given but not imposed.

In my early days in India, I thought that every Indian knew and valued his tradition. Slowly I realized that I was wrong. The British colonial masters had been successful in not only weaning away many of the elite from their ancient tradition but even making them despise it. It helped that the 'educated' class could no longer read the original Sanskrit texts and believed what the British told them. This lack of knowledge and the brainwashing by the British education may be the reason why many 'modern' Indians are against anything 'Hindu'. They don't realize the difference between western religions that have to be believed (or at least professed) blindly, and which discourage if not forbid their adherents to think on their own and the multi-layered Hindu Dharma which gives freedom and encourages using one's intelligence.

Many of the educated class do not realize that on one hand, westerners, especially those who dream to impose their own religion on this vast country, will applaud them for denigrating Hindu Dharma, because this helps

western universalism to spread in India. On the other hand, many westerners, including Church people, very well know the value and surreptitiously appropriate insights from the vast Indian knowledge system, drop the original source and present it either as their own or make it look as if these insights had been known in the west.

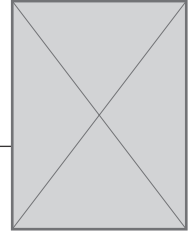
Rajiv Malhotra of Infinity Foundation has done painstaking research in this field and has documented many cases of "digestion" of Dharma civilization into western universalism. He chose the term digestion, as it implies that that which is being digested (a deer for example) is in the end no longer there, whereas the 'digerter' (a tiger) becomes stronger. Similarly, Hindu civilization is gradually being depleted of its valuable, exclusive assets and what is left is called inferior.

If only missionaries denigrated Hindu Dharma, it would not be so bad, as they clearly have an agenda which discerning Indians would detect. But sadly, Indians with Hindu names assist them because they wrongly believe that Hinduism is inferior to western religions. They belittle everything Hindu instead of getting thorough knowledge. As a rule, they know little about their tradition except what the British told them, i.e., that the major features are caste system and idol worship. They don't realize that India would gain, not lose, if it solidly backed its profound and all-inclusive Hindu tradition. The Dalai Lama said some time ago that already as a youth in Lhasa, he had been deeply impressed by the richness of Indian thought. "India has great potential to help the world," he added.

When will the westernized Indian elite realize this truth?



- Ashok Razdan



Countering fake narrative on **HINDUISM**

For the last 1000 years, Indic culture has been victim of external aggression and even after independence in 1947 attack on Indic culture has not stopped. Leftist narrative on anti-India culture in general and anti-Hinduism in particular in our universities, cultural institutions have been targeted at young minds who grow up in secular families and they are brainwashed to go against their own culture. It is high time to puncture this fake anti-Hindu narrative with facts and rational narrative. Fake narrative about Lord Ganesha, Goddess Durga, Goddess Kali, Shivlingam, Lord Rama, etc... In this article we will answer all anti Hinduism propaganda with truthful and factual explanation.

In Hinduism there are diverse approaches to conceptualize God. In Bhakti traditions, God is conceived both as male as well female. In Shakti traditions God is conceived as a female and there are some traditions where God is considered as male, as is for ISCKON. However, when we study Vedas and Upanishads, they tell us about the existence of Universal impersonal absolute power called as Brahman, a transcendental reality that



includes all virtues, forms, genders, powers, knowledge etc. Rig Veda tells us that Brahman is ultimate reality, infinite, blissful which does not change yet it is the cause of all

changes. Hundreds of hymns in Vedas and Upanishads are dedicated to the glory of Brahman. Brahman is also known as Shiva consciousness, Parmatma, Self in different texts and scriptures. It is important to note that Brahman should not be confused with Brahmin which is a Varna in Hindu society. According to our scriptures, everything that is manifested or unmanifested in this creation is Brahman.

"The offering is Brahman, the oblation is Brahman offered by Brahman, the fire is Brahman. Brahman will get attained by him who sees Brahman in action", says Bhagwat Gita 5.24.

When we talk about different divine beings like Brahma, Vishnu, Mahesh, Krishna, Ram, Parvati, Laxmi, Saraswati, Durga, Kaali etc, we are actually talking about different aspects of the same Brahman. However, there is huge difference between divine beings like Vishnu, Mahesh, Brahma, Durga, Saraswati, Laxmi, Parvati etc who are in Devlok or on astral plane, and divine beings like Rama, Krishna, Hanuman, Buddha etc who were born on earth as physical beings. Astral beings have no physical bodies but luminous energy bodies. They do not eat any food and a mere like or dislike by powerful astral being can create or destroy any being on astral plane or on physical plane (also known as Mrityu lok). Anybody born on earth is subject to laws of Karma including divine beings.

When we discuss story of Lord Ganesha, we have to keep in mind that Lord Shiva and Lord Ganesha are not earthly beings, both belong to Dev Loka (astral plane), they were never born on earth. Lord Ganesha is an astral God with no physical body but luminous energy body and when his head gets replaced by an elephant head it only means change of mindset. Lord Shiva was powerful enough to re-attach the original head of Ganesha back on his body but Lord Shiva wanted to change the mindset of talkative, aggressive Ganesha to state of meditative silence. It cannot be called punishment but only grace of Lord Shiva which shifted the state of mind of ordinary

astral being Ganesha to meditative, calm, wise, godly figure to be revered by all. From this story it is important to learn that people on physical plane earth too can shift their mindset from aggression, restlessness to calm meditative deep silence. "The flowing river is lost in sea; the illumined sage is lost in the Brahman; the flowing river has become the sea; the illumined sage has become the Brahman; those who know the Brahman become the Brahman", says Mundaka Upanishad.

A fake narrative about Goddess KAALI has also been created. Word Kaali is derivative of Sanskrit word KAAL, which has two meanings "Time" and "Death". We are born in domain of time, so time has to be motherly but same domain consumes us, so time has to be deathly. In this domain of lifetime if we are able to destroy our ego (identification with forms and thoughts) which is represented by severed head, then same time becomes our gateway to higher self, which is represented by Shiva at the feet of KAALI. The image of Kaali Mata reflects actually possible journey of a spiritual aspirant from lower to higher self. Hindu scriptures are esoteric in nature, hence every image of deity is open to multiple interpretations. In reality Universe is a self-sustaining, organised system and sometimes to maintain balance it unleashes a force which goes against the system itself for self-correction and this correction continues till system as a whole intervenes to stop the correction. This is another interpretation of image of Kaali Mata. This is why in villages of India, Corona disease is called as Mata, divine mother which is in rage for self-correction to maintain balance in the universe. Question arises, how does KAAL or KAALI become God, they may be just instruments of action for correction to maintain balance. Lord says in Bhagwad Gita Chapter chapter 11, verse 32, "I am mighty Time, the source of destruction that comes forth to annihilate the worlds". The tenth Avtar (incarnation) of Lord Vishnu is called as Kalki Avtar. Kalki is also derivative of word Kaal, as tenth Avtar of Vishnu has no physical form but is permanently present as

TIME from the beginning of Kalyug.

Story of Mahishasur and Goddess Durga has been manipulated to create hate between Hindus and tribals. They have been told that Mahishasur was a tribal and Goddess Durga tricked him and killed him. Mahishasur was not a human, he was Ashur not born on earth. Mahishasur took boon from Brahma that no man (from earth) or Devta (from Dev lok) can kill him. Mahishasur attacked Dev Lok and Prithvi Lok multiple times and proved that no one could stop or kill him. So, all Devtas (Astral beings) combined their powers and energies and created a new being, Durga. In Indic philosophy, non-operating part of God is taken as Masculine energy and operative part is taken as feminine energy. Durga being operative power of Devtas represented feminine energy and became capable enough to kill Mahishasur. In the interplanetary war between Devtas and Asurs during Satya Yuga, often people living on Prithvi (earth) too suffered but no humans were involved in these wars. In Tretya Yuga, war between Asuras and Devtas came to earth. Kingdom of Ayodhya was ruled by family belonging to Devtas and Kingdom of Lanka was ruled by family of Asuras. In Dwapar yuga, Asuras and Devtas were born in same family and war between Pandvas and Kaurvas happened. In Kalyug, Asuras and Devtas live in all individuals. Apart from external wars, in Kalyug there are shades of grey in every individual and persistent internal war between good (Devtas) and bad (Asuras) tendencies is to be won by Devtas. In Kalyug we celebrate Dashhara/Vijay Dashmi. Dashhara is a Sanskrit word consisting of Dash (ten) and Hara (to remove). Dashhara means removal of ten bad qualities within ourselves, Kama (lust), Krodha (anger), Moha (attachment), Lobha (greed), Mada (pride), Matsara (jealousy), Swartha (selfishness), Anyaaya (injustice), Amaanavta (cruelty), Ahankara (ego). Vijaydashmi also consists of two words Vijay (victory) Dashmi (ten), Vijaydashmi also means victory over ten asuras within us. When we burn Ravan with ten heads every year, it only means that we should also kill Ravan within ourselves which

too has ten heads, representing ten bad qualities.

Agni-pareksha of Sita is another issue which we need to explain to masses. Lord Rama and Mother Sita were not just ordinary Devtas who had taken birth on the Earth, they were complete manifestation of Brahman with all attributes. Goddess Sita was born out of mother Earth, representing earth element of our creation. Whole physical creation on earth is made of five elements/ tattvas (earth, fire, water, air and space) with earth being major component. Lord Rama was not only master of elements (tattvas) but also master of Maya, after all he was incarnation of Lord Vishnu.

Ramayana tells us clearly that Lord Rama handed over Sita Mata to Agni Devta and a mayavi Sita (of fire element) was taken by Ravana. After the death of Ravana, mayavi fire element Sita was handed back to Agni Devta and original Sita Mata came out of fire. Another fake story that is being circulated is so called cheating of Jullundur's wife by Lord Vishnu. Jullundur was Asur, who was created when Lord Shiva activated his third eye to destroy Lord Indra. At the last moment Guru Brahaspati intervened and saved Lord Indra. Since third eye of Lord Shiva was already activated, he directed his negative energy on ocean and Asur Jullundur was created. Jullundur emerged as a powerful Asur who harassed both Devtas and humans. Lord Vishnu killed him and to console his wife Lord Vishnu created a mayavi Jullundur. We have to remember that Lord Vishnu's role is to preserve this universe and for that he had special powers over Maya. After sagar manthan, in fight between Devtas and Asuras on distribution of nectar (amrit), Lord Vishnu created a beautiful lady Mohini out of his maya to help Devtas. When Lord Shiva saw Mohini, he liked her, mere thought of like created a new Devta, Lord Ayyapa. Astral beings have no physical bodies, so no question of physical intimacy, mere like or dislike by powerful astral being results in creation or annihilation of other astral being. Lord Vishnu is a gender-neutral God who created Goddess Laxmi out of Himself. Lord

Brahma who created this whole universe was born out of navel of Lord Vishnu. In reality Lord Vishnu is more of motherly God than of a fatherly God because whole creation came out of Him. So fake narrative of cheating of Jullundur's wife should be dismissed. Lord Vishnu created Mohini, a woman, and Jullundur, husband out of same Maya. Lord says in Bhagwad Gita 3, 14, "By me in my unmanifested form, this entire universe is pervaded, all things are in Me but I am not in them". So Maya is part of Lord Vishnu but Lord Vishnu is not part of Maya. We have to understand that Maya is just an instrument of action of Lord Vishnu. Another fake narrative that is being circulated is age of Sita and Lord Rama at the time of marriage. In Valmiki Ramayana Mother Sita says "My great husband was 25 years old and I was 18 years old at the time of vanvaas" (Aranya Kanda 47 Sarga 11, Shloka). The ten incarnations of Vishnu (Dashavtar) has strong resemblance with Darwin's theory of evolution, Matysa avtar (fish: first stage of evolution), Kurma avtar (turtle: amphibian second stage of Darwin), Varhara Avtar (mammals: third stage vertebrate of Darwin), Narsing avtar (vertebrate: fourth stage of Darwin), Vamana avtar (first ape: fifth stage of Darwin), Parsuram avtar (Neanderthals; seventh stage), Shri Ram Avtar (beginning of family culture: homo sapiens, seventh stage), Lord Krishna (music dance, war yoga ...homo sapiens), Lord Buddha (Compassion, peace, current stage homo sapiens).

There are two types of ancient texts in India, one falls in Shruti group which has a divine origin and are binding for Sanatan dharam, another group is known as Smritis which are basically social documents and are not binding on followers of Sanatan dharma. Vedas, Upanishads, Bhagwad Gita etc fall in Shruti group whereas Manusmriti, Naradsmriti, Yajnavalkyasmriti, Parashara Smriti etc fall in Smriti group.

Manusmriti is two-thousand-year-old social document whereas Santana Dharma is five-thousand-year-old culture. Manusmriti introduced the concept of caste system in

India which is some two thousand years old. In 2013 a genetic profile study established that caste system is only 1800 years old when marriage across various groups suddenly stopped. The results of this genetic study were published in American journal of human genetics (volume 98, issue 3, page 422-438, September 5, 2013, by P. Moorjani et.al). Emergence of caste as a powerful social index has been very harmful for Hindu culture. From ancient times there were four Varnas (groups based on division of labour), says Bhagwad Gita in Chapter 4 verse 13 "The fourfold order was created by Me according to division of quality and work". This division of labour based on quality was converted into division of work based on birth by Manusmriti which was tragic, but thankfully Manusmriti has never been part of religious texts.

Another fake narrative has been created about Shiv Lingam. The unmanifest or Substrum of this whole creation is called by many names, Brahman, Self, Shiva, Parmatma etc. There are cycles of creation and destruction and we are in 83rd cycle of creation. At the beginning of creation, the first object that came out of formless Substratum was a perfect ellipsoid, in what is known as Lingam. The Sanskrit word, Lingam, means form or sign or symbol. One of the meanings of the word Shiva is formless. So, Shiva Lingam is a symbol, sign or form of Shiva, hence form of formless.

Kapil Muni a saint of 6th century BCE, is famous for giving Samkhya philosophy, which is dualistic in nature. According to Kapil Muni, Shiv Lingam (which came was the first object when creation started) broke into two parts, one part he called Purusha, a masculine state and other part he called Prakriti, a feminine state. According to Kapil Muni the union of the two parts resulted in whole creation. Some Shiv Lingams have cylindrical base called Yoni, depicting union of Purusha and Prakriti. Problem with Kapil Muni's philosophy is it is dualistic in nature and duality philosophy has been dismissed in Santana dharma thousands of years back because it creates two realities which go

parallel to each other. Apart from other problems, it does not answer why hierarchy should end with one God. Dualistic theory means God should have his own God and that God should have his own God and this creates infinite hierarchy of infinite problems. So, scholars and believers of Hinduism have been always dismissive of Kapil Munis's model of creation. But when British were ruling India, they lapped up Kapil Muni's idea and distorted it further and created a fake

narrative that Shiv Lingam is Phallus of Shiva. After the exit of British, leftists sustained this fake narrative, as it suited their agenda to distort the local culture to make political inroads by dividing the Hindu society. "As water mixed with water remains the same undifferentiated water, so Prakriti and Purusha both appear identical to me" says Avadhuta Gita.

Rituals are one of the components of Hindu Dharma. Rituals of offering water to Sun, worship of five elements like water, earth, air, space and fire and worship of all such forces which sustain life are core principles of our dharma. We do the puja of elements from the day of birth till death because our ancestors wanted us to be in state of gratitude. On our birthday puja we pay our gratitude to five elements and Surya Devta for sustaining our life on this planet. The Indian concept of being in gratitude reached Japan, and there it became Zen Philosophy. A Zen master sitting on a chair is in state of gratitude to all five elements, Sun, tree, carpenter etc whoever contributed to making of that chair on which Zen master is sitting. Only difference is that gratitude of Zen master is at mental level and gratitude of Hindus is action oriented which involves rituals. At fundamental level Hindu rituals and Zen philosophy mean the same thing, only methods differ. Rituals are important because our ancestors knew that to be in state of gratitude makes a person happier, has lesser ailments and always remains psychologically fit. According to modern psychology it is well known now "people who are in gratitude feel less pain, less stress, have strong immunity

system, experience a healthier relationship, perform better academically and professionally. Gratitude boosts physical and mental health". According to Harvard medical school "A thankful appreciation for what an individual receives, whether tangible or non-tangible, with gratitude people acknowledge goodness in their lives. As a result, gratitude helps people to connect to something larger, whether to other people, nature or higher power".

In Hinduism fasting on festivals have been designed to help the body and also for spiritual upliftment. On the day of fasting routine food like grains is avoided to give rest to organs of body. Unlike other cultures, Hindus drink a lot of water and fluids on fasts, eat various types of fruits but solid grain food is avoided. This helps body to break the routine and rejuvenate. Bhagwad Gita divides the food in three categories, Satvik, Rajasvik and Tamasic. On the day of fasting people eat satvik food only. Hindus fast on multiple festivals including Navdurga, Shivratri, Ekadasi etc. Ekadasi means 11, which refers to 5 senses (Indriyas), 5 organs of action (Karm Indriyas) and one mind (Manas). The fasting for Ekadasi lasts for 24 hours is for all the 11 components which may result in thoughtless state so that one can contemplate fully on the name of God. Kashmiri Shivaite saint Lalded said, "I don't know how to handle five, ten and eleven..." in her poetry. Same sentiment is reflected in Bhagwad Gita chapter 13.6,7.

In Santana dharma, our Gods are not bothered about what we wear, what we eat, how we marry or divorce, how we live or what is our profession. They have not also put any conditions on women folk like dress, nature of profession or marriages. We may choose to meditate upon on our God or go to temple or totally ignore our Gods, they do not get offended. We do not have to have fear of God or any Goddesses because they are so motherly, they are so grandfatherly. Proud of our ancestors for giving us a culture which considers Sun as Prateskh (visible) God and earth as a Goddess, fire, wind and water so very sacred.



- C. L. SADHU



AIKS TRUST JOURNEY

way forward

Soon after 1986 riots in District Anantnag when K.P. minority suffered a traumatic situation, houses damaged set on fire, loot and arson, vandalizing, desecrating the Asthapans, Devasthanans and places of worship, Brig. R.N. Madan (Retd) President AIKS then convened AIKS AGM around Ram-Mandir temple Sathu Barbarshah. Few of us as Executive members of Yuvak- Sabha at the time headed by late Dr. S.N.Peshin, Devasthan Surakhsha Samiti Members/ Gopinath Ashram few Trust members lent full support in holding this meet. Among the prior most agendas, formation of a central Trust under the aegis of AIKS for amelioration of the sufferings of the victims, reconstruction of the places of worship through our internal resources was demanded with one voice.

Soon after our mass exodus, this slogan was reinforced at Jammu, later at K.P. Convention at Jaipur after the election of late Pt. Dwarka Nath Munshi as President of AIKS. The Trust was settled in Feb.1993 with seed money of Rs20,000/- from AIKS with a separate Trust-Deed with settlers, Pt. D.N. Munshi, President AIKS and Pt. M.L.Kaul, Gen. Secy. AIKS then. Nearly two dozen icons and stalwarts of K. P's as Founder Members at NCR Delhi and elsewhere including nine (09) of us as Founder Members at Jammu (now only two surviving members, the author and Prof.

G.K.Muju left) followed simultaneously with required contribution.

Frame of first Board of Trustee's under the Chairmanship of late Pt. S.L.Shakder included then Pt. T.N.Kaul ICS, Pt. J.N. Kaul SOS, Pt. R.K. Kachru, Pt. Gautam Kaul, Pt. D.N.Munshi and all Trustee members. After the demise of Pt. S.L.Shakder and other two members, the members of the BOT's were re-structured with induction of Dr. Raj Nath Kar (Industrialist), Pt. T.N.Kaul (Advocate), Brig. R.N. Madan, Dr. S.N.Kaul (Physician), later Gen. Hirday Kaul, T.N. Razdan (adv.) of JK Vichar Munch, H.N. Nehru former President KSD and Pt. L.C. Kaul (Rtd. educationist) and Gen. Secy. AIKS then.

The objective of the Trust was primarily to help create, promote employment opportunities and to provide educational, medical, and financial assistance to the uprooted including setting-up of institutes and centers for self-employment, entrepreneurship, career counselling for unemployed youth and assistance in other activities of the uprooted children/ adolescents in camps/ non-camps as a measure towards rehabilitation.

A productive world of work project for our youths, both males and females, in camps/ non-camps at Jammu soon after the unfortunate forced exodus was conceptualized by Pt. D.N.Munshi and Pt. J.N.Kaul (PappaJi) Director SOS children's villages of India also later President of AIKS

then, in setting-up of a computer institute (1-year diploma basics & software/ computer application& programming) by name 'Helmut Kutin' Centre at SOS Centre Faridabad with AIKS corpus fund subsidized from the SOS International. Free tuitions/ boarding & lodging was provided to the displaced youths from camps/ non-camps at Jammu. With efforts from SOS, dozens of youths both male/ female in batches after completion of their Training course was placed excellently on jobs in varieties of concerns/ corporations.

Earlier, soon after Pt. Munshi demitted his office as AIKS President, his handling independently AIKS Trust, a meeting was convened by him with all BOT's/ Secretary of the Trust late Pt. L.C. Kaul with invite to few Founder Members mostly at NCR and those connected with AIKS. From Jammu, the meeting was participated by the author. It was decided to conduct a survey of all camps at Jammu needing medical, educational & financial assistance to the most deserving members, student community and unaffordable families sustaining on relief doles. Soon a small unit was framed at Jammu by the author followed by an intense survey of the camps. More than five dozen students/ members needing medical attention were identified including few families, widows with marriageable daughters provided with one-time financial assistance. Besides a non-formal play-cum-activity out of school for 2-3 hours was also set-up and made operational for the age group 6-14 years with two camp teachers at Nagrota camp all under the aegis of the Trust. Prof. M.L.Bhan (retd) from Gandhi Memorial College Jammu, Prof. Satish Bhan and Mrs. Satish Bhan including the author made this endeavour a success for full academic session. Later a formal elementary school was set-up by one camp inmate Pt. Rakesh Bhat well qualified around Nagrota camp itself. The school was provided a computer and one time scholarship to most deserving pupils properly identified in the school itself all from the Trust.

The Trust traversed hazardous journey with its handling by one Pt. Vijay Mohan Kaul of Alaknanda, N. Delhi less known in social circles in Delhi as its next Chairman, probably in a stop-gap arrangement in absence of Pt. Munshi's itinerary abroad and later followed by late Pt. L.C. Kaul and finally to Pt. M.K.Kaw. In Feb/ March 2016, the Trust was handed over to Pt Vijay Aima then President AIKS. A G.C(Governing Council/ Founder Members) meeting was convened in the last week of Aug 2016 at Pamposh Enclave. Five new BOT members Pt's Kuldeep Drabu, Romaish Raina, Ashok Ogra, M.K.Pajan, Dr. Umesh Moza (both from AIKS as Secy.& treasurer respectively) were nominated after restructure. Later, as a Founder Member, the author was nominated as Co-ordinator in Jammu.

Many activities are on record launched at Jagati (Nagrota) providing one time scholarship to the most deserving students of higher classes, providing free Textbooks later converting this into Book-bank with intent of their full utility in rotation to other needy upcoming classes, a project under the guidance of one NGO, Helpline Humanity, run by one Pt. M.K. Bhat and his dedicated team. Free coaching 'out of school' was also organized for Std. 9th & 10th duly identified including assistance to the Gym club run by one Pt. Subash Ji Also, latest placed on record is the AIKS Trust's most emergent challenge of providing Oxygen concentrators, Ventilators in the Hospitals/ at home to the large number of cases of the displaced KP members of the community infected of Covid-19 following the fierce second wave, advanced an amount of Rs 5-lac to the reputed Trust KMECT after a joint project already started to have been initiated by the latter, ref. AIKS Trust press communique dated May 06, 2021. However, the full detail of the utility of the advance paid to KMECT need to be at hand at the upcoming G.C meet before it is regularized.

AIKS Trust Deed Clauses 6,7, and 8 reads as under :

Clause6 : The Trust shall have the following categories of Members who subscribe to the ideals and objectives of the Trust: -

- ❖ Ordinary members: Those who shall pay prescribed fees and be sponsored by any two Founder members or Life-members. (No Ordinary member as of now).
- ❖ Members: Those who pay Rs 20,000/- in lump sum or in five annual instalments be sponsored by not less than two Founder members/ Life Members.

Associate Members: Organizations and Institutions, pushtani Kashmiris who subscribe to the objectives of the Trust as above on payment of Membership of Rs25,000/= (There are only two (02) - Associate members of the AIKS Trust from the K.P. organisations, one: Kashmir Sabha, Kalkatta and second Kashmir Sevak Samaj, Faridabad

Clause7: The Board of Trustee's shall consist of not less than five members to be nominated by the Governing Council for a period of four (04) years.

The President of the AIKS shall be one of the Members so long as he holds the office. The Board of Trustees shall nominate Chairman of the Trust from amongst its members. The Chairman of the Trust shall nominate from amongst the members the Treasurer and the Secretary of the Trust.

Clause8: Governing Council (G.C) The Trust shall have a Governing Council consisting of:

- 1) Founder Members.
- 2) The Trustees
- 3) The Life Members.

As per AIKS Trust Deed, the Term of 4-years of the Chairman along with the BOT's has expired on Aug 28, 2020 except that of the President of AIKS invariably to be one of the BOT member so long he holds the office. *Owing to pandemic scare, more severe of the second wave, the G.C(Founder Members/ Life-Members) of the AIKS Trust remained*

suspended and stalled which now is a strong need felt urgent situation to be convened soon after the AIKS Presidential election

Way forward

Controversies were discernible at G.C meetings earlier convened in Aug 2016 followed by next meeting in Jan 2018 over the blending, integrating/ merging of the AIKS Trust with its separate Trust-Deed-cum its Founder Members with that of AIKS. Pt. M.K.Kaw played a constructive role as chairman of the Trust, even as president of the AIKS earlier in sharing the fixed administrative and other sundry expenditure including on occasions of special publications of 'Naad' from the Trust which continued till July 2019. The deliberations also took note of doing away the dichotomy but *reiterated the aims and objectives of the Trust need fully to be addressed by the Apex organisation relating to the planned activities providing the short and long range rehabilitation and assistance to the Campers/ non-campers at our karam bhoomi Jammu & elsewhere. In such dispensation the need for setting-up of two (02) units, one at the headquarter AIKS Office at Delhi and the other unit at Jammu by two Sr. Founder members under the aegis of the President AIKS is incontrovertible. Also, the AIKS Trust surviving Founder Members in the event of merging with AIKS as a sequence shall become the life-Members of the AIKS.*

The AIKS Trust sprouted out of AIKS, traversed hazardous journey and returned to AIKS. *The option of retaining its individual entity, when nearly it is left with insignificantly few surviving Founder Members reduced to its low stature, appears far from reality on the ground level. As a corollary it devolves on us to adopt a rational approach at the upcoming G.C meet to address the issue with a positive open mind to break the stalemate. This will also ensure the accountability of the Trust even at grass-root level.*



- Chander M. Bhat



Kotitirtha....

Holiest of Holy Shrine

Kashmir valley is traditionally divided into two parts Maraz and Kamraz. Maraz was southern part of Kashmir while as Kamraz comprised northern part of Kashmir. Srinagar was central point of both the divisions. Anantnag was the Headquarter of Maraz division while as Baramulla was the seat of attraction for Kamraz division.

Baramulla has its origin to the era of Kashyapa Rishi. The water of Satisar was drained from a place through a deep valley between two hills at Sheeri Narvaw resembling the mouth of Varah, The Boar. This *Varah Moh* changed its identity as Varmul and started to be called as Varamulla.

Varamulla is the entrance point to the valley through Muzaffarabad Uri Road and is 55 km away from Srinagar. There is another story as to how Baramulla came to be known as Varahmul. There was a shrine of Lord Vishnu and was called Adi Varaha. The shrine was located on Eastern bank of Vitasta near Kotitirth. The name Varamulla is also probably related to the shrine place of Adi Varah, the Boar. It is held in great esteem since ancient times and has repeatedly been mentioned by Kalhan Pandit in Rajtarangni. The temple was vandalized by Sikander Butshikan. The ancient Shiv Linga and some stone images in Kotitirth is said to be belonging to the shrine of Adi Varah at the same bank of Vitasta.

The town of Baramulla faced the ire of tribal invaders in 1947 and large-scale damage was done to Hindu and Sikh fraternity falling



into their hands. Sh. Jawahar Lal Nehru wanted to rename Baramulla as Maqboolabad to commemorate the martyrdom of the nationalist Sherwani. However, Baramulla retained its identity.

On the left bank, close to Baramulla, is the ancient site of *Hushkapur* (present Ushkur). Hushka had built a vihara, a stupa and a Vishnu Temple. As per local tradition, Heun Tsang, on arrival in the Valley, stayed here for the first night. Later, he said that some copper plates, on which the proceedings of

Kanishka's council were engraved, lay buried here.

The importance of this shrine is described in *Kotitirthamahatmya* [part of *Bhringisha Samhita*]. Presently, the shrine is known for the Shiva temple, inside the sanctum sanctorum of which stands a unique five feet Shivlinga with a face. The shrine has a *dharamshala* and a holy spring. The water of the holy spring is cold in summer and hot in winter. At present *dharamshala* is occupied by CRPF and its maintenance is being done by them.

Right above this temple there is another temple which is called *Ganganor*. *Ganganor* is a holy spring at Mohalla Rajghat. A small temple has been built on this sacred spring. It is said that the spring receives water from seven springs existing above at an elevation on the small hillock called *Gousain Teng*. There are seven springs on Gousain Teng with



a temple. Each spring has its name viz. Ram Kund, Sita Kund, Laxhman Kund etc. Simultaneously, water from all the springs with independent outlets combine to form a brook and passing into a phase of journey. It is believed that it belongs to the Lord Rama's period.

There were a number of Kashmiri Pandits living in Baramulla. After invasion of tribal invaders, many Kashmiri Pandits of Baramulla choose to migrate to other parts of the country and many more were killed by tribal invaders. Before migration some 536 Kashmiri Pandit families were living in Baramulla and had their households scattered in Rajghat, Dewan Bagh, Khowja Bagh, Kanlibagh, Jetty Road and Ramghat. After mass exodus only one Kashmiri Pandit namely Sh. Mohan Lal stayed back braving all odds. Some Kashmiri Pandit families from Jammu have returned back and are staying in a temple. They are doing small trades in Baramulla now. Two families staying at Khowja Bagh did not migrate and are still residing there.

The shrine topography described above remains incomplete without getting mention of Ram Mandir of Ramghat. A *Janki* was always taken from this temple on occasions of Ram Navmi and Dussehra. Another temple near Kotitirth is the temple of Bhairav known as Bhairav Sund [Bharaiv Bagh]. *Shushnoor* was offered on dates of festivals specializing the occasions in the honour of the deity.

Near Kotitirth there was a ghat on river Vitasta called Kotighat. This place was used for the purpose of 10th day Kriya of the departed souls. The ashes of the dead were immersed in Vitasta at Kotighat. Adjacent to Kotighat is cremation ground comprising of five kanals of land.

All these things are there but the people whose presence once thrived on the face of Varamul are now few and far between.

Notes & References

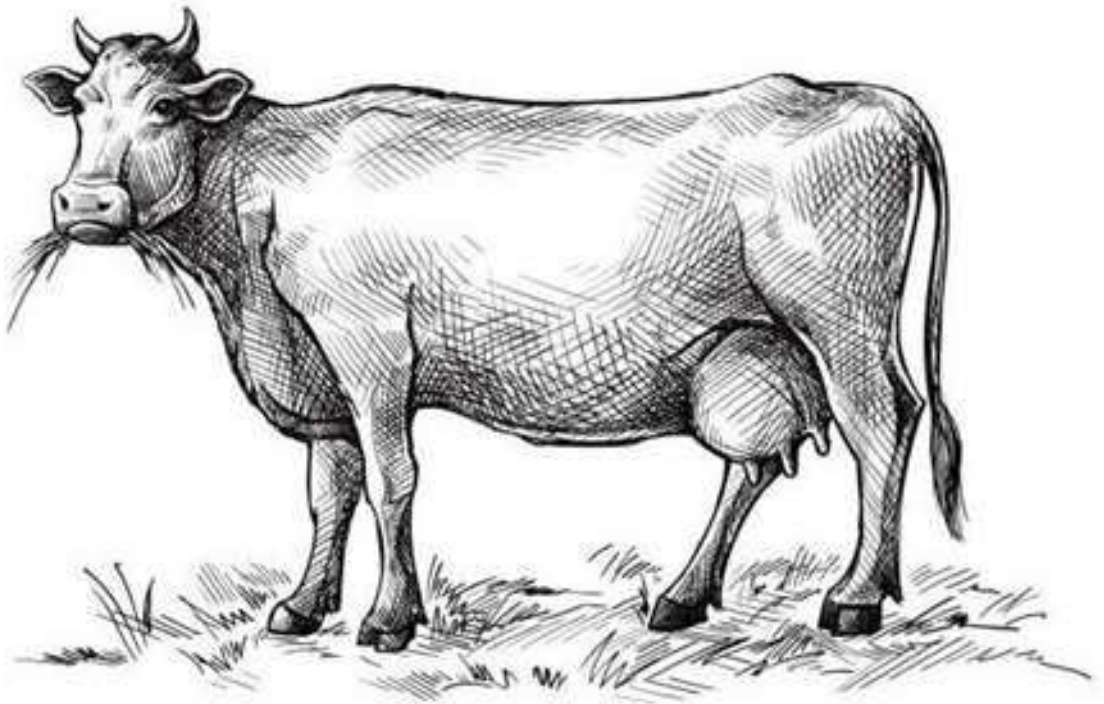
Place Names in Kashmir by B.K.Raina and S.L.Sadhu published by Bharatiya Vidya Bhavan, Mumbai and Indira Gandhi National Centre for the Arts, New Delhi



- Aparna Bhat Pandita



Why the Cow is called **MOTHER?**



“The cows have come and brought good fortune; let them rest in the cow-pen and be happy near us. Here let them stay prolific, many-colored, and yield through many morns their milk for our Supreme Lord.”

(Rgveda, VI. Xxviii. 1; Atharva-Veda, IV.xxi 1)

Anyone who studies the Vedic hymns and stanzas even cursorily will undoubtedly be struck by the importance and significance attached to the cattle during the Vedic period. The seers and sages belonging to this hoary

period of Indian history were fully alive to the important role played by the milch cow in humanity's life and economy. We often find the wise and far-seeing Vedic singers and poets praying incessantly for the preservation as well as a hundredfold and thousandfold increase in the number of cows. It is very easy to cite verse after verse from the Rgveda and Atharva-Veda in order to illustrate, beyond a show of doubt, the high esteem, and regard bestowed upon the milk-yielding cows by the Vedic seer and sage.

Different religions have held different views about the method of worshipping God. Some have held that we should worship God and God alone, that we must not worship any of the objects created by God. They even say that God will be displeased if we worship any objects other than God. Such is not the view of Hinduism. According to Hinduism, there cannot be any object which is other than God,...they come out of God, remain in God, and ultimately merge with God. Therefore, when we worship any object, we worship something which is part of God. There cannot be any question of displeasing God. Has He not said in His Immortal Song, *Srimad Bhagavad Gita*, that in whatever way one may worship Him, in that particular way He manifests Himself to the worshipper and that all paths of devotion lead ultimately to Him and to none else?

Ye yatha mam prapadyante tams that'aiva bhajamy aham!
Mama vartm'anuvartante manusyah Partha sarvash!!

(O Partha! Whosoever worship Me through whatsoever path, I verily accept and bless them in that way. Men everywhere follow My path.) [*Srimad Bhagavad Gita*, Chapter 4, Verse: 11]

Just as we should worship our parents as God because through them, we get the kindness of God, so also, we should worship the cow as God because through the cow we can experience the beneficent activity of God. The cow's milk gives us food. The bullock helps us to plow the field and grow our food crops. It carries the good-grains from place to place. It drags the cart and enables us to travel. The cow-dung is highly valuable manure, a cheap antiseptic for cleaning our body and our homes with, a very useful fuel for cooking our food. The urine of the cow possesses rare medical properties. Every part of the cow at every stage is beneficial to man. It is proper, therefore, that the cow should be called the mother and worshipped as the representative of the Universal and Divine Mother.

The cow's milk and the cow's ghee contribute not merely towards physical but also towards spiritual strength. Of the qualities *Sattva*, *Rajas*, and *Tamas* the best

quality, viz. *Sattva* is present in an abundant measure in the cow's milk and the cow's ghee. But as the visible embodiment of God's kindness in numerous ways the place of the cow is unique.

The more men learned the various qualities of the cow's milk, the more they learned to adore the cow, to see in her the Divine mercy and love in a living animal form, to value her as supplying to them their vital energy and mental comfort, to look upon her as their living treasure. When they learned the art of converting the milk into butter and ghee, their admiration for it increased a thousandfold. They made various experiments with the milk products and were filled with joy. In what glorious terms they described the noble qualities of ghee and other products of the cow's milk! Ghee was idealized as the most efficient and delightful food for the gods and was accordingly used as the chief sacred oblation to them in all religious ceremonies. Ghee religiously offered to fire with a devotional attitude of mind and heart was regarded as purifying and ennobling the whole physical and spiritual atmosphere.

God in His highest incarnation, as Sri Krsna taught us, is in the worship of the cow. Along with other cowherd boys, He tended the cow in the field and the forest. The cows and the calves loved Him as their very life. He was indeed the friend of the cow and the playmate of the cowherd. We should not forget the lesson which was taught by Sri Krsna. We should tend the cow and worship her as the Divine Mother.

The cows are the rays of life and light that so figured,...Rays of Truth, and Beauty of Good, by the remote reflections of which all worldly lives are made. The keepers of cows are those spirits that preside over the forces of life and light of beauty and virtue in the universe. It is a vision indeed of Truth that the Divine Being of Cowherd, that His beatific life, His Lila-life, is mainly concerned with the Cow. So, the Supreme Divinity is delineated as surrounded by cows and cowherds.



-Surendar Kaul



ROVING MASTER SAMSAR CHAND KOUL

Master Samsar Chand Koul popularly known as Masterji Ji had a fascination for visiting places, studying their flora and fauna and to have experience of the habitats. He was not only making educational and adventure tours with school boys in various untouched locations in the valley but would also carry his family members along during summer vacations to various destinations in the valley. He was more inclined to discover virgin locations in the valley swarming with beauty.

It was 1954. Summer break of schools in Kashmir was approaching. The summer vacations were commonly known as Amarnath holidays in local vernacular. Master Ji sought his wife Lachkujee's consent where to go in summer vacation. Lachkujee, having no knowledge about the destinations but would always join the trip anywhere.

Samsar Chand had planned to visit village Tral, twenty-five miles away from Srinagar. Master Ji was interested to perform the Navdal pilgrimage and seeing the Narayansthan ruins in Tral, Narayansthan was an ancient Narayan temple. Tral was famous



for Shikargah, a wildlife sanctuary particularly for black bears and Hangul (Kashmiri stag, now a rare species). Dogra kings especially, Maharaja Hari Singh and his royal entourage used to enjoy hunting games in Shikargah. Tral has many trekking routes through pastures and mountain passes via Dashgam and Pahalgam sites in the valley.

Janki Nath Pandit of Drabayar, Habba Kadal, a relative of Lachkujee was posted as Head Master in Govt. high school, Tral. Staying in Tral in a homely atmosphere was no issue. It was decided to visit Tral for a

week. Schools were closed for the summer break in the valley. Master Ji packed his clothes and other essential items in his haversack which was his companion in such trips. He took his nine years grandson, Kak Saab with him as well.

On the bright sunny day Masterji, his wife, and their grandson left their home at Rainawari to catch a bus from Lal chowk, Srinagar. Rural buses were plying from Lal Chowk a newly coined name of a crossing near Amira Kadal bridge by late Bakshi Ghulam Mohd, the then PM of J&K. Bedford buses had two side window doors one for the driver and another for privileged passengers. The common passengers were to board the bus from the double door in the rear and had to sit in parallel rows facing each other.

As the bus crossed the Srinagar city area and vehicular traffic was reduced, it accelerated through the rows of popular and big willow trees on both sides. The cool breeze and salubrious view seen through the windows of the bus was an enthralling experience of the journey. The bus was bound for Anantnag, so Master Ji and his family had

to get down at Tral crossing on the highway to board another bus at Kankhel to Tral, District Pulwama, Kashmir. Nobody was sure about the timing of the bus as there was no time schedule. Master Ji and his party had to wait for the arrival of the bus at the crossing on the roadside at a given bus stop. It was noon no water tap was visible to quench the thirst. As the bus was nearing, the passengers tried to keep their steps with the slowing down speed of the bus to jump in the bus to grab the seat. The pushing, elbowing, and jostling among the passengers started as the bus came to halt. Tral was about 12 miles up the upland ascent. The road was enough for one vehicle at a time. Horse-driven tongas were a means of inside transportation. The village houses were of thatched roofs with domestic animals moving in compounds. By evening Masterji and his family members reached Tral bus stand. Janki Nath was there to receive. There was an exchange of pleasantries and warm hugging between Janki Nath and Masterji and his wife. Janki Nath was living in thatched roofed rented accommodation. It was a two-story house fully ventilated from all sides. Three walnut trees were in the compound surrounded by willow trees in clusters. Ripe walnuts were seen fallen on the ground with ripped apart outer greenish shells. Seeing the riveting conversation between Masterji and the host, the grandson took the opportunity to sneak out in the compound of the house. From the compound, he picked up fallen walnuts to extract kernel out of it. His fingers got soaked in greenish moist which left an indelible dark mark on his fingers. Beneath, the greenish thick cover was a convoluted walnut wood shell to be broken for pulling out the kernel. The taste he got of the fresh ripe walnut kernels was very delicious and mouthwatering.

Around dinner time, over a casual talk, Janki Nath just disclosed the names of known persons from Srinagar posted in Tral to Masterji. While unfolding the names, Janki Nath mentioned the name of Dr Sarwanand Rambal from Rainawari posted there as a Medical Officer. Dr Rambal was well known to Master Ji and had been his student in



Mission School, Fateh Kadal, Srinagar. The close acquaintance of Masterji with Dr Rambal triggered Masterji to pay a courtesy visit to Dr Rambal at his residence the next day. On concluding gossip rounds, Janki Nath gave a call for going to bed. Master Ji and his wife must have been tired after the long journey from Srinagar to Tral. Everyone went to sleep in 1st-floor rooms where bedding was arranged on the floor. The room was fresh with a cool breeze of willow trees and looked exciting with the serene beams of moonlight raining in the room over the quilts and mattresses laid for the guests.

The walnut tree leaves murmured under soft morning winds with the mix of chirpings of birds saying good morning for the guests to wake up. The village ladies and men were moving with their baskets, gunny bags, and their tilling equipment for their daily working in paddy fields. Shepherds were tending

livestock with their vocal signals to the nearby pastures for grazing. Visibly villagers were on the move towards their respective realm of activities for the day. Janki Nath too was ready to leave for his school. Till the return of Janki Nath from the school, Masterji had free time to read books and murmured prayers with rosary in hand, whereas Lachkuji was engrossed in a chat with the wife of Janki Nath. Kak Saab was a solitary lad without any companion to play with. But Masterji would not leave his grandson without imparting geographical or historical knowledge during outing days. Janki Nath returned home and had warm words with Masterji and instructed the ladies to get ready to visit Dr Rambal's official quarter in Tral.

The short-cut footpath to the medical dispensary was along the margin of a simmering water stream winding through maize fields. On reaching near the gate of the dispensary, Dr Rambal saw Masterji walking

inside through his office window. Dr Rambal came out to receive Master Ji and inquired with curiosity, how Masterji was in Tral? Janki Nath told Dr Rambal Masterji was his guest in Tral for some days.

Dr Rambal got extra chairs arrangements for Masterji and the party. Both had an intimate mutual exchange of pleasantries and welfare.

In the dispensary, a seriously injured villager was being dressed up in the dispensary by Dr Rambal. He was crying with excruciating pain. As Dr Rambal finished dressing and bandaging the grievously wounded parts of the villager, he took the seat opposite to the guest for intimate talk.

Janki Nath inquired from Dr Rambal, how the villager had got so badly hurt? Had he fallen from the tree or was it an accident case?

Dr Rambal told an interesting story that two days back a black bear was pulling out

maize cobs from the maize field of Rehman. In a short time, the bear destroyed maize plants and ate away cobs of the damaged plants. The grubbing pant of the bear was heard by the Khatijee, the wife of Rehmana. Khatijee came out on the wooden balcony to find out why a snoring-like sound was coming from the compound. She saw a stocky black bear walking towards her house and had trampled a number of maize plants in the field.

Khatijee shouted with a full pitch to her husband Rehmana from the balcony seeking Rehmana to return quickly as the bear was in their compound.

Rehmana was far away in a pasture with his livestock. Rehmana was unable to hear the call of his wife.

By that time the bear walked on the ground floor where their livestock was sheltered. The bear easily entered the barn as the door was open. Khatijee saw the bear going into the barn from the balcony window.

She came down the stairs in light steps towards the barn to cage the beast by bolting the door of the barn from outside. No domestic cattle were inside the barn.

Khatijee went upstairs to yell desperately at her husband for returning home. Villagers heard her shouts for Rehmana and inquired what the matter was? She requested them to pass on the message to Rehmana to return home as a bear was in the barn. After some time, Rehmana came home running asked his wife why she was shouting? Khatijee came out on the balcony to tell her husband that a bear had gone inside the barn and she had bolted the bear. Rehmana lifted the hem of his gown (Feran) on his left shoulder and walked inside the barn to overpower the beast to drag him out. Villagers, gathered around the house, were inquisitive to watch how Rehmana would fight with the bear in the barn. Rehmana opened the bolt of the barn to catch hold of the bear. On entering the barn, the caged bear pounced upon Rehmana who had to yield before the might of the bear. The bear slapped the left side of the face of Rehmana with a nailed paw caused a deep wound. Another slap was slammed by the bear on the left buttock of Rehmana, which grievously tore apart the flesh on the buttock. Rehmana was screaming with writhing pain and was desperate for help. The bear came out of the barn and took his path through the maize field. The crowd that was watching around pelted stones on the fleeing bear. Neighboring villagers came rushing and took Rehmana to Tral dispensary for treatment. Khatije was wailing, weeping, and thumping her chest, requesting Allah Talla to save Rehmana. Blood was oozing from his injuries till Rehmana reached to the dispensary for treatment.

By the time Dr Rambal finished the tale of occurrence, it was already dark. Janki Nath asked Masterji and his family to get ready for going home. Janki Nath said that time for bears to come down from slopes in the maize fields was near and any further delay could be dangerous for them. They all retraced their path to residence cautiously to avoid any

mishap with the bear en route. Janki Nath had torchlight with him for tracking the path as well as to evade the bear from coming near us by focusing the beam of torchlight on the eyes of the beast.

The following day was sunny. White light clouds were looming over the sidelines of the sky. Master Ji had a plan of visiting Narestan and Navdal. Narestan (previously known as Narayan sathan) eight miles from Tral, was famous for the centuries-old Vaishnav temple now in ruins. It was built by King Lalitaditya Muktapida in the early years of his rule. Trip to the temple ruins was possible partly by horse-driven cart and partly on foot. The temple images and figures were either damaged or defaced. The temple architecture and its masonry work depicted the elegance of Kashmir artisans. Master Ji took them to Guf Kral, a Neolithic site of the ancient period when people lived in caves which was located on Tral Dadasar route. Kral is the Kashmiri name of a potter and Guf is the Kashmiri name for cave. Later period these caves were used by potters to shelter their earthen pots from rains and snow.

. The last jaunt was to Navdal, a consecrated place of nine holy springs. One spring had an idol of Lord Shiva which was worshiped by the Hindu pilgrims who had been to Amarnath cave in the month of Shravan (August) month. Articles like umbrellas, sticks, raincoats, caps used by the pilgrims during the ascend to Amarnath cave were to be surrendered ritualistically in Navdal after taking a dip in all nine springs in the name of Lord Mahadev. In between one of the afternoons, Janki Nath guided them to a Kali Mandir in Tral. During the advent of Islam in Kashmir, Shahi Hamdan in 14th century converted Kali Temples both at Srinagar and in Tral into Khanqah worship places for Muslims and their Moulvis. The Kashmir Hindus were denied access to the Goddess Kali temple. In the last thirty years, Tral has had the presence of Hizbul Mujahideen and Lashkar E Taiba terrorists and was nick-named Kandhar by terrorist outfits to stand parallel to Taliban.



-Roop Krishen Bhat



Shambhu Nath Bhat Haleem

A tribute

Sh Shambhu Nath Bhat Haleem passed away at his younger son's residence at Dwarka in Delhi on 25th August 2021 at the age of 97. He was born at a remote village called Areh in Kulgam tehsil/District in Kashmir valley. After his education in Kashmir he graduated from Lahore university and later joined Akashvani as a news reader of Kashmiri language. Akashvani became synonymous with his name amongst the Kashmiris. *yi cha akaashvani von' boznaavi shambunath baht Haleem khabra* became instantly famous opening line of the Kashmiri news on All India Radio in early sixties and remained so till beginning of current millennium. He had a rich voice which inspired many youngsters in the profession. Haleem was to Kashmiri what Melville De Mellow was to English or Devki Nandan Pandey or Shammi Narang were to Hindi listeners. Haleem Sahib not only made name for himself in the news room but introduced and guided many others to this profession. He worked for Radio till his health permitted and was attached so much to Akashvani that he was remorseful when he had to quit newsroom due to his advanced age. During his tenure as head of Kashmiri unit in Akashvani he coined many words for Kashmiri and enriched Kashmiri language with many innovative idioms and words as part of his translation activity while preparing news bulletins for broadcast.

He started writing in early age and wrote



primarily in Kashmiri language. He published much in the form of articles. His first book for children *baala yaar* -1960 was a wonderful collection of stories for children almost first such book in Kashmiri. He published a

collection of poetry *vethi hind' aalav* at later stage in life .It again was a very good collection of *nazms and ghazals*. This followed his another collection of poems *tarvaeni marge*. He also wrote in Hindi, Urdu and English.. He published a collection of poetry in Urdu *Zindagi ruuThe na-2012*. He translated dozens of stories on children's literature into Kashmiri brought out by CIIL Mysore in collaboration with a Hyderabad based publication house under the patronage of Prof. Omkar N Koul. He also translated many other works like *Lal ded's Vaakh* and *Nundrishis shrukhs* into Hindi. Wrote *Kashmiri sahitya ke gat saaTh varsh* in hindi 1960.

Haleem Sahab spent the most part of his life in Delhi and remained associated with many socio cultural organizations mainly with Kashmir Samiti where he edited Kashmiri section of *Koshur samachar* for several decades and helped raise it to a national level journal. He brought out several special volumes like *Lal Ded* and *Zinda Koul* numbers which contained many valuable articles.

Haleem sahib was honored for his

contribution to Kashmiri language literature and culture by almost all the Kashmiri organizations like Kashmir Samiti, Kashmir education, culture and science Society , Jammu Kashmir Vichar Manch, All India Kashmiri Samaj, Centre for Kashmiri language Literature and Culture of AIKS , Samprati Jammu etc. He also received many Akashvani awards.

At his home front he is survived by two distinguished sons Sh. Pradeep Bhat a Retd. Brigadier of Indian Army and Sh. Praveen Bhat a Retd. Air Vice Marshal of Indian Air Force , besides his wife and daughter.

Haleem Sahib was part of many National and International events held in the country i.e. seminars, conferences, workshops etc. he was part of the Committee on standardization of Nagri lipi for Kashmiri set up by the Govt. of India and served on the editorial board of VAAKH. Besides *Koshur Samachar* he wrote for many Journals including *Vaakh* . My heartfelt condolences to his family and friends. May God bless his soul with a place in the heaven. Veshna bhavnas aenas jay *Tathaastu*

APPEAL!

Arya is only 6 years old who is suffering from Spinal Muscular Atrophy - SMA 2. It's a genetic neuromuscular disease where you lose control muscle movement if not treated on time. she has weak lungs and has trouble in daily normal activities like breathing, swallowing and other stuff. Arya is SMA type 2 and can be cured completely. There are three drugs available but the best one is Zolgensma, one time drug from Novartis, cost is Rs. 16 crores..

Acfounts Name : Astha Muthoo
Accont Number : 01660100010719
IFSC Code : UCBA0002502
Bank Name : UCO Bank
Branch Name : Talab Tillo, Jammu





THE TALE OF A BELEAGUERED SOLDIER

Author : Tej N. Dhar

Book Review By : Rajnath Bhat

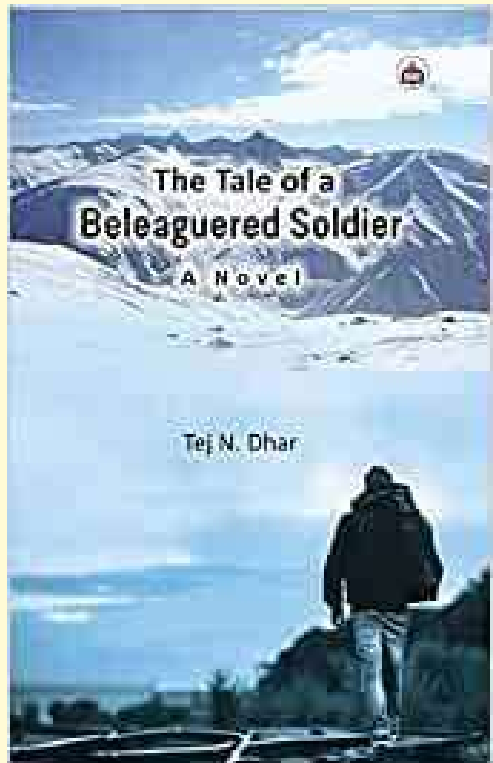
THE TALE of A BELEAGUERED SOLDIER, A Novel by Tej N. Dhar is a 2021 publication from the Authors Press, New Delhi. The author is a former Professor of English, University of Kashmir and ex-Dean, Faculty of Arts, University of Asmara-Eritrea.

The novel under review is a splendid piece of writing that brings alive the modest but scholarly and ideal past of the once intellectually prosperous community of Kashmiri Pandits and their tortuous present in displacement. The author employs clever strategies to enable the forgotten nobles of the past to speak directly to the protagonist who is intelligently placed in the company of a seer for several births, unmindful, rather untouched, by his present existence.

He is a 'human being,' a Kashmiri Pandit, wounded and plastered, nameless and homeless, under the care of the seer and his followers. He learns that what was considered sinful and ill-advised at one time under a certain kind of dispensation (during the reign of Harsha) became normal and well-advised under a different dispensation, at a different time (under Sultan Sikandar).

During Sikandar's reign and thereafter "the Hindus were persecuted for remaining within their faith, for following their Dharma. Sikandar ordered the collection of all the writings connected with Hindu religion for dumping them in the Dal Lake". Surprisingly 'all the contemporary writers praised Sikandar for what he did, because the yardsticks of judgement had changed'. The Swami tells him, "history is full of examples to show that in their eagerness to flaunt their happy acceptance of the new faith, the new converts go all out to destroy the vestiges of their earlier faith, wherever they see them" (Suha Bhatt is an example).

He learns about the greatness and valour as well as the remorse of the past Emperors like Lalitaditya, and the sadness of religious fanatics like Shamas Araki of Khurasan for being neglected in local narratives. He listens in several past



births, under the guidance of the Swami, to the stalwart literary-critics, namely, Bhamaha, Vamana, Kuntaka, Anandavardhana, and the great Shaiva devotee, aesthetician and philosopher Abhinavagupta. Abhinavagupta has dealt with all the theories of poetics that were propounded before him—alamkara, riti, rasa, vakrokti and dhvani. Abinavagupta has written separate commentaries on Anandavardhana's 'Dhvanaloka' and Bharata's 'Natyashastra' and he firmly believed that "knowledge is not useful unless it contributes to the spiritual evolution of a person".

Manav is told that much before Lalitaditya and others, Kushana king, Kanishka ruled the region. He was a Buddhist and he arranged the fourth, and incidentally the last, Buddhist Conclave at, what is now Harvan, Srinagar. Buddhism flourished in Kashmir for several centuries. Viharas were built across the region for the Buddhist monks. Some of the notable Buddhist scholars who travelled far and wide to spread the message of peace and faith include Kumarajiva, Sanghabuti, Gautamasangha, Punyatrata, Dharmayasa, Buddhayasa, Vimalakashi among others. Major regions/countries that were visited by the Buddhist scholars include Tibet, China, Java, Ceylon and Central Asia.

When placed in his present, the protagonist (as Nanaji) becomes an eye-witness to death and destruction of the lives and properties of his country-men. He becomes an eye-witness to distress sale of the properties of his displaced countrymen.

There is a wealth of information available for the reader in the novel. It must be read by persons interested in understanding the shifts of history and the travails and hardships of the displacement of a minority. It is a well-conceived readable narrative which is also thought-provoking.

I consider the novel a fundamental work of reason, talent and scholarship. The dedication of the book is enlightening, for it has been dedicated to the children and grandchildren of the displaced community who need answers to several troublesome questions. There also is a message for the young: There is no scope for double existence; the possibility of return to the ancestral home is negligible; the youths of the community have lived without the anxieties, fears and threats that their ancestors experienced day in and day out in their ancestral home! The loss of home will die out with the retirement of the generation that lived in the ancestral home. There is no scope for anger or sorrow. History has moved ahead and we need to learn from it to chart our future to the best of our ability.

- Rajnath Bhat, Varanasi-221005

Lockchaar - Kids Special

HARI PARBAT

IN SRINAGAR, THERE IS A HILL KNOWN AS "HARI PARBAT/SHARIKA PARBAT" WHERE GODDESS SHARIKA IS WORSHIPPED SINCE ANCIENT TIMES.

LEGEND RELATES THAT LONG AGO A DEMON NAMED "JALODHBHAVA" TROUBLED THE LOCAL PEOPLE. THEY PRAYED TO GODDESS DURGA FOR PROTECTION. THE GODDESS TOOK THE FORM OF A SHARIKA (MAINA) BIRD AND DROPPED A LARGE CHUNK OF EARTH ON THE ENTRANCE TO THE CAVE, TO SEAL THE DEMONS INSIDE THE HILL. SHE THEN TOOK HER ABODE ON THE HILL TO ENSURE THAT THEY DO NOT ESCAPE. THUS THE HILL CAME TO BE KNOWN AS SHARIKA PARBAT.



Art by: Savi Bhat

MATA SHARIKA IS BELIEVED TO BE AN INCARNATION OF GODDESS DURGA. SHE IS THE ONLY GODDESS WITH 18 ARMS (ASHTADUSHBUJA), WHO TAKES GOOD CARE OF THE UNIVERSE AND HER DEVOTEES.

"TEHER CHARVAN" A TRADITIONAL OFFERING CONSISTING OF RICE BOILED WITH TURMERIC POWDER AND MIXED WITH OIL, SALT AND COOKED LIVER OF GOAT, IS GIVEN TO THE ALMIGHTY GODDESS ON THE OCCASION OF SHARIKA JAYANTI, WHICH FALLS ON HAAR NAVAMI (IN THE MONTH OF JUNE/JULY) EVERY YEAR.



DEVOTEES UNDERTAKE A CIRCUMAMBULATION OF THE WHOLE HILL ROCK OF THE HARI PARBAT IN THE FORM OF PARIKRAMA, WHICH STARTS FROM THE LORD GANESHA SHRINE UPTO KATHI DARWAZA.



THE GODDESS IS REPRESENTED THERE BY THE SRI CHAKRA (A REGULAR GEOMETRICAL MYSTICAL PATTERN) IN SANDY ROCK, WHICH IS ANOINTED WITH RED LEAD (SINDUR). THE DEITY IS ALSO CALLED SHRI CHAKRESHWARI.



I AM A KOSHUR KID



DEVANSHI SHER, 11 YEARS
RAJASTHAN, INDIA

I LIKE KASHMIR AS IT
IS MOST BEAUTIFUL
PLACE IN THE WORLD
AND I LOVE EATING
DUMALOO



DIKSHA BACHU, 12 YEARS
NEW DELHI, INDIA

I AM PROUD TO BE A
KASHMIRI BECAUSE OF ITS
RICH CULTURE, HERITAGE
AND RESILIENCY OF THE
PEOPLE TO EVOLVE FROM
ANY DIFFICULT SITUATION



DEVANSH RAINA 12 YEARS
JAMMU, INDIA

KASHMIRI PUNDITS ARE PROUD DESCENDANT OF GREAT SAINTS WHO HAVE GUIDED THE WORLD IN ATTAINING SPIRITUALITY AND PROSPERITY. MY COMMUNITY HAS RICH VALUES LIKE HOSPITALITY, ENDURANCE, CONTENTMENT AND HARMONIOUS OUTLOOK TOWARDS OTHERS

I FEEL PROUD TO BE A PART OF THIS COMMUNITY WHICH DESPITE BEING UPROOTED FROM OUR ANCESTRAL HOMES WORKED HARD AND FLOURISHED AGAIN.



» Graduate Aptitude Test Engineering

Graduate Aptitude Test Engineering (GATE) is an engineering entrance examination at the national level. IIT Kharagpur is holding the test for The year 2022 with six other Indian Institutes of Technology at Mumbai, Delhi, Guwahati, Kanpur, Chennai, Roorkee & Indian Institute of Science at Bengaluru, on behalf of the National Coordination Board–GATE, The Department of Higher Education, Ministry of Education (MoE), Government of India.

With the help of the GATE score, one can get admission in the MTech program offered by the prestigious IITs/NITs or do research programs, get a job in a PSU or go for higher studies in foreign universities.

GATE 2022 score will remain valid for three years from the date of announcement of results.

The Indian Institute of Technology (IIT) Kharagpur recently announced the examination date for the Graduate Aptitude Test in Engineering (GATE) 2022.

GATE examination is held by IIT's on a rotational basis for admission to the M Tech courses across all government & private engineering colleges. IIT Bombay conducted GATE 2021.

The application process is online. The website <https://gate.iitkgp.ac.in> will be available from Monday 30th August 2021 for the registration process and end on Friday 24th September 2021. The Closing Date of the extended online registration/application process is on Friday the 1st October 2021.

The applicant can rectify the defective applications from Tuesday the 26th October 2021 to Tuesday the 1st November 2021. For

any change of the category, paper and test centre, a candidate is allowed up to Friday 12th November 2021, after paying an additional fee. Admit Card will be available for download on Monday 3rd January 2022. The GATE 2022 examination is formulated on 5th, 6th, 12th and 13th February 2022. The results will be declared on s Thursday the 17th March 2022 in the Online Application Portal.

For 2022, the two new papers, Geomatics Engineering (GE) and Naval Architecture and Marine Engineering (NM) will directly benefit graduates in these two areas, especially when the country needs human resources with advanced capabilities in Ship Building Industries and Geoinformatics.

The mode of examination is Computer Based Test (CBT). The entrance examination is for 180 minutes.

The candidates with B.Des and M.Pharm degrees are amongst the subjects eligible to appear for the exam.

The candidates who are preparing for the examination can check other details on the institute's official website, i.e., iitkgp.ac.in.

Due to the current COVID-19 GATE, 2022 may not be held in any international centre's pandemic. However, foreign Nationals/NRIs can register and appear for the exam in any cities listed for GATE 2022 in India.

Several foreign universities such as Nanyang Technological University (Singapore), National University of Singapore (Singapore), Technical University of Munich (Germany), and Aachen University (Germany), etc., use GATE scores for admission to their institutions.

Several PSUs, Central Government, GOI Organizations and the Private Sector appoint qualified GATE scorers at prominent positions.

State-level or a national-level university/ college gives GATE qualified Rs. 12,400 for every month until the completion of two years of the course of the student.

GATE 2022 is for 29 subjects and a new topic, Biomedical is added to the list. In 2021, IIT Bombay, the exam conducting the institute had added Environmental Science and Engineering and Humanities and Social Sciences subjects.

Specific changes will be in the examination pattern. Applicants currently in the 3rd or higher years of any undergraduate degree program are now eligible to appear for the GATE 2022 examination. Candidates are no more required to upload their thumb impression while submitting the GATE online application form.

Candidates will be given the virtual calculator at the time of the GATE exam.

Candidates with Scientific Calculators are not allowed to enter the exam hall. There is no age limit to appear for the GATE examination.

The GATE Exam comprises both Multiple-choice questions. (MCQs) and Numerical Answer Type (NAT) questions. There is a negative marking for the multiple-choice questions; no marks are deducted for the numerical answer type questions.

»» Central Universities of India Academic Programs

1. Central University of Gujarat

Established by the Parliament of India through the Central Universities Act (2009), The University has two campuses in Sector 29 and Sector 30 of Gandhi Nagar.

The Central University of Gujarat is a non-affiliating university focused on

research and innovative teaching processes. From the academic year 2011-12, CUG has the following courses in ten schools and centres.

The University has the following Schools of learning; School of Social Sciences Science, Society and Development, Economics, Gandhian Thought and Peace Studies, Society and Development, School of Language, Literature and Culture Studies, Comparative Literature, School of Education, School of National Security Studies, School of National Security Studies, School of International Studies, School of Chemical Sciences, School of Life Sciences, School of Environment and Sustainable Development, School of Nano Science and School of Library & Information Science.

These schools prepare the students for the degrees of M.A. (Two Years), M.A. (Five Years Integrated), Comparative Literature in Hindi Language and Literature, English, Chinese Language and Culture, German Studies, Gujarati Language and Literature, M.Ed. Education, PhD Security Studies, M.A. in Defense and Strategic Studies, M.Sc (Two Years) and Masters in Library and Information Science.

2. Central University of Jammu

The Central University of Jammu came into existence on August 08, 2011.

The courses offered are Post Graduate courses in English, Economics and Applied Mathematics, Computer Science, Educational Studies, Environmental Sciences, Human Resource Management and Travel & Tourism Management, National Security Studies; Public Policy & Public Administration; Social Work and Mass Communication & New Media. The University also offers Integrated M-Phil-Ph.D programme in eight subjects. The University carries out its administrative functions from its head office at Bagla, Rahya-Suchani, Distt. Samba.

3. Central University of Haryana

The Central University of Haryana is a Central University established under the Central Universities Act, 2009 of the Parliament. Permanent Campus of the University is situated at Jant-Pali Villages, Mahendergarh district of Haryana.

The University system comprises of Schools of Earth, Environment and Space Studies, Life Sciences, Physical and Mathematical Sciences, Computer Science and Informatics, Engineering and Technology, Medical Sciences, Agriculture and Allied (Agro-based technological) Sciences, Chemical Sciences, Arts, Humanities and Social Sciences, Language, Linguistics, Culture and Heritage, Life-long Learning, Law, Governance, Public Policy and Management and School of Journalism, Mass Communication and Media.

4. Central University of Punjab

The Central University of Punjab, Bathinda (CUPB), has been established in 2009.

The courses available are MBA (Agribusiness), M.Sc. Food Science & Technology, Life Sciences (Specialization in Biochemistry), Life Sciences (Specialization in Plant Sciences), Chemistry, Chemistry (Specialization Applied Chemistry), Chemistry (Computational Chemistry), Life Sciences (Specialization in Bioinformatics), Physics (Computational Physics), Mathematics, Statistics, Life Sciences (Specialization in Microbial Sciences), M.Pharm. Pharmaceutical Sciences (Medicinal Chemistry), Pharmaceutical Sciences (Pharmacognosy and Phytochemistry), Chemical Sciences (Medicinal Chemistry), Pharmaceutical Sciences (Pharmacology), Physics, Life Sciences (Specialization in Animal Sciences), M.A. Education, M.Ed., MP.Ed., M.Tech. Computer Science and Technology, M.Tech. Computer Science and Technology (Cyber Security), M.Sc. Environment Science and Technology,

M.A. Geography, M.Sc. Geography, M.Sc. Geology, Life Sciences (Specialization in Human Genetics), Life Sciences (Specialization in Molecular Medicine), M.Lib. I.Sc. (Master of Library & Information Sciences), M.A. Journalism and Mass Communication, M.A. Political Science, M.A. English, Hindi, Punjabi, LL.M., M.Com, M.A. Economics, History, Psychology, Sociology and PhD in Botany, Zoology, Chemistry, Biochemistry, Microbial Sciences, Computer Science and Technology, Mathematics, Pharmaceutical Sciences, Physics, Education, Environmental Sciences, Geography, Political Science, Human Genetics, Molecular Medicine, Economics, Mass Communication & Media Studies, Commerce, Punjabi and Hindi.

5. Central University of Rajasthan

The Central University of Rajasthan (CURAJ) has been established by an Act of Parliament (Act No. 25 of 2009). CURAJ offers 50+ Masters and PhD programs in its 29 departments. The University operates from its permanent campus at NH-8, Bandar Sindri, District Ajmer, 20 Km from Kishangarh and 46 Km from Ajmer. It has adequate hostels housing nearly 2000 students on the campus. Integrated M.Sc. (5 years, PG and PhD Programs are extended to the students seeking admission to the university.

Integrated programs are allowed in Biochemistry, Biotechnology, Computer Science, Environmental Science and Microbiology, Statistics, Chemistry, Economics and Mathematics.

For PG courses, the courses are Media Writing and Digital Communication, Cultural Informatics, Culture & Media Studies, Economics, English, Hindi, Public Policy, Law & Governance and Social Work.

PhD Programs is made available in Architecture, Atmospheric Science,

Biochemistry, Biotechnology, Chemistry, Commerce, Computer Science, Computer Science & Engineering, Culture and Media Studies, Economics, Education, English, Environmental Science, Hindi, Management, Mathematics, Microbiology, Physics, Pharmacy, Public Policy, Law and Governance, Social Work and Statistics.

6. Central University of Karnataka

The Central University of Karnataka (CUK) has been established by an Act of the Parliament (No. 3 of 2009) at Kalaburagi (Gulbarga), Karnataka. The programs offered for admission is dual degree, postgraduate and doctoral programs. The dominant areas are Arts, Humanities, Management, Sciences, and Engineering. Currently, the University is running 16 Departments are spread in 8 Schools and 1 Centre and offering 9 Dual degree programs, 15 Master degree programs, 16 Research (PhD) programs.

The schools of teaching are business Studies, Chemical Science, Computer Science, Earth Science, Engineering, Humanities and Languages, Physical Science, Social and Behavior Science and Life Sciences.

The above universities are part of the combined. Central Universities -Common Entrance Test (CU-CET) 2021. The Universities will conduct Examinations in Computer Based Test (CBT) mode. The end date to apply is 1st September 2021. CUCET 2021 exams will be held on

September 15, 16, 23 & 24.

For details of each university for its courses, visit the website of each of the universities. Central University Haryana has reserved two seats for the students of Jammu & Kashmir.

Websites of the universities are:

1. Central University of Gujarat (CUG)
<https://www.cug.ac.in>
2. Central University of Jammu (CUJ)
<https://www.cujammu.ac.in>
3. Central University of Haryana (CUH)
<http://www.cuh.ac.in>
4. Central University of Punjab (CUP)
<http://www.cup.edu.in>
5. Central University of Rajasthan (CUR)
<https://www.curaj.ac.in>
6. Central University of Karnataka (CUK)
<https://www.cuk.ac.in>

PMSSS 2021 Registration- AICTE JK Scholarship 2021-22

For the session 2021-22, the online registration has started on 6th September 2021 and shall remain open till 15th September 2021. Other dates of schedule, like Verification of Certificates of Registered candidates, Choice Filling Option, Publishing of Provisional Merit List on Portal, Seat Allocation through Online Counseling etc., can be accessed on the AICTE website. Seat Allocation will be Online. The first allotment list will be published on 4th October 2021.

Feedback : vijaykashkari@gmail.com



AIKS
Matrimonial Service



Looking for a suitable match for our Son born on 17 January, 1989 at 6.55 AM. Place of Birth: Srinagar, Height :5'5". He has done 4 year degree B.H.M. in Hotel Management from Acharya Institute of Management and Sciences Peenya Bangalore. Working at Chef de Partie, VOX Cinema Red Sea Mall, Jeddah Drawing Salary of 10 Lakh Per Annum. Permanent resident of Bulbul, Lankerji Ali kadal srinagar and Presently residing at: Shiv Dass Colony Tomal Anand Nagar bohri H.No. 9/2. Interested may Contact on MB no. 9419166991, 9797558803.



Alliance for my daughter, DOB. 23rd April 1989, POB Srinagar, TOB. 1.45 PM, Height. 158, Qualification, BE Electrical from Bombay University, Job description software Engineer In MNC Pune, Permanent Address: Ali Kadal Srinagar, Present address Pune, Contact Number 918605012408, Email address: newmatrimonial90@gmail.com



Alliance is invited for our 1992 year born daughter. She has completed BE in IT from Kurukshetra University and is presently employed in TCS. Family originally hails from district Pulwama presently settled in Jammu. For Tekni and Kulawali please contact 9419227270, 7780857090



Looking for a suitable match for our son, born 2nd January 1991 at 6.30 PM at Jammu. Height - 5'11", B.E (C.S.E) Computer Science. From VTU University. Presently working as LEAD INSIDE SALES in Metric Stream (MNC) Company at Bangalore with handsome package.



Interested persons may contact on: - MB No. 7006171324, 9055272134, 8717090262 & 8717090264, WhatsApp No. 7006171324 & 9055272134 and Email-Id: - hldhar1958@gmail.com



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



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.

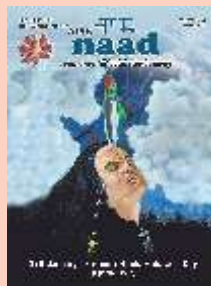
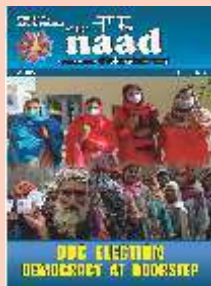


Parents seeking marriage proposal for their daughter. Our daughter is a physician and is based in the US. She is a US citizen. We are looking for a suitable professional Kashmiri Pandit match. Our daughter is talented, humble, and has been raised in Kashmiri and Indian culture at home. She is willing 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: kkker50@msn.com. WhatsApp: +1 202-765-5444.



AIKS naad

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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 :**

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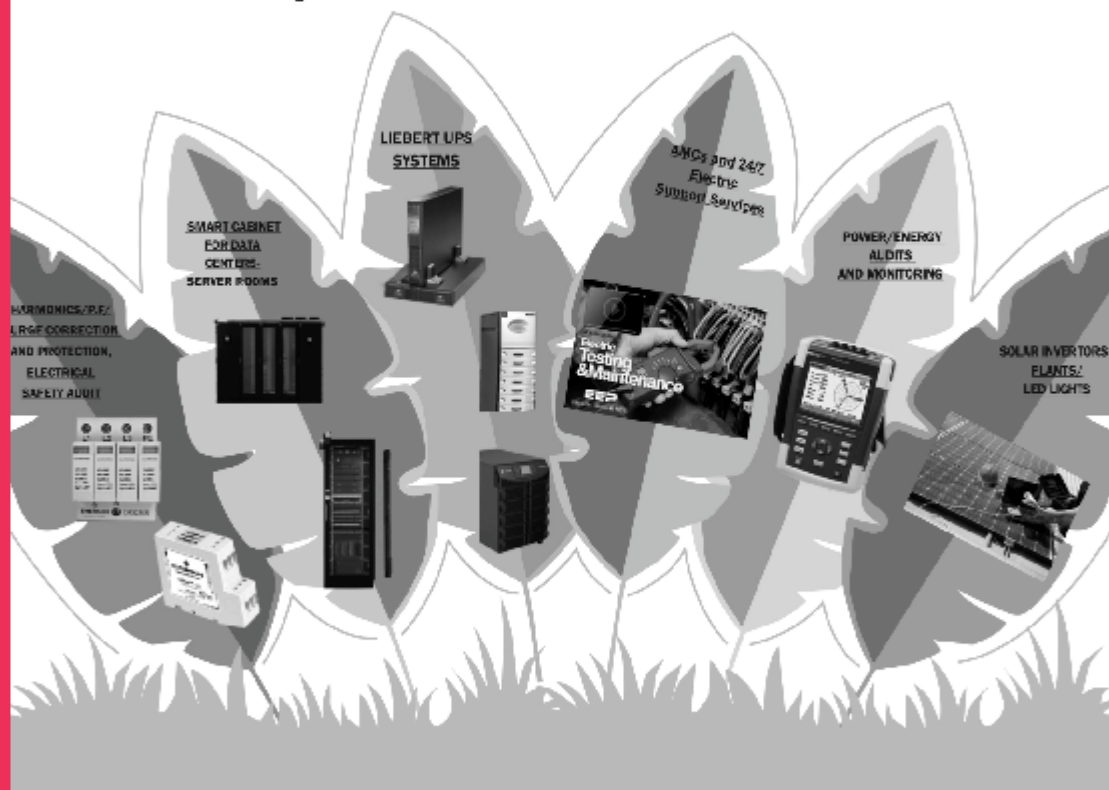
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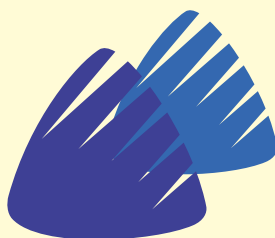
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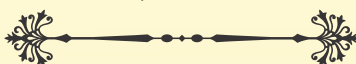
OBITUARY

Former director of IIIM Jammu (formerly RRL Jammu) and a scientist of world fame, Professor Dr. C. K. Atal passed away on the evening of 2nd September 2021 at Delhi. Prof. Atal was among one of the foremost internationally recognized multidisciplinary modern Pharmacognosists from India. He was born in Lahore, pre-partition India. He received his B. Pharm in 1949, M. Pharm in Pharmacognosy in 1953 from UIPS, Punjab University, and his Ph. D. degree in Pharmacognosy in 1957 from Connecticut University, USA in Pharmacognosy under the guidance of the most eminent Pharmacognosist of USA, Professor Arthur E. Schwarting.

Besides being an eminent international scientist, he was also a renowned teacher, researcher, discoverer, author, administrator, multilinguist and art patron. His revolutionary pioneering discoveries in a wide field of plant based and medicinal plant based disciplines are contributions in science. He served on major positions in India, CSIR, and internationally in many major world organizations. In the words of Association of Pharmaceutical teachers of India in their award ceremony, he revolutionized Pharmacognosy as a subject, as a teacher, researcher and scientist.



Dr. C. K. Atal



Dr Saligram Bhatt, R/o Hamilton Court, Gurugram, an eminent personality of the community passed away on 10 September, 2021. He was an expert on Aviation Law. He was very passionate about Kashmir and his home town Bandipora. It is a great loss to the community. He worked together with Dr Romesh Raina, AIKS President, for some years on Kashmir history and culture. Lord Amarnath bestow Mohksh to his noble soul.

AIKS pays tributes to the eminent departed souls and prays to Lord Amarnath to bestow Moksha to them.