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## From the Editor-in-Chief



Last two years has thrown up a pattern which we seem to have got used to, by now. The ups and downs in the spread of Corona virus with its variants has kept all at their toes. While we were grappling with its newest version called Omicron, the nation was hit by the most shocking news of the helicopter crash in which General Bipin Rawat, CDS, his wife and 11 other senior officers from the Armed Forces lost their lives. Nation was engulfed in a pal of gloom on the news of General Bipin Rawat's passing away in this tragic crash. It was at an hour when General Rawat, after having taken over as India's first Chief of Defense Staff of the Indian Armed Forces a couple of years ago, had brought about revolutionary changes in the combined defense organisation comprising the three wings. An infantry soldier through his career, he had learnt the skills of taking on the enemy head on. This ingrained the character in him to be forthright who would not mince words. He was famous for his action-oriented approach without wasting time. It was for his leadership qualities and the strategic abilities that he was chosen to be the Chief-of-Army Staff, superseding some of his senior colleagues.

Soon after taking charge, he took to an aggressive stance to the threats at the borders and was very vocal about paying back to the enemies in a way that hurt them the most. It was because of these strategic actions from the armed forces under his command that Uri and Pulwama attacks were responded by the first ever surgical strikes including decimating the Balakot LeT camps in Pakistan. Today, Kashmir rose in paying tribute to this brave heart is proof enough of the recognition by the Kashmiri people of General Bipin Rawat's

contribution in saving the land from its enemies.

It were General Bipin Rawat's abilities that mooted the concept of creating a "Theatre Command", a concept comprising the three Armed Forces for a joint strategic approach to any military challenge to the nation. This was a concept that was considered to be an out-of-box revolutionary thought in a conventional and conservative Armed Forces establishment. He was the first soldier who succeeded in bridging the gap very effectively between the bureaucracy, the army and the political establishments. The concept of Theatre Command was well appreciated by the ruling political establishment that gave birth to the concept of a combined strategic position that would play a role of coordinating between the three forces. Soon a new post of Chief of Defense Staff (CDS) of the Indian Armed Forces was created and on completing his terms as Chief of Staff, General Rawat became the natural choice for this coveted new position of strategic importance for the country. In his nearly two years stint as CDS, General Rawat brought in dynamic reforms in the armed forces establishment that were considered impossible in this regimented colonial mindset which has been hesitant to break from the routine.

General Bipin Rawat leaves behind big boots that will be a big challenge for his successor to fit well in to carry forward the unfinished tasks left by his untimely death. I join the billion Indians in paying my tributes to this great soldier of the land and pray to Lord Shiva to bestow Moksha to his Aatma.

Namah Shivai!

युक्तकामत  
Manish Chakraborty



### **Injustice a Vital Cog in the Wheel of Restitution of Kashmiri Pandits**

With the increased pace of targeted killings of non-Kashmiri Hindus in Kashmir and Kashmiri Pandits in particular as its important component, the pall of fear has increased manifold in the exiled KP community. The unfolding horror is forbidding for KP's, considering the uncertainty staring at them with each spree of selective killings. Such killings are not impulsive but calculated ones to traumatise the bruised psyche of displaced community and drive home the point that ability to execute and influence the course of events remains intact. The dangerous trend of selective killings reflects a macabre strategy to send out a message that there is no room for Kashmiri Pandits, non-Muslims and non-locals in Kashmir. This xenophobic impulse has a larger connotation of hatred against minorities. What lies underneath is the unacknowledged concern that radicalisation of the Azadi movement is

now complete. Consequently, Kashmiri identity has been developing the signs of exclusiveness for quite some time now which, apart from placing this particular identity under strain, has been creating fertile ground for suspicions, disenchantment and political machinations to thrive. The religious edge has been getting sharper which, in turn, has been diluting Kashmir's ethnicity.

The series of selective assassinations reveal different elements that coalesce together to depict the continuation of the new phase of anti-minority psychological warfare where apart from hatred against the Hindu minorities, the primary objective is to create a situation of operative strength in Kashmir. Not only is it resulting in expanding battle spaces but also innovating new ways and means in which it can be used as an instrument against the target population to seek an advantage over its adversary. Its penetration and movement in all the conceivable areas of the society remains a distinguishing feature of the prevailing environment in Kashmir. Though terror is imposed, but implicit in it is an attempt to deter the greater Kashmiri Pandit movement to Kashmir and their removal from the socio-psychological memory of Kashmir.

Due to the interplay of such factors, its major fallout has been long periods of high decibel animosity accompanied by brief spells of fake cordiality. An underexplored implication of the animosity is the majoritarian sway over the political landscape of Kashmir which in

anyway will continue unhindered. Influenced by religious hyperventilation, it has become distinctly political because Kashmiri Pandits occupy a difficult place by constituting a Hindu minority in a Muslim majority region and definitive of Kashmir politics they are targeted as supporters of Indian State which resulted, not only in their alienation from the mainstream politics of Kashmir but also placed them within the Indian Nationalist formations.

The situation described in preceding paragraphs has caught up the Kashmiri Pandit Community in an intractable war of attrition. It explains their multi layered tragedy leaving a deep impact on the collective community thinking. The present eruption not only is shaking its foundations but is exploding in all the directions to reshape the place with new contours and take it to different horizons. The other inescapable fact is that the Kashmir conversation is blinded by a local narrative that is exclusive of lost story of Kashmiri Pandits. If there is one consistent feature of the ideological firepower, it is their ability to use the unending accentuated cycle of distrust, anger, destruction and disruptive activities as reasons to justify the conflict with Indian state which also is aimed at compelling the direct and indirect audiences to consider the political meaning of the actions such as undertaken.

Kashmiri Pandits' view of Kashmir is therefore punctuated by waves of uncertainty, insecurity and anxiety which is connected with their significant history of persecution that goes much beyond Nineties. It is a different matter that they have survived the rude shocks of history, and not only that but have become accustomed to such toxic upheavals. Its direct and long-term consequences include frequent and unceasing ethnic deprivation. In this case of protracted displacement reveals that the displaced groups find themselves in a limbo over decades now; neither able to return to

their old homes nor able to relocate to a socio-economic and legally secure place for themselves. No amount of sugar-coating would hide the fact that there exists a deep-seated disparity and a glaring discrimination against the minorities. The injustice and hesitancy on the part of the powers that be only deepen the fissures and fault lines every day. Consequently, future of the Kashmiri Pandits, as an important dimension of the Kashmir problem, is less and less talked about. The danger of being left behind and deprioritised appears to be real.

In the face of the multifaceted and overlapping challenges, Kashmiri Pandits have retained their significance. Though Kashmir's political matrix has undergone great changes since 1990, a silent KP has emerged as a necessary imperative in Kashmir. With that objective in view, it has to be ensured that the exiled community continues to remain afloat and therefore, relevant to Kashmir and its politics. In the present demographic makeup of the valley, it is an existential battle with high stakes and contrary to the general script, a prudent and pragmatic approach to contest the forces inimical to the KP community and address the larger question of recreation of a legitimate minority space for the beleaguered community assumes significance now than ever before. If events on the ground are anything to go by, this is first time in the last thirty years that KP question has stared back, in a here and now fashion, at the powers that be. The truth and bottom line is that a Kashmiri Pandit continues to be a strong asset for India in Kashmir as well as to a large section of its society. To keep it that way, regardless of which way the politics shapes, the redressal of the core issues are the right steps that have to be taken first.



- Dr. Ramesh Raina



## General Secretary's Column

Performance wise, November-December remained action packed month. Most part of the last month, AIKS President, Dr Romesh Raina was in Jammu, the Karam Bhumi of the community in exile where he held wide ranging meetings with community organizational heads and their teams like Shri KK Khosa of KP Sabha, Amphalla; Amar Balidan Trust at its office at Buta Nagar; Prem Nath Bhat Memorial Trust and Shri Kashmiri Lal Bhat, Coordinator for AIKS CWP (J&K High Court). He also held many rounds of meetings with AIKS team—S/Shri AK Raina (VP), Aryan Ramesh (Secretary AIKS) and Ms Anuja Khushu (Secretary AIKS Women's wing) to discuss ways and means on how to make community outreach programmes in Jammu and the effective ways of raising awareness about the economic status of the community members who have stayed back in the valley and also secure guarantees for safe stay of PM package employees in the valley.

### **AIKS Inducts Another Office Bearer**

Well-known community activist Mr Vinod Pandita was appointed as AIKS Joint Secretary Media and Communication. An entrepreneur, Mr Pandita is an excellent communicator and a motivational speaker. With his expertise

in the field of media and communication, Mr Pandita is expected to add more value to the organization.

### **Naad Meeting**

A meeting of the Editorial Consultative group of NAAD was held on November 29 at AIKS Headquarters in RK Puram. It was presided over by the President, Dr Romesh Raina and attended by its Editor-in-Chief Shri Uma Kant Kachru, Printer & Publisher, Ms. Alka Lahori and Ms Bharti Kaul. The meeting focused on adding new features in NAAD to make the community journal more consistent with the present-day realities of the community. It was also decided to add new features like stories based on community activities from various parts of India, Jammu and Kashmir valley.

### **Meeting of Policy Consultative Group:**

The meeting of AIKS Policy Consultative Group was held on December 5 at AIKS Headquarters in RK Puram to review policies in the pipeline. The meeting was attended by Puran Patwari, Shri Vijay Kashkari, Dr Manorama Bakshi, Ms. Alka Lahori, Bansri Razdan (Business Manger NAAD). The meeting was presided over by Dr Ramesh Raina who stressed on having regular such meetings. The key discussion points were: 1) Update of AIKS Civil Writ Petition—AIKS expressed

gratitude to the battery of lawyers, S/ Shri P.N. Raina, P.N. Goja, Kashmiri Lal Bhat and Vinod Bhat. President noted with satisfaction that active follow of the petition was done by VP Shri A.K. Raina and Secretary Aryan Ramesh. The President asked the team to explore the possibility with lawyers if issue of government guarantees for safety and security of PM package could also be added in the final prayer in the petition. Besides, strategies to deal with the threat perceptions, fear psychosis, selective killings of the minorities were also discussed at length.

### Other Issues:

**1. Shakti Nagar Project:** It was felt that Shakti Nagar project has been lying in dormancy for a long time and there was an urgent need of having a vibrant and functional Joint Management Committee (JMC). Regarding this the President AIKS will initiate timely action of constituting Joint Management Committee and will take Koshur Samchar on board.

2. It was also discussed to initiate a meeting with the **Global Kashmiri Pandit Business Foundation (GKPBF)** to understand their model of creating a sustainable ecosystem for incubating start-ups, scaling up existing enterprises and restructuring business to create global success stories for the KP business community.

**3. Jammu connect Initiative:** It was also discussed to initiate a Jammu connect and in this regard all the logistics are being worked out. It was proposed to hold first AIKS Executive meeting in Jammu after the marriage season is over.

**4. Webinars and meetings:** AIKS will be holding a number of Webinars and meetings to bridge the gaps and build a

consensus among all segments of people and will try to bring others on board for the process of return and rehabilitation.

As a follow up, on December 7, AIKS President Dr Raina held a meeting with the Directors of **Global Kashmiri Pandit Business Foundation** at AIKS HQs in RK Puram. It is a non-profit organization with registered office at Noida, GKPBF was instituted in 2020 by a group of internationally acclaimed professionals, business consultants and mentors. AIKS president interacted with its CEO and Director Sh. Ravinder Kachroo, Shri Vinod K Pandita and Secretary Shri Bansi Razdan in person and Director Shri Ashutosh Raina over a zoom call from Brisbane. Shri Jitender Kaw of KMECT also joined on Zoom call. The meeting discussed following points

1. AIKS will promote entrepreneurship led by GKPBF as an outreach programme to help and support KPs becoming job creators than seekers with focus on building start-ups and micro entrepreneurs.
2. GKPBF offered its affiliation with AIKS to have a better understanding and a long terms relationship with it.
3. AIKS will extend its support, wherever possible, to GKPBF to participate in all affiliate conclaves and events and promote workshops on entrepreneurship led by any of its available directors to arm youth with professional and business skills.
4. AIKS mouthpiece NAAD will cover success stories of KP entrepreneurs as a special monthly feature under caption '**Entrepreneur's Corner**'.



**Sh. Puran Patwari**



- Dr. K N Pandita



# WE THE KASHMIRI SARASWAT HINDUS



*(This is the key-note address delivered by the author to the World Saraswat Federation confluence held at Mangalore on 28 November 2021 under the aegis of Kashimatha Samsthana)*

Antiquity is the hallmark of our history and civilization. Legends and myths abound. In modern times, myths and legends are getting unravelled with the help of scientific and technological tools. Recently, the Americans using their specially manufactured surveillance apparatus identified the mythical bridge that connected Rameshwaram the southern most tip of the Indian Peninsula with Sri Lanka.

Rig Veda speaks of Saraswati a mighty

river originating in the Himalayas and flowing through many regions of the sub-continent. The heart of the region was known as Saraswati Mandala. Owing to a geographical cataclysm, the Saraswati disappeared and the people, the ancient Saraswats moved away north and south. Some of their groups settled down in Kashmir.

Rishi Kashyapa, the worshipper of Vishnu supplicated for dry land and Vishnu sent Varahaavtara (one of the ten avatars of



Vishnu) to pierce the mountains at a place in north Kashmir valley called Varahmulya now Baramulla. Water was desiccated and the Saraswat Brahmins who settled there gave it the name of Kashmir Mandala in the memory of Saraswati Mandala. That is the nomenclature Kalhana Pandit, uses in his celebrated chronicle *Rajatarangini* compiled in CE 1149. In the yearly *nakshatrapatra* or astronomical table prevalent among us, the Kashmiri Saraswat Brahmins even today uses the same nomenclature of the Kashmir Mandala.

Kashmiri Saraswat Brahmins, the purest Brahmins of the Vedic faith were Vaishnavites. King Avantivarman, (CE 855 to 883) ushered in a memorable era of Kashmir temple architecture. He built a group of temples at Avantipur, among which that of Avantismami, dedicated to Vishnu, still survives in part. It has been said that whereas the Martand temple is the expression of a "sudden glory", the Avantismami temple

concentrated on studying various subjects like astronomy, metaphysics, medicine and allied subjects and disseminating knowledge, writes Jyotsna Kamat in *The Saraswat Saga*.

This is precisely what Abu Rayhan al-Biruni writes about Kashmiri Saraswat Brahmins in his famous work *India (Malil Hind)* written towards the beginning of the 11<sup>th</sup> century CE.

Before we move on to take note of the Saraswati legend as known to ancient Kashmiri Brahmins, it is apt to mention that the word Saraswati appears both as a reference to a river and as a significant deity in the Rig-Veda. In Book 2, Hymn 41 Rig-Veda calls Saraswati as the best of mothers, of rivers, of goddesses. The hymn runs like this:

*"May the waters, the mothers, cleanse us, may they who purify with butter, arts, music purify us with butter for these goddesses bear away defilement, I come up out of them pure and cleansed."*

**Rishi Kashyapa, the worshipper of Vishnu supplicated for dry land and Vishnu sent Varahaavtara to pierce the mountains at a place in north Kashmir valley called Varahmulya now Baramulla. Water was esiccated and the Saraswat Brahmins who settled there gave it the name of Kashmir**

shows greater maturity of experience and has therefore more sophistication and elegance. Graceful colonnades of pillars from an arcaded portico around the shrine and a monolithic pillar before the entrance bear a metal figure of Garuda, the king of birds and vehicle the Lord Vishnu.

All the Vaishnav Saraswats are Kulavis (followers) of either Kashi Math or Gokarn Math. Interestingly, many families of Muslims in Kashmir have retained the sub-cast of Kulavi in the corrupted form of Kuluv along with other Saraswat Brahmin sub-casts like Lone from Lavanya, Magray from Margesha, Tantray from Tantrin and Dar/Dhar from Damara. Kulu has been retained from the original Kulavi.

The Brahmins of this region who are referred to as Saraswats in Mahabharata and the Puranas were learned in Vedic lore. They

In Vedic literature, Saraswati acquires the same significance for early Indians as that accredited to the river Ganges by their modern descendants. In the hymns of Book 10 of Rig-Veda, she is already declared to be the "possessor of knowledge." In Hindu Brahmanic lore, Saraswati ultimately forms into a spiritual concept of a goddess that embodies knowledge, arts, music eloquence all meant to purify the essence and self of a person.

*Namaste Sharade Devi Kashmirapuravasini  
Tvamaham prarthaye nityam vidya danam  
cha dehi me*

### **B - Kashmir legend**

The crucial point in linking Kashmir Saraswat Brahmins to the great story of the Saraswats of Bharata is the river Saraswati around which an enchanting legend has been woven. The Saraswats derive their ancestry from their



founding father, the great sage Saraswat Muni who lived on the banks of the now disappeared river Saraswati in North India six thousand years ago. Let us see the version of the story of Saraswati as recorded by Kashmir historians, most importantly by Kalhan Pandit in his celebrated chronicle *Rajatarangini* compiled in CE 1149.

Opening the chronicle with verses in praise of the divine character of Kashmir Mandala, Kalhan writes: “There when visiting (the shrine of the) Goddess of Sharada, one reaches at once the river Madhumati and (the river of) Saraswati worshipped by poets. The shrine (*tirtha*) referred to is the ancient shrine of Sharada close to the village named Shardi in the upper Kishenganga valley now in Pakistan occupied Kashmir.

We focus attention on the river Madhumati that figures along with Kishanganga and Saraswati in the precious chronicle. *Rajatarangini* makes mention of the Madhumati stream no fewer than seven

times, albeit in varying contexts. In his first notice, after mentioning this stream along with Saraswati, Kalhan Pandit hastens to add that “poets worship it.”

The next occasion when Madhumati is mentioned is in the context of River Mukhtashri. Now Mukhtashri is the name of a stream that flows into Kishenganga at Tehjan (Sanskrit Tejavana) is also held sacred by the pilgrims to the Sarada temple, and *Sharadamahatmya* prescribes ablution etc. at its confluence (*sangama*).

The third notice of the River Madhumati in the chronicle is to be found during the pilgrimage of sage (Muni) Shandilya to Sharada tirtha. At the same time, the legend of Muni Saraswat praying on the bank of disappeared Saraswati somewhere in the historic region of Mangalore in Karnataka (according to our Saraswat scholars) should remain juxtaposed to the legend now under description.

Citing the *Sharada Mahatmya*, Stein, the translator and commentator of *Rajatarangini*, introduces Muni Shandilya by describing his pilgrimage to Sharada *tirtha* as this:

“The Muni Shandilya, son of Matanga was practising great austerities to obtain the sight of the goddess Sharada who is a Shakti embodying three separate manifestations. Divine advice prompts him to proceed to Shyamala, Maharashtra.”

The confusing terms in this sentence are Shyamala and Maharashtra. Kashmirian Saraswat Brahmins have not been able to identify the two place names. Nevertheless, the astute and profound scholar Aural Stein has solved the riddle and concluded that Shyamala is the present-day Hamala district (*pargana*) of North Kashmir frequently mentioned in the last *Taranga* of *Rajatarangini*.

This being so, the unresolved question is the use of the term Maharashtra by Kalhan Pandit. We do not have any region in Kashmir by that name. The legend of Shandilya Muni worshipping Sharada-Saraswati on the banks of the hidden Saraswati in Shardi at the confluence of Kishenganga and Madhumati is

somewhat akin to the legend of Saraswat Muni worshipping on the bank of the lost Saraswati somewhere in today's Mangalore. I leave it to the most distinguished Saraswat scholars of South India to throw more light on the subject.

Returning to the description of River Madhumati, in a small passage in the *Sharada Mahatmaya* we are told that Muni Shandilya arrived at Sharada *tirtha* as a pilgrim on the bank of Kishenganga. Then there follows a small passage from the *Mahatmaya*:

“After a hymn in praise of Sharada in her triple form of Sharada, Narda/Saraswati and Vagdevi, an account is given how the goddess at that sacred spot revealed herself to the Muni and rewarded his long austerities by inviting him to her residence on Srishaila. *Pitras* also approached Shandilya and asked him to perform their *shraddhas* at the confluence (*sanghama*) of the Sindhu and Madhumati. On his taking water from the Mahasindhu for the *tarpana* rite, half of its water turned into honey and formed the stream hence known as Madhumati. Ever since baths and *shraddhas* at the *sanghama* of the Sindhu and Madhumati assure the pious of complete remission of sins.” The hymn comes down to us the Saraswat Brahmins of Kashmir as this:

***Sharada, Narda devi mokhsh data Saraswati  
Namastesye namastesaye namasasye namo nama.***

Much before *Rajatarangini*, the well-known geographical history of Kashmir by the name *Nilamata Purana* also mentions Madhumati as a sacred river. It's one stream flows from Dughdaghata to Wular lake in the valley while its other stream flows westward to join Kishenganga at a place close to Sharada *tirtha*. This stream is of interest to us as we are following the story of Saraswati the legendary hidden river.

Introducing his celebrated work *Rajatarangini* with the description of the divine attributes of Kashmir Mandala, Kalhan writes:

“There (Kashmir) the goddess Saraswati herself is seen in the form of a swan in the lake (situated) on the summit of the Bheda hill (*Bhedagiri*), which is sanctified by the Ganga-source (*Gangodhbheda*)”. Stein has dealt at

length with the legend of Bhedagiri (Bhedabrari in Kashmir) as the place about 7500 feet above sea level in the heights of Shupiyan in South Kashmir where Saraswati took her abode on a swan in a pond the traces of which Stein personally examined and recorded with great accuracy. Kalhan Pandit reiterates, “There even to this day drops of sandal ointment offered by the gods are to be seen at Nandikshetra, the permanent residence of Shiva.”

To sum up this section, we will say that the river Saraswati, according to Kashmirian legend takes its name from goddess Saraswati, the other name of Sharada. The shrine of Sharada-Saraswati has been the object of pilgrimage and veneration of the Saraswat Brahmins of ancient Kashmir. The story of pilgrimage and the practice of worshipping Sharada-Saraswati is preserved in the concerned *mahatmayas* by the Saraswat Pandits of ancient Kashmir.

I use the epithet 'Saraswat Pandits of Kashmir' to highlight the fact that Sharada-Saraswati is the most popular shrine of the Pandits of ancient Kashmir, and Sharada being outside Kashmir Valley, actually in Urasa (modern Hazara). Therefore, identification of Saraswat Pandits of Kashmir has historical as well as social legitimacy.

### **C - The quirk of destiny**

The nearly four-thousand-year-old Hindu Kingdom of Kashmir declined and fell to the Muslim adventurers around CE 1339. The Sultans replaced the Rajas and ruled over Kashmir from 1339 to 1819 CE which is 480 years. The only task which the Kashmir Muslim Sultans (including the Mughal/Uighur rule 1586 –1751 CE) did for five centuries of their rule was to destroy all traces of the ancient Hindu civilization of Kashmir and decimate the Saraswat Hindu community.

The tail end of genocide and complete ethnic cleansing of the Saraswats of Kashmir was brought about in 1990 CE when Jammu and Kashmir remained an "integral part" of secular democratic India according to the political pundits of New Delhi. Four hundred

thousand Kashmiri Saraswat Hindus are living as refugees in their own country for the last thirty-two years. No regional or national mainstream political party has an agenda of mitigating their suffering and taking them back to their six-thousand-year-old homelands in Kashmir.

The contribution of Kashmiri Saraswat Brahmans to the enrichment of Indian civilization is next to none. In the art of warfare, King Lalitaditya of the 8<sup>th</sup> century conquered vast tracts of Central Asia and South Eastern India or the present-day Sind. Great Saraswat scholars who excelled in philosophy, Sanskrit literature, Vedantic studies, Shaivism and Trika Shastra, astronomy, medicine and allied subject have left behind rich legacy. Eminent saints and philosophers like Swami LaxmanJoo Raina and Pandit KrishnaJoo Razdan have been the living legends of our times. Female hermits like Lalleshwari (Lalded), Rupa Bhawani, Arnimal and many others all have carved a niche for themselves in the gallery of Saraswat saints and savants of this land.

The task before the entire Saraswat community of India today is to understand the

plight of their Kashmir fraternity expelled from its homes and hearths at the point of the sword of Islam in a secular India. My humble appeal to His Holiness the Mathadipati of Shree Kashimatha Samasthan, Varanasi is to constitute a committee of five members to examine and analyse the case of genocide and ethnic cleansing of the Kashmir Saraswat Hindu community from its homeland in 1990, and also suggest on the community level the remedial measures of alleviating their suffering and facilitating their restitution in the Valley of Kashmir.

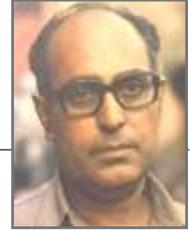
I may conclude this presentation by alluding to veteran journalist late Madhav Vittal Kamath, who, addressing a seminar, said the memorable historical words, “**I am a thousand years old Kashmiri Saraswat Brahmin**”. Taking cue from his wise words permit me to say that “I, Kashinath Pandit and our entire community is **a six-thousand-year-old Kashmiri Saraswat Brahmin community**”

*(The author is the former Director of the Centre of Central Asian studies, Kashmir University. Email: [kn627@gmail.com](mailto:kn627@gmail.com))*

Calendar of Month	Ashtami (Shukla Paksha)	11 <sup>th</sup> December 2021
	Ekadashi (Shukla Paksha)	14 <sup>th</sup> December 2021
	Poornima	19 <sup>th</sup> December 2021
	Ashtami (Krishna Paksha)	27 <sup>th</sup> December 2021
	Ekadashi (Krishna Paksha)	30 <sup>th</sup> December 2021
	Amavasya (Kheche' Maavas)	02 <sup>nd</sup> January 2021
Note	<b>Panchak Starts on 04th Jan ends on 10th Jan 2021</b>	
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	<b>Maarg (Shukla Paksha) from 05 Dec 2021 to 19 Dec 2021</b>	
	<b>Poh (Krishna Paksha) from 20 Dec 2021 to 02 Jan 2021</b>	
<b>Poh (Shukla Paksha) from 03 Jan 2021 to 17 Jan 2021</b>		



- Late Sh. M L Raina

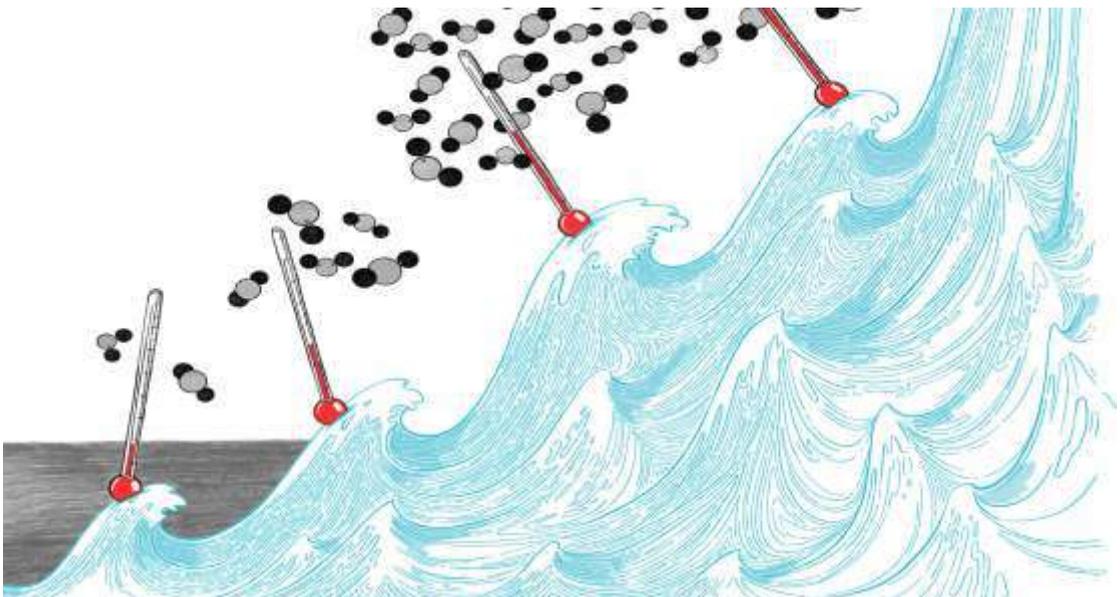


# The Inevitable

It is blasphemous to remain silent over what is happening in my beloved country and with the humanity in the world at large. It is a matter of concern as it should be with any right-thinking man who belongs to the humanity on this globe. Relatively speaking, every one of us is related to each other by some remote control, of which, we know very little. Those who know about this they either remain silent or spell out in very queer terms which remains unintelligible to the general masses.

I want to break this impasse in some measure which does not establish that I know about the remote control but I am simply exploring the ways and means for an innate

force which exists and spells out its effect on human beings. As far as I have been able to understand this subtle situation, Truth is the main pivot when everything else is subordinate to it and all the wicked forces remain powerless and ineffective if used perversely. When I am speaking that everything is relatively changed, we are led to believe that everybody in this universe was to pay equally not doubly for their misdeeds. If one does a good deed, be wise, get the reward and inversely, for any bad deed, he is to face the censure equally. This is not my formula but is a universal truth stated long before by a scientist, Sir Isaac Newton, 'To every action there is equal and opposite reaction.'



I do not term it a scientific Law but, to my thinking, it is more a natural Law spelled out by an inward this privation which may have occurred with great Newton. Such inspirations do rise and fall with all the human beings but one has to be more sensitive, calculating and above all should possess faith in the ultimate, then alone clearance sets in. Some thinkers call it a serpentine mood which they say is asponaneous process with any human being.

Exploring such advances, innate qualifications of truth come to the fore. The greatest tragedy these days is that no one seems interested in such subjects of knowledge and the very concept is subject to ridicule. Anything which is ridiculed obviously presents the shallowness within the person or a group who have nothing to forward. Ridicule, in other words, is a shelter for the one who ridicules. The intellect has to be sharpened and, as per my experience, it can be done if one really wants it and then, hehas to be very much a prudent observer. Monkeys

unlimited to come down to the limited which by any reason or logic seems untenable. The misuse of words leads to confusion. The way we usually say 'He has a nice personality' least thinking that personality cannot be defined in a nutshell. Personality is a vast concept by itself and as such we can discuss some of its attributes. Thus, error on the part of people is a usual feature. Therefore, any attempt at wrong usage may lead to tremendous error which ultimately defaces the real concept. When such errors assimilate, the truth submerges with it but ultimately it shines eluding a few and, the few grow fewer until it is sharpened. The process of sharpening should be gradual and ultimate result is the real potential of power within the truth which finally emerges with victory.

This exactly happens in the day-to-day process, what seems glittering to people, is not gold usually and the humanity gets lost in the apparent glitter which puts them in trouble in the long run. It may take quite a number of years to understand this logicbut one has to be

***This exactly happens in the day-to-day process, what seems glittering to people, is not gold usually and the humanity gets lost in the apparent glitter which puts them in trouble in the long run.***

are great observers, may be other faces of intellect are lacking in them but observers usually become clairvoyant not overnight. It is a process for years and a man ultimately gets this position, not material one, but subtler one which gives him peace, tranquility happiness, and above all the state of 'Anand'.

The faithful will not suffer with hypertension for the simple reason that he changes this brain in the right direction and not for plif.

The Indian philosophy has to be admired, adored and, above all, accepted as a gospel of truth, not because I like it but because it advocates the philosophy of Truth. We cannot understand the ultimate whole and what is needed to know in this direction is to know various face attempts are on to ask the

sure that it has to be faced and this is the ultimate truth.

The terms which belonged in the ancient past to the theory of truth have been used as scientific terms/concepts now but the intrinsic value of the concepts does not change. The reserve is there.

For instance, we talk of evolution or in-evolution. There has been much talk on evolution these days in the scientific world and at the same the it has received criticism too of highest magnitude. I understand the evolution has been understood by the scientists to fulfill their limited objective since they have failed to explain thesame like natural laws and their explanation has drawn this law with the law of tides.

But evolution, by and large, is the process

of truth which ultimately has to be paced by one and all. In other words, evolution is change in this direction. If there is any truth in this world it is change which invariably means evolution. The process of change cannot be challenged, and that is true of evolution which is an eternal truth which remains unaltered, unchanged and unaffected.

Chance is yet another concept usually very loosely used. Everyman upon this earth gets a chance to have some sort of rise or an opportunity which he must avail of. Losing an opportunity means losing the process of evolution. By and large chance is not bound. It comes and goes and it has to be kept well intact and one has to be prudent to avail of an opportunity offered to him. Through chance one can create an act of goodness and the same has to be captured rather than losing the same. So, change and chance are complimentary with each other, which one of them comes first has to be captured and enjoy the fruits of inevitable. Obviously, a process of change and chance are inevitable and have to be accepted as the eternal truth.

reminded of one 'Chhand' of Holy Geeta Ji which is as follow.

*Nain-unchandan ta shestrani*

*Nain-un chandan ta pawaka*

The above couplet which states that soul (matter) cannot be destroyed or created by any process of booming or hammering blows as the same will remain effectless, undestroyed, by using any physical means at the disposal of a man.

As per the above statement, the whole universe is changed by the following categories i.e., Personality, Man, Energy, Space and Time.

Obviously, what we see in India today has to change and what is seen in US has equally to change. No amount of armament or money is going to hold any country or people to ransom but they have to emerge out of poverty as per evolution.

It is a matter of chance that some are so big and some so small. Actually, change is a daily occurrence and is an inter play. We have observed in our country this process of change over years that the poor have suddenly become

***The Indian philosophy has to be admired, adored and, above all, accepted as a gospel of truth, not because I like it but because it advocates the philosophy of Truth.***

Matter can neither be created nor destroyed by any chemical or physical means, is yet another truth which needs no introduction to the scientists and even to the ordinary people. But it needs still an elucidation when we talk of metaphysics. This eternal truth once again upholds my view that in this whole universe nothing gets lost and everything remains intact and human beings cannot add or subtract what has already been created by the creator nor can they destroy anything.

Here the theory of soul sets in and the souls have the power of change as already stated, change is the only truth in the world and, as such, soul wants change which once again is an evolutionary process. Here I am

rich and the rich very poor. No amount of force or oppression has been used to bring about this change but it is simply a law of indestructibility which has to do all these things. Even criminals in India have become rich and the process of change is over.

In this process of change, the intellectual have suffered the most. They have almost become schizophrenics and the number of mentally ailing has increased by 20-30 folds ever since Independence. Perhaps the reason is that it is not the property of the poor or rich to remain rich or poor for all times. The creator gives a chance to every one of us to recover through the norm of chance and the occurrence of change takes place through evolution.

It has been established that this theory holds good for individuals, groups and the societies. It has, as such to hold good for the countries and then for the whole world at large. As per this theory, I am led to believe that everything else is time bound and time is the best healer. Energy and space are time bound which ultimately gives rise to personality gathering mass ultimately.

I have no idea or even an iota of ill will against anybody yet I witness, bad is neither my seeking nor my thinking. What is a fact, actually, is my doings will recoil on me having a serious impact on myself. Self is not construable and one can at the most stabilize it and this can be done through 'abhyasa'. Even great sages and saints have not been able to control self but they have been able to keep it under considerable check. They checked and self-glorified their cause and gained what actually others have lost.

I do not want to disturb the people's mind but wish to tell them that what has been lost by us (Indians) must be acquired again to have

did not become great before their utterances were heard and some lauded them and some criticized them with all the force they had. I believe where criticism comes in, the theory is viable. As such existing substances have an echo and once this echo gets surcharged with energy, it begins to attract the attention of the people who in turn either admire it or criticize. Understand the basics of a theory and those who criticize it are shallow but their criticism again gives strength to the theory advanced earlier. Some new additions, however, get birth and the viable becomes more viable. This is a natural process of things and has to be taken as an advance in the direction of learning.

Some critics actually understand the understanding of an author, or what he propounds and definitely add new areas in the same direction. The ideas, therefore, have always to be recorded and preserved and disseminated to the people who have thirst to learn things for themselves and for others.

This thirst to know things properly, I

***Self is not construable and one can at the most stabilize it and this can be done through 'abhyasa'.***

peace of mind. This cannot be attained by us even though one may have huge chunks of money and it is possible through contentment which can be obtained while understanding the basic truth of life and the universe.

My tragedy is that young people in India are drawn towards T.V and the cricket performances only resulting in the worst kind of indiscipline in the families and outside the families as well. They have no time to read and if they read, it is cheap novels written by small immature writers which have polluted the minds of the youth in our country. I am sure my article under reference will not find place in the hearts of the young because it has to happen by way of change.

Many good theories have been propounded by great scholars. The scholars

advance a theory of my own and feel assured, if not admired, will liberally be criticized, so as to gain new parameters in the same direction. This means acceleration and anything which accelerates is the process of being. Being is the state which exists and what exists is the truth. Theories do exist and their existence is a naked truth beyond any suspicion and doubt. Probable nature of these theories is governed by the law of universal indestructibility of matter. The theories already exist in this cosmos and the discoverer is only an agent or a transmitter who, like TV or Radio, transmits his vibrations which do not absolve him. He is, rather tempted to allow his vibrations be known by one and all, least knowing that the vibrations are the atoms of the 'Being'.



- Prof. Satish Ganjoo



# Truth about the Accession and Legal Status of **JAMMU & KASHMIR** Part - II



Constitution of Pakistan under Article 257 has a provision related to the State of Jammu and Kashmir defining the relation between the State of Jammu and Kashmir and Pakistan; “When the people of the State of Jammu and Kashmir decide to accede to Pakistan, the relationship between Pakistan and the State shall be determined in accordance with the wishes of the people of that State”. There is no such provision in the Constitution of India. Instrument of Accession is full and final. Pak- occupied Kashmir consists of two regions Pak-occupied Jammu and Kashmir (4144sq miles) and Gilgit-

Baltistan (29,814sq miles), formerly known as Federally Administered Northern Areas (FANA). POJK is being governed under the Interim Constitution Act of Jammu and Kashmir 1974, which was passed by Legislative Assembly of Pak-occupied Jammu and Kashmir; and, approved by the Government of Pakistan. Gilgit-Baltistan is governed by the Gilgit-Baltistan (Empowerment and Self Governance) order 2009, which was issued by the President of Pakistan after so-called informal consultations with local leaders. It is suggested that both these regions are

autonomous, but practically the real power is vested in the Kashmir Council based in Islamabad, of which the PM of Pakistan is the head. Likewise, Gilgit-Baltistan is also controlled by a council based in Islamabad with the PM of Pakistan as its Chairman. There is contradiction between the Constitution of Pakistan and the Interim Constitution of Pak-occupied Jammu and Kashmir Act 1974. Article 257 states that people of Jammu and Kashmir are free to define their relationship with Pakistan if (and after) they decide to accede to Pakistan. However as per the POJK Interim Constitution Act of 1974, no person or political party is permitted to propagate against or take part in activities prejudicial or detrimental to the ideology of the State's accession to Pakistan. No person can assume office unless he takes the oath of Jammu and Kashmir's accession to Pakistan and nobody can be appointed to any government job unless he expresses loyalty to the concept of Jammu and Kashmir's accession to Pakistan. This hidden and confusing agenda of

and approval of Nehru. However, the Articles 370 and 35A were abrogated on 5 August 2019 by the Parliament of India, putting an end to the controversy forever. The Shimla Agreement was signed between Indian Prime Minister Indira Gandhi and Pakistani Prime Minister Zulfikar Ali Bhutto on 2nd July 1971, post the Bangladesh Liberation war that resulted in the Independence of Bangladesh, formerly a part of Pakistan territory known as East-Pakistan. Both countries agreed to put an end to the conflict and confrontation that had hitherto marred their relations and adjudicate their differences by peaceful means through bilateral negotiations without any third-party intervention. To progressively restore and normalize relations between the two countries it was agreed that the ceasefire line, resulting from the ceasefire declared on 17th December 1971 to be converted to the Line of Control (LoC) by both sides and not to be altered unilaterally irrespective of mutual differences and legal interpretations. The Agreement ensured that Pakistan recognized the sovereignty and independence of Bangladesh.

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***On legal and constitutional grounds, the accession of Jammu and Kashmir to Indian Union is complete, legal and final. No authority on earth can change it in any way.***

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Pakistan, reveals its true intentions. A special status was given to the State of Jammu and Kashmir in 1950 by the Indian Constitution under temporary and transitional Article 370, giving it some autonomy within the Federation. Remember, the instrument of accession was complete in 1947, new interim government of Sheikh Abdullah took office in 1948 and special status was granted by Constitution of India in 1950. So, it had nothing to do with the accession and also it was the part of Federal Constitution, not that of the State. Dr B R Ambedkar, the Chairman of the Indian Constituent Assembly, had refused to draft this discriminatory Article. It was eventually drafted by Gopalaswami Ayyanger, Minister without portfolio in Nehru Cabinet, after manipulations by the Sheikh

India returned over 90,000 Pakistani prisoners of war who had surrendered to the Indian Army on 16th December 1971. All POWs were released in a six-month duration following the end of the war. The signing of the Agreement essentially made Jammu and Kashmir dispute a bilateral one, to be mutually resolved between the two countries and taking it out of the purview of the United Nations or any other third part mediation. . In February 1975, Kashmir Accord was signed between Prime Minister Indira Gandhi and Sheikh Abdullah. Sheikh assumed power as the Chief Minister of Jammu and Kashmir after a gap of 21 years. The Accord strengthened India's role over legislation in Jammu and Kashmir. It was agreed that, residuary powers of legislation shall remain

with the State but Parliament of India will continue to have power to make laws relating to the prevention of activities directed towards disclaiming, questioning or disrupting the sovereignty and territorial integrity of India or bringing about secession of a part of the territory of India from the Union or causing insult to the Indian National Flag, the Indian National Anthem and the Constitution. In this way, Jammu and Kashmir was reaffirmed as a constituent unit of the Indian Union. Sheikh assumed power on 26th February 1975. The people of Kashmir Valley confirmed this Accord by giving an unprecedented welcome to the Sheikh. Although Jammu and Kashmir witnessed sporadic periods of violence earlier, but never an organized insurgency till 1989. The terrorist uprising was influenced by few occurrences around the globe, like the banning of the book “The Satanic Verses” (published in 1988) authored by Salman Rushdie, writer of

had left the Valley of Kashmir while many secular Kashmiri Muslims, like writers, academics, artists and bureaucrats also fell prey to terrorist bullets. In a bid to frighten the minority, mosques and other public places were misused as hideouts by the terrorists to invigorate the fundamentalist movement and inhibit attacks by the security forces. It is estimated that by 1989, more than 10,000 Kashmiri Muslim youth had undergone training of weapons in Pakistan and Pak-occupied Jammu and Kashmir. There was a massive propaganda drive against Sufi Islam and the composite Kashmiri culture, dubbed as anti-Islamic. The self-styled “movement” was not only religiously fuelled but also unevenly distributed across the region. The people of Jammu and Ladakh regions distanced and maintained an anti-movement stance; supporting India. Despite the bloodshed and destruction for three decades,

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***This is the story of the conspiracy of tribal invasion of Kashmir in 1947. This is also the story of the first prime minister of Pakistan telling lies and falsehoods. We have another source of information about the conspiracy.***

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Kashmiri origin, by Iranian religious leader Ayatollah Khamenei claiming it to be blasphemous. Many Kashmiri Muslims protested in support of banning the book. After the downfall of Soviet Russia in Afghanistan, the Generals of Pakistan mobilized the war-addicted Afghan terrorists to the Valley of Kashmir. Pakistani and Kashmiri fundamentalist groups and their militant squads were used as a front to escalate armed attacks in Jammu and Kashmir and succeeded in injecting the ideology of communalism in the Valley of Kashmir. Pakistan's motive to annex Jammu and Kashmir, causing disintegration within India, is corroborated by the fact that majority of terrorist and separatist groups' objective remained merger with Pakistan. The objective was to banish the minority in order to strengthen Pakistan's claim over Jammu and Kashmir and resulted in selective ethnic cleansing of Kashmiri Pandits. By 1990, almost all Kashmiri Pandits

it remains an enigma to understand the objectives behind this movement. Was the struggle against a professed occupier, a fight against the State for greater political rights or a struggle for an independent Islamic state? The violence led to killings, displacement of people, disruptive schooling, destruction of infrastructure and support systems, human rights violation and loss of security. It has put into challenge the major consequences for survival, development, health and overall well-being of people. Despite varying political positions of the Kashmiri Muslim majority and the Pandit minority, both continue to suffer as a collective group. Aboriginal Kashmiris have suffered. The Lahore Declaration was signed on 21st of February 1999, between the Indian Prime Minister Atal Bihari Vajpayee and the Prime Minister of Pakistan Nawaz Sharif in Lahore (Pakistan), ratified by the parliaments of both the countries with a commitment to reach a

mutual understanding and agreement towards the development of atomic arsenals and avoiding accidental and unauthorized operational use of nuclear weapons. The Lahore Declaration can be viewed as one of the most important and historical treaties between India and Pakistan to normalize relations and slacken the military tensions in South Asia, distinctly after the proposal of South Asia Nuclear Weapon Free Zone (SANWFZ), to limit nuclear race between the two countries of which negotiations were never concluded. In the wake of publicly performed atomic tests carried out by both the nations in May 1998, the treaty beckoned a major breakthrough in overcoming historically strained bilateral relations between the two nations, reaffirming the commitment to find a peaceful resolution to the issue of Jammu and Kashmir. The Treaty was greeted in Pakistan's civil society sphere, the general population pools widely welcomed the move by their Prime Minister, though it was speculated in Pakistan's media that many in the Pakistani military disapproved the treaty and consequently worked to subvert it and escalate tensions between the two nations, which would later result into the Kargil War. In India, the initiative bolstered the popularity of the Indian Prime Minister and the move was hailed. The Kargil war, fought between India and Pakistan in May 1999, lasted for over a month in the Kargil district of Jammu and Kashmir, post signing of the Lahore Declaration. The operation was planned and executed by Pervez Musharraf, Chief of Army Staff under Prime Minister Nawaz Sharif and aimed at interdicting the Kargil–Leh highway, the main land route for the Indian Army's logistic supplies to Siachen. Pakistani forces intruded and occupied strategic positions on the Indian side of the Line of Control (LoC – de facto border in Jammu and Kashmir), prompting an Indian counter offensive in which Pakistani forces were pushed back to their side of the original LoC. Kargil War was the first armed conflict between the two neighbours since they officially conducted

nuclear weapon tests. Recognition of the potential for escalation of this conflict and its wider implications caused the then US President, Bill Clinton to summon Pakistani Prime Minister Nawaz Sharif and demand that he rein in his troops. Consequently, to the Kargil debacle, relations between the Pakistani Army and the civilian leadership of that country deteriorated, resulting in a bloodless coup carried out by the army led by General Pervez Musharraf against Prime Minister Nawaz Sharif, subsequently placing the Prime Minister under a strict house-arrest and later exiling him to Saudi Arabia. Legally, entire Jammu and Kashmir is the integral part of India and no authority can change it. The dispute is illegal occupation of the State territory by Pakistan and China. India and Pakistan fought three more wars in 1965, 1971 and 1999 respectively besides 1947-48 skirmishes; and, signed bilateral agreements, viz. Karachi Agreement (1949), Tashkent Agreement (1966), Shimla Agreement (1972) and Lahore Declaration (1999). In accordance with Shimla Agreement, both the parties decided to arbitrate their differences by peaceful means through bilateral negotiations without the intervention of any third party which clearly takes the issue of Jammu and Kashmir out of the purview of any third party, like the United Nations. The issue has been intricate from the very outset by first accepting UN Security Council as an intermediary, then by not complying to the suggested resolution and afterwards by intermittently signing bilateral agreements and thereby infringing earlier agreements at UN level. With India becoming a Republic on 26th January 1950, the Constitution of India laid down provisions for all princely States as developed constituent units of the Union. The Indian States' "Instruments of Accession became obsolete in the new Constitution" as the States were integrated with the Federal Republic with no such condition to execute a document of Accession for becoming Units of the Republic. However, Article 257 of Pakistan Constitution is a provision related to Pakistan occupied Jammu and Kashmir;

stating, “that if (and after) the citizens of Jammu and Kashmir decide to accede to Pakistan, their relationship with Pakistan shall be determined in accordance with the wishes of the people of the state”. The people of Kashmir have experienced the dreadful consequences of Pakistan's proxy war, brutal terrorism and genocide for more than three decades now. Pakistan has injected a communal ideology and converted the principle of co-existence into a fundamentalist one. This communal ideology has destroyed the political, social and cultural cohesion between diverse ethnic and religious groups that exist in Jammu and Kashmir. The suppressed people of Pakistan occupied Jammu and Kashmir are fighting for the Constitutional Status of their territory. The construction of the China -Pakistan Economic Corridor (CPEC), part of which passes through the Indian territory of Gilgit-Baltistan area of Jammu and Kashmir has complicated Pak withdrawal from occupied territory. Pakistan's illegal occupation of territory of Jammu and Kashmir, annexation of Gilgit-Baltistan, changing the fundamentals of the State, scrapping the State Subject provision in Gilgit-Baltistan (1974), strengthening of China's stake in this disputed area, infiltration

in the Kashmir Valley and sponsoring brutal terrorism is a satanic sin against the people of the region. Under these circumstances, India had a political and moral right to scrap Articles 370 and 35-A of its Constitution; and, reorganise Jammu and Kashmir as Union Territory.

On legal and constitutional grounds, the accession of Jammu and Kashmir to Indian Union is complete, legal and final. No authority on earth can change it in any way. It completely excludes Pakistan, which manifests itself as pseudo-benefactor of Muslims of Kashmir - altogether ignoring the native Hindus, Sikhs, Christians, Buddhists, Ahmadiyahs, Shias, Gujjars, Bakerwals and other communities. However, after the Taliban occupation and recent developments in Afghanistan, the position of Pakistan has itself become that of a wrecked boat in the vast stormy ocean of militancy and insurgency; tossed here and there; and, likely to be crashed any moment against the rock of terrorism and fundamentalism. It needs a deep introspection and genuine change in the mind set for its own existence in the region.

*\*Chair Professor and Former Coordinator,  
Central University of Himachal Pradesh (Dharmshala).*

**STOP PRESS!**

## **AIKS Pays Tribute to General Bipin Rawat, CDS!**



The Nation was shocked by the unfortunate helicopter crash that was carrying the CDS, General Bipin Rawat, his wife and eleven other defense personnel. It is a huge setback to the Indian defense set up. General Bipin Rawat had brought in wide ranging changes that included the concept of Defense Theatre as a coordinated approach to the defense services involving all the three wings of the armed forces. He was a forthright officer who meant business and never minced words. In his loss, Indian defense system has suffered a huge loss. The greatest tribute to him will be for his successors to carry forward the defense system reforms he undertook.

All India Kashmiri Samaj joins the nation in condoling the death of General Bipin Rawat and pays tributes to him,

his wife and the other brave hearts who lost their lives in this tragic accident. May Lord Shiva bestow Moksha to their Aatmaas!



- Surender Kaul



# Sh. D.P. Dhar

## An Unobtrusive Politician Diplomat of Kashmir



The significant ramifications of Kashmiri Pandit agitation in 1967 and its aftermath was the shifting of Durga Prasad Dhar, popularly known as DP from the State Home Ministry to Forest Ministry in the State cabinet by G.M.Sadiq the then Chief Minister of Jammu and Kashmir. D.P. Dhar was said to have been unhappy with the sudden change of portfolio in the state cabinet. He aspired to be in the central government headed by Indira Gandhi, who had a need for some all-purpose points men to tackle many critical issues that came up for urgent attention. On getting the

inkling about DPDhar's choice being in the Centre, Indira Gandhi appointed him Indian Ambassador to the USSR in 1969. Being a strewed politician in the cradle of Kashmir politics, he was most trusted and confident of the Indira Gandhi.

On taking over the charge of Indian Ambassador to the USSR IN 1969, DPDhar presented his credentials to Leonid Breznev, party First Secretary, Aleksey Kosygin PM and Nikolay Podgorny President in Moscow as per the diplomatic protocol. Completing the requisite formalities of meeting the dignitaries

in Moscow, DP Dhar flew to New Delhi to apprise Indian PM and Foreign Ministry policy planners of his assessment about the ruling grandees of the USSR. While being in New Delhi, DP flew to Srinagar for a short visit. His arrival in Srinagar became known in political circles, though the press that time in Kashmir was fairly rare. Next morning a group of taxi drivers Mohd Yusuf, Gh Ahmed Nishat, Gh Qadir British and Mohd Sultan from Hotel Oberoi (now Hotel Lalit) had come to meet him at his residence Taaleya Manzil, at Gupkar Road, Srinagar. D P Dhar, designated Indian ambassador in suited dress, received them so warmly, hugged them and sat with them in the drawing room of his private house with a big smile. He talked with them at their level in typical local dialect without any reservation. In the course of the conversation, D P asked them for a cigarette to puff? Drivers fumbled in searching their pockets to get a single fag to offer him. Mohd Yusuf took out a Charminar cigarette packet to offer him a cigarette sheepishly as the quality of the cigarette was lowest. D P picked up the cigarette openly without any hindrance and demanded the matches to light it. Nervously, the other driver swiped the match stick on the strip of the box to help D P to lit the cigarette. Their intercommunication was so intimate that the drivers were overwhelmed with D P Dhar's humility. This was one of the greatest traits of D P's personality which made him popular in the rank and file of the congress party in the state. D P was endowed with unmatched political and organizational skills to mix with common class of people and fix a personal bond with them.

Over D P's range of mental adaptability, PNDhar, former Economic advisor to Indira Gandhi had remarked that D P had the rare ability to listen to fools as well as knaves calmly without losing patience or showing signs of irritation.

D P's political contemporaries and observers remarked that he would often relish to visit Nagin club to enjoy the panoramic view of the Nagin Lake or to Hotel Oberoi to get the overview of the Dal Lake in seclusion if

and when he desired. He had a brilliant aesthetic sense and deep love for spiritual poetry, in spite of his being leftist to the core. Kamala, the guide of the then Hotel Oberoi, revealed how D P Dhar gave his clothes, jacket to the impoverished villagers who came begging to him when he was fishing in river Lidder enroute to Pahalgam. D P Dhar had no money in his pocket and did not want the beggars to return empty handed; so, he spared his personal clothes as the choice to give them. He retained bare minimum clothes to cover his body for reaching home in his car. While on the way back home, D P expressed to Kamala that one carries kind acts of alms with oneself to the other world. The rest of the acquired property and wealth remains here. Kamala added that D P was full of solicitude and liberal in behaviour and in thinking throughout his political career.

D P. Dhar had remained a frontline politician, always involved in political manoeuvring and in strategic operation in the J&K state. Whether it was a Pakistan attack on Kashmir in Oct 1947, he was there to marshal National Conference volunteers of Kashmir across religious lines to protest against Pakistan intrusion through tribal raiders? D P Dhar was in military fatigue at Batamaloo area to monitor the Indian Army operation to flush out or liquidate Pakistani infiltrates in 1965 who had set on fire the houses of locals and had killed innocent people. It was D P Dhar's acumen to handle with diplomatic finesse the international press lodged at Nedous Hotel that time to flash Batamaloo operation in favour of India. He was said to have got pat from the PM office the following morning when BBC announced the news without pointing fingers at India.

In military retaliation against Pakistan's nefarious design, the Indian army captured Haji Peer Pass in 1965 and D P Dhar was again there at the hoisting Indian flag ceremony at Haji Peer with Indian army top brasses to celebrate Indian victory. In the political arena of wooing the voters in the 1967 election in J&K, D P Dhar was a powerful locomotive to win 26 assembly seats for Congress in Jammu

province out of 31 seats, despite two major opponent parties being in the contest. For conspiring electioneering in Jammu province in support of Congress, D P Dhar had prolonged stay in Jammu and met politicians across the party line to lure their sectional vote bank towards Congress candidates. This resulted in a majority mandate of 61 seats for G.M. Sadiq in the J&K Assembly out of 75 seats.

His political insight, perception and judgment was so sharp that he was appointed as Home Secretary and later Home Minister of Kashmir in 1947 under Shiekh Mohd Abdullah, the PM at a fairly young age. His political wisdom and understanding won him a place among the Indian delegation to the United National Security Council in 1949 and as member of the Indian delegation to the UN General council, Paris session in 1952. Contemporary Observer said that D P Dhar was the key figure in the political change that occurred by dethroning Shiekh and in installing Bakshi in 1953. Dr Karan Singh, former Union Cabinet Minister, describes in his book "Heir Apparent" that D P Dhar had an incisive mind and was an excellent planner. D P was a superb tactician who was at his best in fluid situations of politics. Dr Karan Singh admitted in his book that Pt. Jawahar Lal Nehru liked him and had regards for his political judgment. Shiekh in his book "Atish-e-Chinar" completed by M.Y. Teng has described D P Dhar master in spread of political Fitna (disorder, discord and affliction)

During his political career in J&K, he worked with Sheikh, Bakshi and Sadiq as member of state constitution assembly from 1951 to 1957 and as a member of State Assembly from 1957 to 1967 and was Cabinet Minister of various portfolios. R K Kak, veteran journalist of Kashmir had perceived that D P Dhar had fantastic memory and carried a graphic image of every nook and corner of the valley and about the political activists he met during the course of time.

D P was said to have been invested with an ability to talk to soldiers, politicians,

journalists and radicals of different shades. But the Kashmiri Pandits were unhappy with him in 1967 agitation for being non supportive in the ruling dispensation, despite being himself Kashmiri Pandit. D P Dhar was also alleged for annexing Muslim population outskirts enclaves with Habba Kadal Assembly constituency to reduce the weightage of Kashmiri Pandits electorate at the behest of G.M. Sadiq and his Muslim majority composition of his Ministers. Yet it was his ability to save nearly twelve hundred Pandit state employees from getting dismissed who were jailed by state authority indiscriminately to crush 1967 Kashmiri Pandit agitation. Some Pandits admit that he had helped many community boys in their admissions in professional colleges and arranging their jobs without making any fanfare of his concern for the community. In the latter months of 1967, D P Dhar was uncomfortable to continue in the government headed by G.M. Sadiq and desired to work in the National political arena. His strong role in the politics of Kashmir nearly for 20 years had attracted him to Indira Gandhi who was in search of an all-purpose, versatile point's man to tackle many critical issues. Indira Gandhi announced D P Dhar as an Indian Ambassador to the USSR which was a political appointment. Probably, his appointment that time would not have been taken lightly by the mandarins of the external affairs bureaucrats. But his considerable social grace, acute intelligence helped him in quick establishment of his authority in the corridors of core power blocks of diplomacy,

P.N. Dhar Economic advisor to Indira Gandhi remarked that the task of D P Dhar was formidable, but he was eminently qualified to undertake it. His winsome manner, his brilliant sense of humour and his acute intelligence were all invaluable assets in his new job. His tenure from 1969 to 1971 as Indian Ambassador to USSR Russia was exceedingly diplomatic. With his subtle prudence D P Dhar, could manipulate a series of meetings with USSR Russia, communist leadership, diplomats of various shades and Army generals to frame a draft for twenty

years of Indo-Soviet Friendship Treaty which proved most suitable internationally for India. Possibly, Indian operation of breaking East Pakistan later called Bangladesh from West Pakistan would not have been achieved in 1971 without the support of the super power block. His diplomatic triumph and thoughtfulness in the international arena made him well known and he was recalled from the USSR and appointed Chairman Policy Planning Committee in the Ministry of external affairs. He had a pivotal role in mobilising international support in favour of Bangladesh and had the temerity to bypass the Minister Sardar Swaran Singh to report directly to the PM.

He was a key man in construing the idea of 1972 Indo-Bangladesh treaty for peace, friendship and cooperation.

In 2012, D P Dhar was posthumously conferred the Liberation War Friendship Honour in recognition of his illustrious contribution in mobilising international support for Bangladesh by Ziaullah Rehman, the President. Over and above, he had a special role in the liberation war.

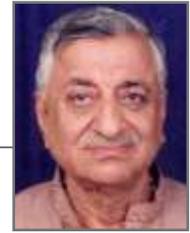
His another dutiful attainment was drawing of a roadmap to Shimla Agreement in 1972, in his first parley with Aziz Ahmed, Minister of State for Foreign Affairs in Murrey. Soon after landing in Lahore, he visited Lahore market to purchase books of Dr Iqbal and established contacts with his old political associates of Kashmir movement including Effendi. Because of his illustrious negotiating flamboyance and his self-contained sixteen points draft with emphasis on the durable peace in the sub-continent as compared with twelve-point draft of Aziz Ahmed caught the attention of Z.A Bhutto who seized the opportunity to have an unscheduled meeting with him. Kuldeep Nayyar, journalist, disclosed that D P was desirous to talk in chaste Urdu to make the parley more informal but Aziz Ahmed was weak in Urdu though, Urdu was their national language. In Shimla, Sardar Swaran Singh and P.N. Haksar were inclined to give Z.A. Bhutto some option whereas D P Dhar was insisting to

include Kashmir in the agreement. After his consecutive leaps in finalising the treaties at international level his popularity grew manifold in the country and World over. Elected MPs were said to have made a beeline to his official residence. Political watchers were of the view that his coming to light as a tough political and strategic negotiator, caused tremors in power verticals of New Delhi. Therefore, he was intentionally nominated as Deputy Chairman, Ministry of Planning to downsize his political zenith that had grown by then. D P Dhar was not academically economist so his tenure as Deputy Chairman Planning turned out to be rough time. Consequently, he was redesignated as Indian Ambassador to USSR; which was against D P Dhar's choice.

On the country front, Parthasarathy-Beig talks were in progress in 1973-74 to hand over reins of the restive state of J&K to Sheikh with Congress support. Shiekh was bent upon reviewing all state laws passed after 1953 in the state and relook at the nomenclature of Governor and Chief Minister. On overcoming these predicaments, Shiekh became the CM with Congress support in the Assembly and soon after he started his Kashmir centric politics to woo his core group within the National Conference. In 1975 Indira again deputed D P Dhar to negotiate with Shiekh the nationalist commitment given by him in the Beig-Parthasarathy talk. D P. Dhar landed in Srinagar in early 1975 on his mission to deviate Shiekh from backtracking the laws which were already passed in the state. And the meeting between Sheikh and D P. Dhar was fixed at Alison Motors place. It was said that Shiekh was very unpleasant with D P Dhar while discussing disputed issues though both were politically associated from the time of Quit Kashmir movement and as Minister of State under Shiekh premiership. A politically close confidant divulged that D P, Dhar could not digest the remarks shouted upon him by Sheikh, which later became the cause of his heart attack and he breathed his last on 12th July 1975 at the young age of 57 years.



- C L Gadoo



# Ethnic Cleansing of Kashmiri Hindus from their Ancestral Homeland

**B**ackground: Kashmir, a Hindu kingdom, which had touched the pinnacles of glory under the Karkotas and later the Utpalas, extending its territories, north and east as well as west, and which had become a major military power in the north of India, passed under the Muslim rule early in

Shah Mir was declared as the first Muslim ruler. Kashmir was ruled by many Muslim monarchs that include the rule of the Mughal Empire from 1586 to 1751 and the Durrani Empire of Afghan, who ruled from 1747 to 1819. Since the arrival of Islam in Kashmir, practically, there was unabated forced



fourteenth century, when a Tibetan fugitive, Rinchen seized the throne of the kingdom. Rinchen, after he had seized the throne, embraced Islam, evidently, under the influence of Shah Mir, whose support he needed to consolidate his hold on the Hindu kingdom. In the year 1339AD, Shah Mir dynasty was introduced in Kashmir when

displacement of Kashmiri Hindus from the Valley, their birthplace. Islam spread quickly in Kashmir because there was large-scale persecution of Hindus and their forcible conversion during the Muslim rule. During the reign of Sultan Sikander, only 11 Hindu families survived conversion. He destroyed hundreds of temples and built mosques in their

place and with their material. With the collapse of the Mughal Empire, Kashmir was taken over by the Afghans. This was perhaps the worst period in the annals of Kashmir unheard of in human history.

Maharaja Ranjit Singh conquered Kashmir from Afghan's in 1819. Sikhs ruled Kashmir till 1846. Maharaja Ranjit Singh's government within four months of rule conducted census in Kashmir. The population stood at 6 Lakhs and out of that only 28,000 were Kashmiri Pandits!

After taking over from Sikhs, the Dogras ruled the State from 1846 to 1947. 13th of July 1931 will go down as a black day in the history of Kashmiri Hindus in modern times. G.S. Raghvan writes about loot and plunder of Hindus on 13th July, 1931, "From Bohrikadal to Ali-Kadal - a long stretch - the Hindu shops were raided. Other localities such as Safakadal, Ganjikhud, and Nawakadal too formed the centres of loot. Streets were littered with property; books of accounts were burnt; the Hindu shop-keepers were molested. In short, pandemonium prevailed."

India got independence from the British rule but was divided on communal basis creating Pakistan, separate Muslim homeland. The last Dogra ruler of Jammu and Kashmir State, Maharaja Hari Singh, signed the Instrument of Accession on 26 October 1947, to unite his domains with the State of Indian Union. Tribals and regulars from Pakistan invaded the State on 22 October, 1947 but the Indian security forces repulsed the attack and pushed the invaders out. In January 1949, a ceasefire agreement was concluded between India and Pakistan with one-third of the state territories still remaining under the illegal occupation of Pakistan.

"Although there are detailed accounts given by survivors of carnages in Muzaffarabad, Rajouri, Poonch, Mirpur, Deva Vatala and Kotli in Jammu region, very few written accounts on the Pandits have been published. Dr Ramesh Tamiri has worked on the oral history of tribal invasion with special focus on Hindu minorities in the Valley. Accounts of the Pandits in Muzaffarabad,

Mirpur, Kotli and Gilgit-Baltistan were collected, giving an insight into the era when J&K saw large-scale organized killings. As per his research, over 200 villages in north and central Kashmir where Pandits lived came under Pakistani occupation before their liberation by the Indian Army. More than 140 killings of the Pandits took place in the execution style. There were over 10 massacres, hundreds of houses burnt, thousands of houses looted and hundreds of cases of forced conversions, rape and mass migration." (The Tribune October 27, 2017).

India accorded special status to Jammu and Kashmir under Article 370 of the Constitution. The Muslimisation of the various political and economic processes had begun in the State soon after Sheikh Abdullah came to power, and the minorities in Kashmir were at the receiving end. Under the pretext of economic reforms, the Big Landed Estates Abolition Act, 1950, was drawn up that year. It placed a ceiling on land ownership at 186 kanals. The rest of the land of a landlord was redistributed among share-croppers and landless labourers, without any compensation to the landlord. Most of the landlords worst affected were Kashmiri Pandits. The state authorities restricted admissions to higher educational courses and institutions to Kashmiri Pandits. Simultaneously, their opportunities to enter state government employment were slashed. Not only this, the State government changed the names of 684 villages, which had Hindu names by a government order No. REV/S/340 of 1981 dated 13-10-1981. Gen. Zia-Ul-Haq President of Pakistan addressing a top-secret meeting in April, 1988 at Islamabad said; "Gentlemen, let there be no mistake that our aim remains quite clear and firm about the liberation of the Kashmir Valley. Our Muslim Kashmiri brothers can't be allowed to stay with India for any length of time now. The Kashmiris have a few qualities, which we can exploit. First, his shrewdness and intelligence; second his power to persevere under pressure, and the third, if I may say so, he is a master of political intrigue. If we provide him with means

through which he can utilize these qualities he will deliver the goods". He elaborated his Kashmir Plan, OPERATION TOPAC, "we plant our chosen men in all the key positions and whip up anti-Indian feelings amongst the students and peasants preferably on some religious issues." On 5 August 2019, the Government of India revoked the special status, granted under Article 370 of the Indian Constitution to Jammu and Kashmir and the former State was bifurcated into Union Territories of Jammu & Kashmir and Ladakh, with effect from October 31, 2019.

### **Riots in Kashmir During 1986/1989**

The rumblings of the storms which engulfed the Hindus in Kashmir were heard, long before it burst. Communal violence that rocked Kashmir Valley during the fateful last week of February 1986 has taken a heavy toll in terms of not only the trail of devastation it has left behind but also the damage it has inflicted on the psyche of a whole community of Kashmiri Hindus.

The Jihad which Pakistan launched in Kashmir in 1990 mounted its first attack on the Hindus in Kashmir. The terrorist assault on the Hindus in Kashmir commenced in the fall of 1989, and by the summer of 1990, more than seven hundred of them had been assassinated in cold blood. Among those killed were people from all sections of the Hindu Society; teachers, lawyers, political activists, media men, intellectuals, and men of small means. The massacre of the Hindus was accompanied by a widespread campaign of intimidation and threat to drive out the Hindus from the Kashmir province, burn their homes, temples and religious shrines.

Shri Jagmohan in his book "Shaping India's New Destiny" states; 'On September 14, 1989, Tikka Lal Taploo, an advocate and vice president of BJP, was shot dead near his house. Judge N.K. Ganjoo, who had sentenced Maqbool Butt, was killed on November 4, 1989, in broad day light at the busy Hari Singh Street. Pran Nath Butt, a noted journalist was done to death on December 29, 1989. The murder of these three

prominent leaders of the Kashmiri Pandit community was in line with the terrorist policy of killing one and frightening one thousand. The objective was to secure exodus of the Pandits from the Valley. No one was arrested and tried for these crimes."

The forced displacement of Kashmiri Pandits and their targeted killings were organized with a clear objective of ensuring that Kashmir valley is cleansed of its minorities. As such, about 85,000 Kashmiri Pandit families were forced out from their ancient indigenous habitat in Indian-administered Kashmir by terrorists and religious extremists.

In 1947 the population of the Kashmiri Pandits was 15 percent in the valley, it came down to 5 percent in 1981 and was reduced to mere 0.1 percent in 1991 after forced exodus of Kashmiri Pandits by terrorist organizations. The census of 2001 shows Kashmiri Hindus totalling 100,962 male: 90,870 and female: 10,020. Another glaring example is that it shows 240,003 vacant census houses in the state.

According to late Ghulam Mohammad Sofi, former editor of the daily, Srinagar Times, "nearly 32,000 Kashmiri Pandits' houses have been burnt since 1991"

As a major militant assault on the Hindus was delivered in January 1990, the Hindu temples and shrines, religious places and Hindu religious institutions, came under heavy attack of the militants. Almost all over the Kashmir province, temples were desecrated, subjected to bomb attacks and at many places, set on fire.

The State Government exhibited no interest in the protection and safety of the Hindu temples. The issue of the demolition and damage to the Hindu temples was raised in the Indian Parliament. On 12 March 1993, the Minister of State of Home in the Government of India stated in the Parliament that thirty-eight Hindu temples had been demolished and damaged in Kashmir during the period from 1989 to 1991. He stated that during the years 1989, 1990 and 1991, thirteen, nine and sixteen temples were demolished and damaged respectively.

The aftermath of the demolition of Babri structure erupted into widespread attack on the Hindu temples and places of worship. The Lok Sabha was informed on August, 9, 1995 that as many as 97 temples were burnt or damaged in the incidents of terrorist violence in Jammu and Kashmir from 1992 till July 1995 and 1747 civilians lost their lives in the preceding 19 months. On the same day the minister of state in the prime minister's office Mr. Bhuvanesh Chaturvedi said in a written reply, "31 temples were damaged only in 1995 and added that security arrangements have been made in vulnerable areas including regular patrolling by security forces for the protection against attacks by militants."

The ultimate and devastating blow came on January 19, 1990, late in the night, when hell was let loose. The total breakdown of the law-and-order machinery spread a deep sense of insecurity, which was so severe that the most of the Pandits fled the valley and migrated to Jammu and Delhi in the dark hours of the night, barely clad!

"In Jammu, where the refugees poured in thousands, the State Government failed to rise to the occasion and provide temporary shelter and relief to the hundreds of thousands of the Hindus sprawling on the streets in the temple city of Jammu. Were it not for the yeoman service of the voluntary Hindu organizations, which immediately swung into action to organize relief for the refugees, hunger and disease would have taken a heavy toll of the unfortunate people, who had suddenly been thrown into the wilderness. No help came from any quarter. Silence of death fell on the liberals, the protagonists of secularism, the radicals and the rest. Gita Bhawan, a temple complex situated in the heart of the Jammu city, adjacent to the Shiva Temple, was converted into a reception-cum-transit camp, where the Hindu refugees arriving from Kashmir, disembarked. The various Hindu organizations of Jammu, which had organized relief for the Hindu refugees arriving in thousands from the Kashmir valley, established a broad-based relief committee constituted of several prominent Hindu leaders of Jammu and Kashmir. The

organization was named the Sahayata Samiti. Pandit Amar Nath Vaishnavi, a prominent Hindu leader and social activist, was appointed the Vice-President of the Samiti. Pandit Vaishnavi was actually put in control of the function of the Samiti. In Delhi, the other main place, where the refugees arrived in large numbers, the work of relief and rehabilitation was taken up by the Kashmiri Samiti Delhi, headed by Pandit Chaman Lal Gadoo, an indefatigable social worker. In Delhi, the main place of refuge, the Kashmiri Samiti, Delhi, took up the work of relief and rehabilitation. A transit camp was set up at Kashmir Bhawan itself for the displaced persons who were later shifted to 14 other camps in Delhi. In Jammu, thirty-two refugee camps were established to accommodate the refugees. Refugee camps were also established at Nagrota, Riasi, Udampur and Kathua." (White Paper on Kashmir, drafted by Dr. M. K. Teng and C. L. Gadoo)

Kashmiri Samiti Delhi started Registration of forcefully displaced persons at Kashmir Bhawan, which was at a later date taken over by Delhi Administration. Registration of Kashmiri Migrants (1-1-1990 to 30-6-1991)

<b>Total registered migrant families in Delhi: 18507 families</b>	
Drawing relief	:3748 families
Staying in camps	:369 families
<b>Kashmiri Migrant Camps in Delhi:</b>	
Kailash Colony (GK I)	:6 families
Krishna Market (Lajpat Nagar)	:24families
South Extension	:20 families
Ali Ganj (Lodhi Road)	:22 families
Begum Pur (Malviya Nagar)	:14 families
Hauz Rani (Malviya Nagar)	:32 families
Bapu Dham	:40 families
New Moti Nagar	:31 families
Baljit Nagar (West Patel Nagar)	:40 families
MangolPuri (N Block)	:50 families
(M Block)	:15 families
Sultan Puri	:36 families
Palika Dham	:18 families
Nand Nagri (East Delhi)	:21families
<b>Total</b>	<b>:369 families</b>

<b>Category wise Registration details of Kashmiri Migrants in Jammu Relief &amp; Rehabilitation (M) Government of J&amp;K as on Nov 2020</b>
<b>Relief Category:</b> Families: 20,889 & Persons: 69,256
<b>Non-Relief Category:</b> Families: 23,041 & Persons: 84,085
<b>Total:</b> Families: 43,930 & Persons: 1,53,341
<b>Religion wise Registration details of Kashmiri Migrants in Jammu Relief &amp; Rehabilitation (M) Government of J&amp;K as on Nov.2020</b>
<b>Hindu:</b> Families: 39,576 & Persons: 1,34,845
<b>Muslim:</b> Families: 2,634 & Persons: 11,969
<b>Sikh:</b> Families: 1,714 & Persons: 6,504
<b>Others:</b> Families: 5 & Persons: 19

“Due to onset of militancy in the state of Jammu and Kashmir in early 1990s, most of the Kashmiri Pandit families and some Sikh and Muslim families migrated from the Kashmir Valley to Jammu, Delhi and other cities in different states. At present there are about 62,000 registered Kashmiri migrant families in the country. About 40,000 registered Kashmiri migrant families are residing in Jammu, about 19,338 in Delhi and about 1,995 families are residing in other states.” Minister of State for Home Haribhai Parathi bai Chaudhary said in a written reply to Rajya Sabha. “As a result of packages offered to these families by the government in 2008, one family has returned to the Kashmir Valley while Government jobs have been provided to 1,466 migrant youths and 469 transit accommodations have been constructed in the Kashmir Valley”, he said. As per THE ECONOMIC TIMES (Dec 17, 2014), total number of registered families who have migrated is 59,442 (Jammu 38119, Delhi 19338 and other states 1985). In Delhi, out of 19,338 registered migrant families, 3385 families are getting cash relief. This relief is being paid by NCT of Delhi. In Jammu 17248 families are getting cash relief and ration which is being paid to all Migrants except Government employees, retired employees

who are drawing pension of Rs. 4000/- per month and above. Since 1990, due to militancy issues in the Kashmir valley, 61,000 Kashmiri Pandit families along with some Muslim and Sikh families have migrated from the valley. However 40,000 are still residing in the State, and are in Jammu, while 19,000 have come to Delhi and remaining 2,000 to various other parts of the country. This has been revealed in an RTI (December 13, 2017) reply from the Ministry of Home Affairs (Jammu and Kashmir Division), Government of India. Ministry of Home Affairs on Tuesday informed the Lok Sabha that the number of registered migrant families from Jammu & Kashmir currently residing in Jammu is 43,618, in Delhi/NCR is 19,338 and in other States/UTs is 1,995 and the total number in the country is 64,951 (Times of India, March 17, 2020)

The Government of Delhi has allotted flats at concessional rates to 237 families of Kashmiri Migrants, who were staying in camps. Similarly, in UT of Chandigarh flats at concessional rates have been allotted to Kashmiri Migrants who were staying in camps. In Jammu 5242 two room tenements have been constructed for providing accommodation to Kashmiri Migrants.

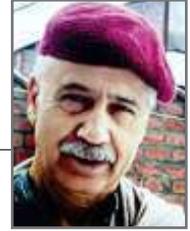
Kashmiri Hindus became refugees in their own country for more than 32 years now! No enquiry commission has been constituted by State or Central Government so far to bring culprits to book who are responsible for genocide and ethnic cleansing of Kashmiri Hindus, nor has Hon'ble Supreme Court of India acted so far. The Indian people must realize that history does not move on dotted line. It takes its own course. It does not forget. It does not forgive. When history gives its verdict, it is ruthless with retribution which is relentless.

The Hindus have loved their land with greater spiritual and social commitments than the Muslims, because they are not imposters and they have been living in the valley, generation after generation, over thousands of years. They possess a greater sense of belonging, being the original inhabitants and owners of the rich ancestral heritage and have their roots in the geography of the land. They are not conquerors; they have risen from their soil!

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- Dr. R. L. Shant



# KASHMIRI

## as an Official Language: New Vistas



It was unimaginable. Kashmiri, along with Dogri and some other languages of the UT has been declared as an official language. Till some months back nobody, no Kashmiri writer, no lover of his mother tongue, what to speak of the common man could have expected the government taking this momentous decision. But it is a fact now. The sudden decision has caught some enthusiasts too off guard, who may or may not understand the ramifications of the order, about which, government agencies seem seriously working now. Let's face it. A cross

section of writers, teachers and workers for the propagation of Kashmiri express their surprise and cannot hide their disbelief. It is here. Are we prepared?

Many amongst us throw the ball in the Government's court. It is a govt. decision, so her responsibility, they aver. Right, but let us ask ourselves too. The language is ours. As our mother tongue, have we, the activists done enough to make the neglected language rich and strong enough to carry the onerous task? Perhaps not. Official language has to be a tool of competent communication in courts,

offices, public and private institutions. It may be used for interstate communications also. Its usage has to be universal, which means that its reading and writing has to be universalized. We can only begin with the valley, but vast areas outside the valley and many speakers outside, too, have to be taken along. All know that, though many of us fight shy to accept that we are discouraging our children to use their mother tongue even in their homes and schools. We prefer they speak Hindi or Urdu instead. English, of course, is their dream language. Do we sincerely want this situation to change and effect new changes in our preferences? At all times, however, we have observed that the wise and prudent few not only encouraged and trained their wards to speak their mother tongue at home but also to be open to important languages Urdu and Hindi at school. We do understand that the speakers need to learn to read and write Kashmiri. That is not impossible to do. Knowers of Urdu and Hindi need to learn just a few diacritical marks in Nastaliq and

be oblivious of our cultural needs in this scenario. With the historic steps of the govt., to bracket Kashmiri, Hindi and Urdu in the list of official Page languages of the UT, opening up remains a beneficial alternative with us. However, before we let prejudice creep in our thinking and attitudes, let us look at the issue of the alternative, side by side, with and in addition to, the existing situation in Kashmiri. Let us examine in brief, the script history of Kashmiri first and then, see how a positive attitude has always benefitted our land and people. Before we take up the issue in detail, a brief reference to the history of the various scripts used for Kashmiri is necessary. We know that for Kashmiri, Sharada (or Sharda), Kashmir's millennia old indigenous script, continued to be used among educated Hindu and Muslim population. Then the Persio Arabic (Nastaliq) came to be accepted followed by Roman with the advent of Dogra rule in Jammu and Kashmir in 1846. The Dogras patronized Devnagri for Dogri in Jammu, while in Kashmir, the script was

**World is shrinking fast and we cannot feign to be oblivious of our cultural needs in this scenario. With the historic steps of the Govt., to bracket Kashmiri, Hindi and Urdu in the list of official Page languages of the UT.**

Devnagri to enable these scripts for Kashmiri. We know, no language comes naturally to a child by birth. It has to be taught and learnt. In the context of Kashmiri, I think our intellectual class has by now understood that post '90 an effective chunk of Kashmiris staying in Jammu and other cities of India and abroad, is becoming fond of their art, music, culture and languages. From English translations one can know of the content only. But if the original text is made accessible to the learner, learning is complete and effective.

I realize that bracketing Nagri script with Nastaliq for Kashmiri, may raise eyebrows of some skeptics. But as pointed out above, today it is a historic moment. We have to be farsighted for the ultimate good of our mother tongue and our speakers at home and abroad. World is shrinking fast and we cannot feign to

traditionally preserved by Kashmiri Pandits, although they were second to none in adopting Nastaliq and Persio Arabic scripts. Roman was easier for the British, while Indian scholars and common people followed them. Use of Nagri was also inspired by the pan Indian national language consciousness. Sir George Grierson, Director Linguistic Survey of India had published his 4-volume Kashmiri-Hindi-English Dictionary back in 1903 using Devnagri besides Roman for Kashmiri. Until 1947, even as Urdu in Nastaliq was popular among the majority of people, Devnagri continued to hold grip on the minority which was fully educated and capable of preserving the state's historical and cultural connections. Later, even as the popular J&K Governments approved Nastaliq for Kashmiri and Devnagri for Dogri, the demand of the educated

minorities in Kashmir, for both Devnagri and Nastaliq as optional scripts for Kashmiri was always there.

It was when minority presence in Kashmir thinned in 1990, that the demand to also consider Nagri rose amongst the displaced Kashmiris spread all over the country and abroad. It took the shape of an educational and cultural movement of sorts, under the banner of some private and public organisations in some state capitals. On wide ranging requests of Kashmiri writers in Jammu, Delhi, Lucknow etc., the HRD Ministry, GOI appointed a committee of linguists, scriptologists, scholars, computer engineers from C-DAC and writers to examine the problem and assist the Deptt. in examining Devnagri in a proper way. After due deliberations the committee prepared software for Devnagri Kashmiri and published a few basic books in Nagri, viz. "Let Us Learn Kashmiri", "Kaeshur Primer", "Kaeshur Reader" in cooperation with a literary NGO Samprati, Jammu. The newly prepared software has just five diacritical marks for Kashmiri, in addition to those already existing in Nagri, which are used in Hindi and other Indian languages. This has made it quite easy for learners of Kashmiri, to learn and use Nagri side by side with Nastaliq. A full-fledged Kashmiri (Nagri) literary journal namely "Vaakh" is being published by All India Kashmiri Samaj, Delhi for the last 17 years, besides Kashmiri sections coming out in Koshur Samachar (KSD Delhi) Vitasta (KOLKATA), Sharda Tarangini (KSS Faridabad), KB Times (Jammu), wherein Kashmiri sections are regular features. These Nagri Kashmiri journals publish writings from all writers, more so those from the Valley. So Kashmiri literature from Kashmir and other parts of the country and the world is easily propagated. According to a report presented in an All-India Samprati Seminar in 2012, in Jammu, dozens of displaced Kashmiri writers have published on their own, over 200 books during the last three decades, using either the Devnagri script alone or Nagri along with Nastaliq. However, the GOI

initiative was practically dropped following change in the central Govt. in 2004. No subsequent step for facilitating the script was since taken, resulting in disappointment and a discouragement for people in general and Kashmiri Diaspora in particular. The situation regarding this is in limbo since then.

### Reasons which justify approving Devnagri:

1) The popular demand for Devnagri for Kashmiri has all along been on the premise that this script would only be approved as an **additional alternative** to the official Nastaliq script. Devnagri is NOT sought to replace Nastaliq anywhere in any capacity. The official status of Nastaliq Kashmiri is NOT sought to be disturbed in any government or non-government forums. Only bracketing Devnagri with Nastaliq was demanded.

2) Maximum number (almost 100%) of displaced Kashmiris knows Devnagri already. They have been reading, writing and publishing in it for centuries. A good number of educated Kashmiris in the valley read and write Hindi in Devnagri, due to the vastly inseminated national language of the country in print and electronic media. The number of Hindi students in Kashmir schools has steadily been on the increase during the last five decades.

3) Authentic voices have been raised by linguists and scholars for allowing an additional alternative script for Kashmiri. Nagri has some features, which suit Kashmiri perfectly and precisely. For example, linguistically all vowel sounds in Kashmiri need to be clearly written and shown. This practice makes writing and reading easier and error free. We know that Nastaliq is different. There, all vowel marks need not be written. They are just taken as understood. So Nagri is expected to make things easy for learners. Some notable scholars have been publicly batting for adoption of Roman to help Kashmiri reach all and just to overcome this disadvantageous situation. But previous experiments with Roman created more problems, because of Roman being inadequate even for English.

4) Most laptops and mobile phones manufactured by Indian and foreign companies for Indian users are already loaded with Devnagri software. Many of them are uploaded with Devnagri Kashmiri keyboards also. The Nagri Kashmiri software, prepared by Ministry of HRD in 2000 AD as explained above is already in use and is incorporated in them. So, if the UT government introduces Devnagri as suggested, no implications of allotment of huge funds for the new scheme will be there.

Who are to gain by introducing Nagri for Kashmiri as an additional alternative script? Of course, in addition to others, advantage will accrue to thousands of young Kashmiris Diaspora, who have been deprived of any creative contact with their mother tongue for the last three decades. Most of them, especially those who were born after 1985 or 1990 lost touch with tradition and heritage, which make us complete human beings. They will read the latest from and about what comprises contemporary Kashmiri literature. By being tossed about in search of livelihood, their contacts with language and literature were jettisoned. Devnagri along with Nastaliq, Kashmiri would definitely help them get back on the right course.

Advantage will be to Writers, students and commoners in Kashmir also. They will read and communicate with their compatriots in Jammu and other parts of the country also. Learning Nagri is always advantageous to all in the country.

Nagri used for Kashmiri will bring common Kashmiri people, students, writers and scholars nearer their counterparts in Jammu, Delhi and many other parts of India as also other Indian languages and ethnic groups. First, it will make thousands of readers available to Kashmiri writers in Kashmir. Writers in Diaspora will also be able to keep themselves abreast with mainland sensibilities. It will help forge national and emotional integration amongst the domiciles of our UT and other parts of the country. Inter language translations will get an unimaginable fillip and literature. Linguistic and emotional nearness between Kashmiri and those Indian languages which are already using Devnagri, either solely or optionally, will follow. Such languages are Dogri, Hindi, Rajasthani, Konkani, Marathi, Sindhi, Maithili, Nepali and Santhali. As we may see, they cover quite a sizable area of our vast country.

## New Appointment in AIKS

Sh. Vinod K. Pandita has been appointed as Joint Secretary-Headquarter. He will be looking after AIKS Media & Communication. Sh. Pandita is an entrepreneur, comes with 26 years of rich experience as management expert of international repute, India's leading Business Coach, Master Trainer and motivational speaker. He has delivered multiple engagements of coaching and advising large, medium business and startups. He has handheld hundreds of KP youth members as youth mentor and guide. He is an excellent communication expert, public speaker and a versatile human being. Sh Pandita is a well known social activist and has immensely contributed in KP community for its cause, culture and upkeep of traditional ethos. AIKS leadership team is extremely happy to have him as part of core team to lead communication activities and we are confident with his involvement, AIKS will live its legacy among our own KP community.





-Safwat Zargar

## The Death of a Pakistani Militant near LoC Leaves Lingering Questions about a Massacre in Kashmir

**Lashkar-e-Taiba operative Zia Mustafa had been in prison for 18 years, accused of killing 24 Kashmiri Pandits in Nadimarg.**



*A resident of Nadimarg village looks at the spot where 24 Kashmiri Pandits were killed 18 years ago. | Safwat Zargar*

On October 24, the Jammu and Kashmir Police announced that Zia Mustafa, a Lashkar-e-Taiba militant from Pakistan, had been shot dead near the Line of Control in Poonch. Accused of planning the massacre of 24 Kashmiri Pandits at Nadimarg in Kashmir in March 2003, Mustafa had spent the last 18 years in jail, most of them in Srinagar, before he was moved to Jammu's high-security KotBhalwal jail in 2018.

According to the police, from inside the jail, he was in touch with Pakistani militants

who had recently infiltrated into Jammu's Poonch district. He was allegedly helping them navigate the terrain.

For about three weeks now, the army and police have been combing forests in the Mendhar area of Poonch, looking for the group of militants. Occasionally, there has been exchange of fire – nine soldiers have been killed in the operation so far.

On October 22, Mustafa was brought to Mendhar on a 10-day remand. He was to help security forces identify a “terrorist hideout” in

the Bhatta Durian forest in Mendhar. When they approached the hideout on October 24, the police statement said, the infiltrators opened fire, injuring two policemen, a jawan and Mustafa. His body could not be extracted from the spot because of “heavy fire”, the statement said. It was retrieved later.

With Mustafa’s death, the Nadimarg case, which has faded from public memory, is all but closed. Yet questions about the case linger on.

### **The massacre**

On the night of March 23, 2003, a group of gunmen wearing army fatigues swooped down on Nadimarg. They said it was a security crackdown. Then they lined up 24 members of the village’s tiny Kashmiri Pandit community and shot them dead. Among those killed were several women and two infants.

Earlier, the gunmen had overpowered the policemen deployed by the government to guard the Kashmiri Pandit families, locked them up in their picket and stolen their weapons.

The guns had silencers and the gunmen wore army fatigues. Local residents do not remember anything else about the attackers. “We didn’t hear any firing,” recalled

Mohammad Maqbool, a farmer who lives in Nadimarg. When the gunmen stormed into their village that night, he was 18 years old. “It was only after they had left and we heard cries that we came to know that our neighbours had been killed.”

When militancy spread across the Valley in the 1990s, targeted killings had triggered the mass migration of Kashmiri Pandits to Jammu and other cities. In Nadimarg, about 50 Kashmiri Pandits had stayed back. After the massacre in 2003, the remaining Pandits fled Kashmir as well, leaving behind their houses, orchards and farms. They never returned.

### **The Arrest**

Mustafa, then 25 and a “district commander” of the Lashkar-e-Taiba, was paraded at a press conference in Srinagar held by the police on April 10, 2003. A resident of Rawalakot in Pakistan-occupied-Kashmir, Mustafa had been arrested on March 30, 2003, the police said. He had allegedly planned and executed the massacre on the orders of the Lashkar leadership in Pakistan. The police also said they had found a rifle, ammunition, a wireless set and incriminating documents on Mustafa.

In private conversations, Mustafa never



*Deserted Kashmiri Pandit houses in Nadimarg.*

denied being a militant, said Mubashir Gato, who had been his legal counsel. But he did deny carrying out the massacre. “He would always say that he was arrested a week before the massacre took place. That was his only statement whenever I asked him,” said Gato.

Back in 2003, a day after the police announced they had arrested Mustafa, the Lashkar-e-Taiba denied its involvement in the massacre and pointed out that Mustafa had been arrested on March 16, 2003.

The police charged 11 men in the case. Seven of them were the police guards deployed to protect the Kashmiri Pandits – they were charged under Section 30 of Jammu and Kashmir Police Act, which prosecuted neglect of duty and other offences. The other four, including Mustafa, were Pakistani militants.

On April 18, 2003, the three other Pakistani militants accused in the case were killed in a shootout in Yaripora in South Kashmir. According to the police, it was Mustafa who had led the security forces to the house where the gunfight took place.

## Advertisement

Court documents viewed by Scroll.in reveal gaps in the police investigation. Take the weapons allegedly seized from Mustafa and the three slain militants. Neither the weapons nor the bullets were sent for forensic examination to ascertain if they had been used in the Nadimarg killings.

## The trial

In October 2003, a session’s court in South Kashmir framed charges in the case. Court documents, viewed by Scroll.in, show that the court felt there was “some material” against Mustafa, which justified charging him with murder, causing grievous hurt by dangerous weapons and possessing illegal weapons.

But the trial dragged on for years, going nowhere. The prosecution was able to produce only nine out of 38 witnesses for examination till 2011. None of them testified against Mustafa. Since the government had been unable to produce more witnesses, said Mubashir Gato, who had been Mustafa’s

legal counsel, a trial court in Shopian closed the evidence for the prosecution. In other words, the government was given no more time to produce witnesses after 2011.

The state government challenged the local court’s decision and appealed to the high court that same year. In 2014, the Jammu and Kashmir High Court dismissed the plea after the state failed to appear for a hearing of the petition. The state government then approached the Supreme Court, seeking more time to produce witnesses.

In 2015, the Supreme Court directed the Jammu and Kashmir High Court to consider the petition once again. “But the prosecution even failed to appear before the high court to argue for the petition,” said Gato. “Thus, on August 11, 2017, the high court dismissed the petition once again, citing ‘lack of interest’.”

The prosecution filed a fresh review petition in the high court. Meanwhile, it appealed to the Shopian district court to delay hearings in the case until the high court decided on the review petition.

Which meant the case for the defence was also stalled. “When a matter is pending before a higher authority, it’s usual for the lower authority to wait for its decision before going ahead with the case,” said Gato. “Therefore, since 2017, all we have been getting are just adjournments and next hearing dates.”

According to Gato, Mustafa appeared for hearing at the Shopian trial court until 2018. In February 2018, Pakistani militant Naved Jatt escaped from police custody



*After the massacre of 2003, the remaining Kashmiri Pandit families fled Nadimarg, never to return.*

when he was being taken to a Srinagar hospital for treatment. That tightened security measures for other prisoners. Mustafa was transferred from the Srinagar Central Jail to the high-security KotBalwal jail in Jammu.

According to Gatoo, Mustafa himself had become reluctant to appear in court after 2015, when a Pakistani prisoner was killed in a blast in a police vehicle when he was being ferried from court to a prison in North Kashmir. A policeman was also killed in the incident. “After that episode, he would often tell me to avoid having him appear in court,” recalled Gatoo.

With Mustafa’s death, the main case in the Nadimarg massacre will be closed. “The only offence that remains will be the alleged dereliction of duty by the seven accused policemen,” Gatoo said.

### The Death of a Militant

Mustafa’s death and the sequence of events leading up to it have raised some questions. A lawyer in Kashmir, speaking off the record, demanded why there had been no inquiry on the alleged breach of security at KotBhalwal jail, where Mustafa apparently had access to a phone that connected him to people in Pakistan.

“Has any official been suspended for such negligence in a jail? What steps has the government taken to avoid such a huge security lapse?” he asked.

He also questioned why the police had taken Mustafa to the forest, an active combat zone where he could have been killed. “Was he given safety gear or bullet proof vests?” he asked. “None of these questions have been answered by the government so far.”

This was the third incident this year where an arrested militant aiding security forces has ended up dead.

In July, security forces arrested a top Hizbul Mujahideen militant, Mehraj-ud-Din Halwai, at a checkpoint in North Kashmir. Based on his inputs, they launched several search operations in the area. Halwai himself was taken to the place where he allegedly stored his arms and ammunition.

“Upon reaching the disclosed hideout location, the said terrorist picked up his hidden AK-47 rifle and started firing indiscriminately upon the joint search party which led to an encounter. In the ensuing fire-fight the said terrorist was killed,” said a statement issued by the Jammu and Kashmir police on July 7.

Days earlier, Lashkar-e-Taiba commander Nadeem Abrar Bhat and a Pakistani militant were killed in a similar incident on the outskirts of Srinagar. Bhat had also been arrested at a busy checkpoint in Srinagar. He had also revealed where he kept his weapons during interrogation, the police claimed. When they reached the hideout, a house on the outskirts of Srinagar, another militant hiding there had opened fire, the police said. Bhat was allegedly killed in the “crossfire”.

### The Aftermath

All four militants accused of carrying out the Nadimarg massacre are now dead. But for the victims of the massacre, his death brings no closure – the hope of getting justice has receded even further. “What justice are you talking about?” asked a Kashmiri Pandit from Nadimarg who now lives in Jammu. He had lost family members that night in 2003. “The only thing the government did was give jobs and some compensation to the families who lost their loved ones. The truth was never revealed.”

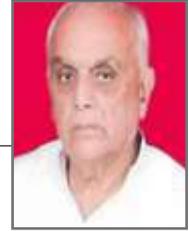
These days, Nadimarg is a village of ghosts. Rows of Pandit houses crumble under the shadow of tall trees. “Many empty patches of land you see here actually had houses built on them,” said Maqbool. “They collapsed over time and eventually nothing remained of them.”

For some residents, the killings disrupted a way of life where two communities had existed side by side. “A human being is just irreplaceable,” sighed a village elder as he showed the spot where the 24 victims had been lined up and shot. “We had never thought something like this could happen here. They were common people like me. They had nothing to do with anything. We have lost each other.”

*All pictures by SafwatZargar.*



-Er. P L Khushu



# India - Pakistan Cricket and Farooq Abdullah's Outbursts?



An unfortunate venous statement by Dr. Farooq Abdullah that a Volcano is building in J&K, because Pakistan won a cricket match against India. He is on record to have said that celebrating Pak win by some medico youths of Kashmir was to provoke BJP. His ill-advised comments seem to be full of political hate, along with ratification of such anti India utterances of these youths of Kashmir by him. He says that a volcano has been building up in Jammu and Kashmir after the nullification of Article 370 and expressed

fears over what shape it would take when it erupts. A simile of wonder dreams and illusory perceptions of getting the governing power of Jammu & Kashmir back as usual as a dynasty heritage. Where is the volcano and what for? If at all there is one, it is an imaginary creation of Gupkar, which will erupt and may burst at Gupkar itself.

He says that celebrations in the Valley over Pakistan's win against India in the T-20 cricket world cup while Home Minister Amit Shah was visiting were meant to provoke the

BJP, which had taken away Jammu and Kashmir's special status. Does he want to convey that it was a cricket match between Pakistan and BJP, over the nullification of article 370 and abrogation of 35 A. This political leader is a member of the Indian Parliament and he should know that the nullification of the article 370 and abrogation of 35A, is an outcome of passing of the relevant bills regarding these issues by the parliament of India, with absolute majority. How can he help the situation when the majority of members in the Indian Parliament are from BJP, who received a majority mandate to rule the country for another term as well and likely to bring BJP back for the third term as well? So, this nullification of the article 370 and abrogation of 35A is an outcome of the majority decision of the Indian Parliament. It has not been done by the electorate of India for fun and merriment. It shows that the people of India wanted full integration of Jammu & Kashmir with India. Such decisions of the majority people of India bears testimony to the fact that the dynastic

present political status, when he has lost his dynastic rulership over Jammu and Kashmir. This can be taken as an alleged act of abetment in fanning hate and acts of terror in Kashmir, particularly among its budding youth, resulting in unfortunate killings of innocent people in Kashmir mostly non-Muslims. There is nothing new about the celebrations of the victory of Pakistan in cricket against India in Kashmir. It has happened in the past too, when Congress government in the shape of UPA, was ruling the country. It has even happened when the dynasty based political parties were ruling the erstwhile state of Jammu & Kashmir. Unfortunately during those times the houses of Kashmiri Pandits would become the targets of stone pelting by the so called fans of Pakistan, without any restrictions and admonitions from the ruling clan who are now beating their breasts for taking lawful actions against the persons who have rebuked India on the soil of India at this event of the outcome of the recent cricket match between India and Pakistan. BJP was nowhere in picture then.

**This political leader further says that, "They (those who celebrated the win) don't have anything to do with them (Pakistanis). It was done to provoke the BJP. They were children and young boys and this should serve as an eye-opener for the BJP."**

rules in the country and in the state of Jammu and Kashmir, for the last more than fifty years were sought to be put to an end, when such governances were based on sectarian and pseudo secular considerations apart from being loaded with alleged acts of corruption and anti poor policies.

This political leader further says that "They (those who celebrated the win) don't have anything to do with them (Pakistanis). It was done to provoke the BJP. They were children and young boys and this should serve as an eye-opener for the BJP." This he has said at a public meeting in Surankote in Poonch district. What a poisonous and disgusting prophecy? It does not suit the mouth of such a prominent leader to make and utter such like comparisons, to suit his compulsions of

The Home Minister of India spent four days and three nights with the people of Kashmir with normal ease, which shows that the common and the innocent people of Kashmir are tired and upset now due to this militancy, which has ruined Kashmir almost to its extinction. It has been a usual affair in Kashmir on such occasions, the seeds of which have been sown by the pseudo secular politicians of Kashmir, with dynastic bases since 1947. Home minister has had interactions with so many sections of the Kashmiri people, who even met the family members of the slain police officer who was disdainfully shot dead by the terrorist without any rhyme or reason. Did this political leader of a major political party of Kashmir or the other senior leaders of his political party

bother to meet the family members of the police officer who was shot dead clandestinely by the militants? What was the barrier? Can such leaders explain it before speaking for the Muslims of Kashmir? This political leader of Kashmir who is a member of the Indian Parliament should have avoided to speak in such a language at these spots, as mass casualties of the security forces have occurred in Poonch sector due to the unabated infiltration of the terror groups sent by the ISI of Pakistan in this region, when the pruning and the searching of the adjacent forest areas by the Indian security forces is still going on in the Poonch forests, and its adjacent locations. As a true Indian and a Parliamentarian, he should have avoided it. It can be construed otherwise. While advocating and lecturing the people in such remote areas he is fanning communal divide between the Muslims and Hindus, while speaking so in Muslim majority areas. Can he muster courage along with his political party to speak so in places of prominent locations of Kashmir, like Lal Chowk, Khanyar, Idd Gah, Batmallo,

have betrayed the people of Jammu and exploited their conspicuous silence for their personal benefits to remain in power permanently. The Jammu base of such political leaders is equally slipping along with their political parties.

This political leader is reported to have said that the hostility is the main reason to spread hatred and divide people on the name of Hindus and Muslims. He should know that the hostility with Pakistan is quite apparent when Pakistan is the mother of the Pan Islamic terror hubs, when these terrorists cross over to Kashmir for mass killings of the minorities in particular and other peace-loving Kashmiri Muslims in general. It is a frank and a sincere admission of this leader that Kashmiri Pandits were killed, looted and then made to flee away from Kashmir to save their lives and honor due to the wedge created between the Hindus and the Muslims of Kashmir on this anomaly of animosity with Pakistan. It apparently shows that such political leaders were privy to the mass exodus and genocide of Kashmiri Pundits on this anomaly of animosity with

**The government of the day should take a serious note of all such irrelevant statements of these leaders, when it becomes a nascent cause of adding to the devastating dimensions of the results of the terror acts of Pakistan in Kashmir.**

Baramullah, Anantnag and the like, which was the practice with the tall and the cherished political leaders of Kashmir like Sheikh Mohammad Abdullah, Bakhshi Gulam Mohammad, Mirza Mohd. Afzal Beg, G.M Sadiq, Mir Qasim, Shaym Lal Saraf, etc.? Will any one among the masses of Jammu & Kashmir come to listen to them in Kashmir or proper Jammu, at the prominent locations of both these provinces? All such political leaders of Kashmir know it that no one is with them except a handful of sycophants with whose votes of just six to seven percent they win the elections and claim to be the leaders of the Kashmiri people. Their reared and groomed political stalwarts from Jammu are now abandoning such political parties, after feeling that such political parties and persons

Pakistan. A dictum has been issued now by this political leader, that the situation is not conducive for the safe return of Kashmiri Pandits to valley. Does he know it in advance, thus privy to it? It sounds like a good warning to Kashmiri Pandits, not to try to come back to their original locations of Kashmir. The government of the day should take a serious note of all such irrelevant statements of these leaders, when it becomes a nascent cause of adding to the devastating dimensions of the results of the terror acts of Pakistan in Kashmir. It may mean even to invoke the appropriate law for the stoppage of such utterances by such political leaders.

*(The author is a chartered consultant civil engineer, passionately attached and devoted to his mother land—Jammu & Kashmir)*



# Bow legs in children

**Bow legs** - genu varum deformity is a very common deformity found in infants and toddlers wherein legs are curved outwards at the knees while child's feet are together. There is bowing of the legs – outward angulation at knee. The knees remain apart when child stands with feet and toes pointing forwards, there is an obvious space between the knees. The deformity is usually bilateral, however at times the deformity can be found in one leg only.

## Causes:

**a) Physiological bowing :** Bow legs as such is normal in infancy. Bowing usually becomes prominent when child starts standing and walking. This bowing is considered as a normal stage of development and gets corrected slowly as the child grows. It is usually bilateral and mild in nature and is symmetrical. The deformity corrects naturally in most of the children by 3 to 4 years of age. Some children are born with bow legs. When the bowing continues and the legs do not straighten by 3 to 4 years or is getting worse and is severe, we need to rule out pathological cause for the bow legs.

**b) Pathological bowing:** The bowing is because of pathology – a disease resulting in disturbance of the growth plate at the knee. Any disturbance in the growth plate i.e., the epiphysis especially on inner side of upper end of the shin bone i.e., tibia or lower end of thigh bone i.e., femur produces bowing of legs, as the growth is disturbed on inner side whereas it is taking place normally on outer side. Pathological bowing is usually asymmetrical and does not improve with the passage of time. It usually requires bracing



and / or corrective surgery. Various conditions which can cause pathological bowing include:

- i) Metabolic disorder like Vitamin D deficiency in children causes rickets. Bones become soft and a child can present with bow legs along with other bone deformities. Nutritional rickets has been a very common cause of bowing in developing countries where mal and undernutrition is a common problem. Rickets can also be caused by a genetic abnormality that does not allow Vitamin D to be absorbed correctly.
- ii) Blount's disease results in a common type of pathological bow legs, where there is abnormality of growth of the upper end of shin bone on inner and back side. The deformity is progressive and gets worse over the time. It is bilateral in majority of patients. The children are usually overweight and have a family history of bow legs. An early diagnosis and treatment

of the condition is essential as that helps in improving the prognosis and reducing the complications.

- iii) Injury to the growth plate on inner side of upper end of shin bone or lower end of thigh bone can disturb growth on inner side when normal growth is taking place on the outer side, thus producing bowing. The bow leg caused by injury is usually unilateral.
- iv) Infection like osteomyelitis of inner side of the growth plate of upper end shin bone or inner side of lower end of thigh bone damages the growth plate on inner side and can produce bowing of legs as normal growth is going on outer side. Again, pathological bow leg due to infection is usually unilateral.
- v) Bone dysplasia also produces bowing as there is disturbance in growth plate.
- vi) Tumours in inner side of growth plate of upper end of shin bone or lower end of thigh bone can damage the growth plate on inner side and cause bowing.

c) Idiopathic is the one where the **cause** of bowing cannot be found and this happens in some of the patients.

### Clinical picture

As it is, bow legs is the persisting complaint that parents present the child with. It becomes very evident when child stands and walks. When a child with bow legs stands with feet together and toes pointing forward, ankles may touch but the knees remain apart. It usually does not bother the child as it does not cause any discomfort or pain. The child with physiological bow legs can usually walk, run, play like a child of his age. However, the parents are worried about the deformity – the appearance of the child's legs, or awkward walking pattern of child. Persistent bowing in adolescents can result in pain or discomfort in hips, knees and ankles because of abnormal stresses that the bowed legs have on these joints. When it is on one side only, child can have a functional limb length discrepancy. The severity and the progress of the deformity can be assessed by measuring the distance between the knees or the angle between leg and thigh when the child stands or lies down with the feet together.

### Investigation:

Relevant blood tests are done to rule out any vitamin D or calcium deficiency. X-Rays are done to rule out any pathology in the bones especially any

problem in growth of the bones.

### Treatment

Physiological bowing usually does not need any active treatment. However, these children need to be regularly followed and assessed at 6 monthly intervals or so, for the progress – resolution of the deformity. The parents as usual are very much concerned, as such we should explain and reassure them. Exercises are important to strengthen the muscles and bones, however they do not change the shape of bones. Modification of shoes like slight shoes raise on the outer side of the shoes are being prescribed in children with mild degree of deformity. Braces i.e., knee-ankle-foot orthosis are also suggested. These may be helpful in correcting the deformity slowly. However, there are reports that corrective shoes or braces are not of much help, rather they may hinder the normal straightening of legs. Braces certainly are helpful in early cases of Blount's disease, however most of these children need surgery for correction. In children with rickets, vitamin D and calcium has to be given in addition to braces. When the deformity is of severe degree or when there is an underlying problem like Blount's disease, it needs surgical correction. One option of surgery is 'guided growth' wherein we stop the growth on the healthy outer side of the upper end of shinbone, thereby give a chance to abnormal inner side to catch up and over the time the leg shall straighten in opposite direction with the child's natural growth. Other option is to do a 'corrective osteotomy' wherein the bone is surgically divided at the upper end of shin bone or lower end of thigh bone and repositioned to correct the deformity. It is usually done in severe cases or in the cases without growth remaining to allow guided growth to be successful. Surgery is usually deferred until near or at the end of the growth i.e., skeletal maturity (unless it is severe), because there is a risk of recurrence of the deformity as child is still growing. Surgery as it is, has to be meticulously planned considering all factors like age of the child – bone age, the expected further growth etc.

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## Face to Face with Alka Lahori

### In Conversation with Dr. Archana Kokroo, KOA President

If you thought that she too is one among many of our current crop of leaders who have or profess just superficial or cosmetic kinship with the community cause, you are absolutely wrong. KAO President, **Dr. Archana Kokroo**, has an emotional connect with our struggle. She has been there, seen it all, gone through the ordeal of that mad Islamic uprising and first hand experienced the physical trauma and mental scars of The Exodus. She is no stranger to what befell the community after that fateful day when entire community took a frightful flight from their safe abodes to an unknown destination and has been very much part of its collective journey where emotions oscillated between hope and despair — 'We have come a long way, yes it has been an excruciating journey and it goes to the resilience and collective will of the community that it has bounced back with vengeance, turned adversity into an opportunity to prove a point that we were not job grabbers as our detractors would have the world believe'— exults Archana with an open sense of pride.



It has been no less an extra ordinary journey for Archana herself-- both as person, as a professional and now in a new avatar as social worker. Born as **Archana Lahori** to a bureaucrat father (Shri D.N Lahori) and an educationist mother (Smt. Prana Hanjura) in the apple town of Shopian, Archana did her schooling from prestigious Mallinson Biscoe School in Srinagar and studied medicine at Government Medical College Srinagar. She got married to Dr/ Tej Kokroo just a few months before the Great Escape happened.

However, the dream of Kokroo couple of charting a career in medicine in their beloved valley came unstuck with Kashmir going up in flames in the very first year of their marriage. They soon found themselves, like vast majority of the community, landing in plains of India, shelter less and scouting for a job in the scorching heat of Delhi. They had nothing on them except the degrees in medicine. Thus began their saga for survival and career building. The whole struggle, Archana calls a 'tryst with destiny', ended with their flight to land of opportunities, the US where they finally found their foothold and made it their home of Adoption. Drs Tej and Archana live in the historic city of Philadelphia where Archana has now also 'diversified' her activities into the realm of social service. In KOA hierarchy she has risen from ranks, starting off as a volunteer for almost a decade, before being elected Director for 2 years. She was finally elected as President of prestigious **KOA** (Kashmir Overseas Association) last year. The service she rendered to the pandemic hit community during its deadliest second wave by way of sending thousands of medical kits and Oxygen concentrators for patients across India has earned her a permanent place in the annuals of community history.

Archana is not the first generation in her family to follows the dictum of 'Giving back to the society'. Her grandparents from both sides have been illustrious pioneers in their respective fields. Her maternal grandfather Shri Dina Nath Hanjura has been a great educationist who has not only brought in many reforms in school curriculum but also helped set up many prestigious educational institutions across Kashmir. He was also a sworn Gandhian, a committed social reformer and an avid follower of Kashyap Bhandu's social reforms programme. Her paternal grandfather Pt Nanadlal Lahori, a prominent figure in the Who's Who of the business community of Kashmir, played a benevolent patriarch to the society in Shopian and also was a silent donor for any community specific causes.

Dr Archana Kokroo was recently in India and on a whirlwind tour of migrant camps in Jammu. It was during this visit that Alka Lahori caught up with her for a candid talk.

**Alka:** The fact that you have had many a time close brushes with gun wielding militants when you were in the line of duty, just revisit for us those horrific times?

**Archana:** When those horrific images come alive in my mind, I get cold sweat and goose bumps. Around December 1989 I was doing House job in Lal Ded hospital and was assigned to work in the clinic where we did the DNC's on missed abortion cases. One night when I was sitting inside the casualty the peon came with the speed of a wind, beckoned me not venture outside the ward, closed the door and put a lock from outside. Sensing some looming danger, I lied low but heard him speaking to someone that the abortion centre had been closed down and there was nobody inside. I saw the images of 3-4 bearded men demanding to enter the ward. I still don't know what would have been my fate had they gained access to the facility as 'abortion' had been 'ordained as un-Islamic' practice.

**Alka:** When did you realized it was no longer safe to stay in valley, given that you left a month or two earlier than the en masse community flight in January 1990?

**Archana:** Actually, in that all pervading eeriness and administration failure, a bunch of bearded youth would descent on homes collecting money and rice for 'Mujahideen'. My mother-in-law would dole out generous amounts of cash and grain and intermittently showering fulsome praise and blessings for 'freedom fighters', perhaps seeking guarantee for safety of the family members. One day while collecting the articles they nonchalantly told her that they might need the services of your doctor son and daughter-in-law in future and they be ready for that. And that was it, a bolt from blue. Next, she told us to pack bags and leave the valley by next flight. The reaction was not without a reason. There had been a sensational incident in recent past in our neighbourhood where a lady doctor had been picked up by unknown Muslim youth but dropped back a few days later, perhaps to conduct a surgery on injured militant or carry out delivery of militant's wife. It remained in the realm of conjecture and nobody had the courage to ask the family. Such was the extent of scare.

**Alka:** So, you left lock, stock and barrel?

**Archana:** Not really. We left with just one suitcase to avoid suspicion. But even reaching airport became a tall order. We could not hire a local taxi walla as nobody could be trusted. So, we arranged a private car and I asked my father to send his official driver to drive us to airport. On way to airport car was stopped by marauding mob at various points to see who were travelling and our smart driver would tell them—Panene chhe (they are our own Muslims). It was a big relief when we landed in Delhi.

**Alka:** You mentioned many a time your stay at Faridabad and meeting with community's tall leader, Papaji (Padmashree J N Koul)?

**Archana:** Yes, I think our batch was the first among 'migrants' to discover Faridabad as a possible destination for fleeing community brethren. It was comparatively cheaper and close to Delhi. So, when more and more families moved in there and also it became increasingly clear that return was not going to be sooner enough, the problem of school admissions for children started staring in the face of those families who had school going kids. By now we had heard about SOS school and a Kashmiri Pandit at its helm. I think some Papaji's close relative was living in our neighbourhood and she arranged a meeting with him. We went in delegation and when he asked us—'what do you want me to do', I broke down and between sobs asked him for help us settle down. Very graciously, he calmed me down and said 'I will throw open doors of SOS school for community children.' There may have been others too at the job, but I remember his magnanimity and later on he helped community members in many other ways by generating employment for them in his NGO. God bless his soul.

**Alka:** KOA's service to community and your personal efforts during second and most lethal

wave of pandemic has earned you a lot of good will and laurels in the community across the globe. Tell us something about that, how you managed all oxygen concentrators and medical kits reach affected families in India?

**Archana:** Barely a few months after taking over as President KOA, did the pandemic hit India in a big way. Our community too came under its grinding sweep and people were dying due to lack of hospital beds and oxygen. Since we had faced a similar situation in the US earlier, we knew it was a race against time if we had to save lives. There was so much to do but within a short span of time. We immediately started fund raising and our community in the US opened their hearts and the wallets. That jump started the efforts and we purchased oxygen concentrators and Covid kits immediately, but logistic was still a big issue. The community came together in an unprecedented way. We connected to community members in the US who helped move the consignments to India. There are many who helped in this herculean task. My team, particularly medical director **Rajiv Pandit ji, Fedex CEO Rakesh Shali, Sanjay Koul of Kakini Foundation helped in logistic support in India, Col Rajiv Raina and Vikram Koul (KP Volunteers)** helped in connecting the doctors and other providers so that medical consultation and help reached people in time. My Treasurer **Rakesh Thaploo** connected to KP Sabhas throughout India to find their needs and created a distribution grid so that the supplies were equitably distributed.

**Alka:** You have come on a specific purpose here today, tell us something about that?

**Archana:** Yes, I wanted to connect with all the groups and volunteers on the ground who risked their lives during the deadliest period of the pandemic to serve the community. I wanted to thank them and express gratitude on behalf of entire KOA family in the US. I am happy to see them working on ground zero, risking their lives and delivering free dry ration during covid times to poor families. They are our heroes, and I salute them. Without their cooperation our efforts to save lives would not have been successful. The second specific purpose was to extend the goodwill that KOA community sends to our KP families living in migrant camps.

**Alka:** Tell us about other community specific programmes and activities of KOA.

**Archana:** KOA is a socio-cultural organization working into the area of preserving our distinct ethno-culture and language in an alien land. However, after wide dispersal of the community as a result of exodus, a large chunk settled in Jammu and in settlement colonies. Most of them had just hand to mouth existence and education of their wards and rising healthcare costs put them in a financial tight spot. For decades now KOA has established many programmes that are geared towards providing help in Education through Sharika Foundation. Only last year we provided Scholarship to up to 650 students. This year we are hoping to increase this number. Our Medical Funds programme works in conjunction with KMECT. This year we have already provided medical funding to about 12 cases. Two new programmes were created this year to, particularly, help Covid affected families. Our **Family Sustenance programme** started this year, has already helped 15 families. Each family gets a one-time financial help to get them through the hardship that they are facing due to loss of job, loss of earning family member or loss in wages due to the illness. The second programme is being started with **Shreya Bhat Clinic in Jammu** where patients who have suffered from Covid will receive medical consultations. The consultations will be in person as well as through Tele-medicine where specialists from the US will give free consultations to the patients in Jammu. We are also holding vaccination drive for people who have not yet received vaccination doses. The healthcare in Jammu certainly has some gaps and we are trying to identify them and put our resources to hopefully cover these gaps in future. I am in consultation with many people in Jammu as well as in Delhi in this regard.

Naad wishes KOA President, Dr Archana Kokroo, more success and more power in carrying out community specific missions and programmes.



# Who is a smart ENTREPRENEUR?

Entrepreneurship is a phenomenon and largely to serve society or businesses with right solutions to solve their problems and ensure they overcome their challenges in daily life. This phenomenon is touching many of us either externally or internally. Majority of Indian population is born with entrepreneurial spirit as survival is the key with the most. They may not possess skills to run a very successful business but they still succeed in many ways because of that spirit.

Most of us try to fix everything either by our personalized approach or by using frugal innovations based on our experience or by

imitating others. But the basic instinct of fixing things is in our DNA and that determines entrepreneurship.

These days we hear many versions of entrepreneurship such as starting new business, start-ups, scaling up existing business, entrepreneurship development and what not. We see many entrepreneurs starting either some business, which already exists in the marketplace, starting similar business with a different approach or absolutely new concept as a solution, which brings complete disruption and we have many examples in our daily life like Ola, Uber, Swiggy, Amazon et al.



I can say, we have a very strong ecosystem for every type of business in India but only those businesses survive the test of time which are smart businesses, started and run by smart entrepreneurs. **So, who are these smart entrepreneurs?**

In my opinion, smart entrepreneurs are that class of people, who have set business goals, who do research on their ideas and aspirations, develop robust processes to execute new ideas, new ways of meeting customer requirements, have design capabilities of developing innovative products or services for chosen segment of customers and deliver that value proposition.

Smart entrepreneurs adopt changes and design solutions ahead of customers defining their requirements and quickly develop processes and teams to deliver products and services to those customers.

All aspiring, struggling and established entrepreneurs who are really willing to serve customers and help them overcome their pain areas and challenges cutting across various segments are smart entrepreneurs in this fast moving and globally competitive marketplace.

Smart entrepreneurs generally follow five major game-changing strategies and take a strong position in the marketplace and deliver products and services with highest productivity:

1. Think fresh and out of box or break the box at times.
2. Design and develop solutions rather than products and services
3. Always stay customer focused
4. Embrace technology with baby steps
5. Develop system and process driven businesses and not people driven liabilities.

I personally believe, our Kashmiri Pandit youth who are unemployed and still struggling with their mid-life crisis can embrace entrepreneurship with right mindset. To make the journey of entrepreneurship hassle-free, an aspiring or struggling entrepreneur must engage an expert, coach and mentor who can direct them towards that possibility of making

it big with an actionable roadmap for success.

Author: Vinod K. Pandita

“Vinod is an entrepreneur by passion. He is an internationally acclaimed Management Consultant, Certified Intelligent Leadership Coach by ICF (USA), Certified NBI Coach by Creativity Foundation of South Africa, Certified National Level ZED Master Trainer by QCI, GoI.

Vinod is India's leading Business Transformation Coach. He is a transformational leader and motivational keynote speaker impacting hundreds of lives through his organized, original and out-of-box thoughts. He is an award-winning business consultant and is recipient of multiple accolades from prestigious forums and institutions like PHD, CII, NHRDO and many other MSME platforms and government institutions in India and overseas.

Vinod has over 26 years of experience and expertise in auditing, consulting, training. He is mentoring and coaching small and medium business owners, mid-size and large corporates, CEOs, team leaders, managers, aspiring entrepreneurs and directionless youth.

He has his footprints of work in India, Middle East, Africa and North America. He understands individual and business challenges to the core and has designed simple yet powerful engagement models and service solutions for success, growth and happiness of his clients and society at large”.

Vinod is a recognized author of the book “The Powerful CeO” based on his signature Business Leadership Masterclass apart from other two books in Public Healthcare published by MoH&FW and dozens of articles, blogs he has published in various digital forums and magazines.

Vinod is leading Global Kashmiri Pandit Business Foundation (GKPBF) as its director and helping KP youth with his team to make entrepreneurship part of their lives and mentoring youth across India. He is a social activist and has been serving communities with his services at personal, professional, social and spiritual levels.

*He can be reached at [vinod.pandita@pmcact.com](mailto:vinod.pandita@pmcact.com)*



# KASHMIR

## A Home I have Never Been To



- *Garima Pandita*

“Praalabh” is a word quite common in situations when I ask my parents “Kashmir kab jayenge?”. Do you also think it's a bit shocking for a girl with Kashmiri parents never been able to go to Kashmir? It is shocking for my friends who can't stop narrating their experiences from the so-called “Heaven on earth”. But you know what, I don't blame my parents- you know why, because I have heard what they went through during the exodus of Kashmiri Pandits. Though, they were kids, but the scenarios of those times are still clear in their minds. I have heard about the bomb blasts, hit lists, migration, loosing and leaving behind loved ones and what not. This is just 1% of the struggles faced by our community in that time.

At present, I don't have a direct experience of the issues faced by KP communities, but I always get to hear that there is a lack of unity and cohesiveness amongst ourselves. Sometimes I think how can that be true? KPs had to leave so much behind but still managed to make an extraordinary life for themselves which couldn't have been possible without the help each of you provided to each other during the bad times. Our KP professionals are successful at global level and leading some of the greatest companies in the world and on the other side there are youngsters like me who are trying to match their hard work and resilience always.

While I studied in the NCR region and now working with an American multinational, I always attempt to learn something new about our culture, language and traditions. I like the essence of our Kashmiri Pandit culture. While I understand almost everything, in this vast Kashmiri language, I sometimes try to speak in my mother tongue but still fail to express myself. The Kashmiri food and the culture, I was raised with, has influenced me a lot and no doubt that I enjoy every bit of it. Whether it is a marriage function or celebration of any kind, I involve myself and try to experience every bit of it. According to me this is how I can get close to my traditions and culture. My parents never forced me to learn Kashmiri or be aware of the things happening there, but I try my best out of my curiosity and follow some intriguing content of our culture on social media.

Not being there physically does not make me a lesser Kashmiri than that who has lived there all his life. There are many youngsters like me who are doing a great job to maintain our place, and traditions through memes, singing events, dramatics and various other activities.

Kashmir is a cultural concept, a school of thought, by its own uniqueness and no one can change that fact even after the amount of turmoil our valley has gone through. Deep down we know that the idea of Kashmir is the very essence of the elements of our daily life – all small and big things like kangdi and pheran, almonds and apples, frozen rooftops, snowy evenings, strings of dried brinjals and potatoes and turnips for the stock in the bad season, noon chai, mutton rogan josh with a mountain of rice, celebrations of Herath and Navreh, shops, festivals, language and lifestyle in general. I wish to experience all of the above while staying in Kashmir, in this lifetime so that I can proudly overcome my enemy- Praalabh.

## Indo-European Kashmir Forum and Hindu Council UK

Indo-European Kashmir Forum and Hindu Council UK welcomed the BJP's monumental decision of abrogating Article 370 and bifurcating the state of Jammu & Kashmir into two Union Territories on 5 August, 2019. The abrogation of Article 370 and Jammu and Kashmir bifurcation ended the cross border terrorism to some extent, assimilated the state completely into India, allowed the Indian Constitution to be applicable to all citizens of J&K. We expected the people of Jammu and Kashmir will benefit from these historic changes and there will be more investments, more industries, and more job opportunities for the youth of J&K.

The new establishment and good governance have shown much improvement, particularly in the areas of, infrastructure development, Health Care, Education, Welfare, roads, connectivity, hospital buildings & equipment, Health Care Centers, Medical Colleges, Nursing Colleges, Educational Institutions, Schools, Universities and Sports Stadiums.

However, it remains to be seen, whether the abrogation of Articles 370 and 35 A will ensure the safe return of the more than 100,000 Kashmiri Pandits to their homes they left behind in the 1090.

The attempts are still made to export terror, violence and political instability to Jammu and Kashmir. The Executive and the members of IEKF and HCUK remain deeply concerned at the recent inhumane and barbaric killing of the innocent people at the hands of the Jihadis in the Union Territory of Jammu and Kashmir.

The frequent incidents of unrest and

killings have restricted the movement and the choices of those Kashmir Pandits who never left the Valley. They suffer intimidation from the majority community from time to time. There are not enough economic and political incentives for them. They lack the equal opportunities in jobs, housing and education. The Central and the Union Territory Governments must provide economic and political powers to this minority community who stormed the weather and stayed back in the Valley for the last 31 years. The benefits given to the Kashmiri Pandits, who are displaced, must be extended to; these handful Valley based Kashmiri Pandits. Both Governments require to introduce legislative, administrative and social changes to ensure the valley-based minorities thrive that will lead to confidence building measures for the rehabilitation of the displaced Kashmiri Hindus.

We continue to be concerned for the security and safety of Hindus currently living in the Valley and the Kashmiri Pandit community, especially for the Kashmiri Pandit Youth who are working in Kashmir under the Prime Minister's Employment Package. It appears the Prime Minister's employment packages are implemented partially, and the jobs available are in remote parts of the Valley with inadequate security measures. The living accommodation is far from satisfactory, merely a tokenism. The youth are living in cramped conditions, such as re-fabricated sheds or in rented accommodation. They, also, got attacked by the unruly mob. As a result of these attacks they have to move in transit camps in Kashmir and some of them have fled from these transit camps. The Government has fallen short of its duty to provide them with proper

accommodation and security. The jobs that are currently offered to the youth are temporary jobs. It is important that these jobs are confirmed and made permanent. The Central Government needs to fulfill the promise of decent residential accommodation to these employees that was made under the Employment Package.

We strongly urge the Central Government and Governor, Shri Manoj Sinha to ensure that the adequate security measures are in place for these displaced employees as it will play a significant role in building the confidence among them to continue with their jobs in the Valley. The short and long-term security measures are required to be put in place immediately.

*- Krishna Bhan on behalf of IEKF/  
HCUK*

and looks forward to working together with Kashmir Kashyap Sabha for the community cause."

### **KSS, Faridabad organised a Shradhanjali Sabha on 05-12-2021 to pay tribute to Sh. Maharaj Krishen Kokroo**



Kashmiri Sewak Samaj, Faridabad, paid tributes to Sh. M K. Kokroo, a respected member of Faridabad KP fraternity and a socially active devotee of Maa Sharika, by organising a Shradhanjali Sabha on Sunday, the 5th December, 2021 at Sharika Bhawan in honour of this noble man who, as a long-time and enthusiastic member of KSS Management has rendered yeoman's service in the upkeep of our Sharika Bhawan and Hari Parvat premises and contributed his mite in various other projects of KSS. He had been actively associated with KSS for around two decades.

*Subhash Premi, Media I/C, KSS*

### **KKS, Gurugram President's Election**

Kashyap Kashmir Sabha, Gurugram held its elections on 05-12-2021 and elected Dr Anil Vaishnavi as its President, S/Shri S K Kaul and O N Kaul as Vice-Presidents and Shri Dhruv Thusoo as General Secretary. All India Kashmiri Samaj congratulates the new team under the leadership of Dr Vaishnavi



### **Shradhanjali to Dr. Vimal Kumar Razdan, Ex-President of Jodhpur Kashmiri Samaj (JKS)**

Dr. Vimal Kumar Razdan, Ex-President of Jodhpur Kashmiri Samaj (JKS) left for the heavenly abode on 31st May, 2021 in Jodhpur. Dr Razdan was a psychiatrist by profession and a committed social activist who worked for the cause of the downtrodden and the welfare of the Kashmiri Pandits in Jodhpur and Marwar.

In his capacity as President of the JKS in 1984, he successfully organized a three-day conference of the All India Kashmiri Samaj, which was headed by Justice Pratap Narain Bakshi as its President, at Jodhpur. Over 100 delegates from Jaipur, Udaipur, Lucknow, Kanpur, Allahabad, Indore, Calcutta, Bombay and Jammu actively participated in the deliberations.

AIKS is deeply saddened by the passing away of Dr Razdan. We pray to Lord Shiva to bestow Moksha to his Aatma!"



## Athrot Cultural Foundation hosted the Kashir Kalakaar Season 5

Athrot Cultural Foundation hosted the Kashir Kalakaar Season 5 Grand Finale at Martand Surya Bhawan in Ploura, Jammu. Mayor JMC Chander Mohan Gupta praised Athrot for preserving art and culture in exile, saying that KPs are rich in culture and soft at heart. He congratulated all awardees and praised the Kashir Kalakaar team and its mentor Kanwal Peshin for this concept of Koshur Kalakaar. The programme was judged by . Smt Naina Saproo ji, JK's renowned singer, and Pt Kishen Langoo Ji, JK's famed Music Director.

Distinguished Guests included CM Gupta, Mayor Guest of Honor, Swami Kumar Ji and Dr Susheel Wattal. Er Kiran Wattal was a special guest.

1st prize winner got a samavaar, trophy, shawl and gift hamper. 2nd prize winners got trophies, Shawl and Gift hamper. 3rd prize

winner got trophies, shawl and gift hampers.

This year Athrot presented Youth Icon Award to Maharagyanya Sansthan, Kheer Bhawani Jammu for services during COVID times in 2020-21. Sh. Ajay Raina received the honours, dastaar and a shawl.

It is worth mentioning here that Covid response teams saved many lives during Covid times. From oxygen cylinders to managing beds in hospitals and providing ration to the needy, they played a pivotal role in managing everything. Dr Rakesh Raina received the honors. Meanwhile, Kashmiri Pandit Volunteer (KPV), Vikram Koul who saved many lives and provided a helping hand to the community was also honoured. Another volunteer from Jagti Global Solace, Pintoo ji, also received honours and was highly applauded for extending helping hand to community in many ways. Dr. Rohit Koul from Peoples Hut foundation was also honoured for providing food and medicines to Covid families and patients. Sh M. K Bhat from



Helpline Humanity, who has been serving the community in many ways for a long time, was also honoured.

Besides this, Rudhran Misri from New Zealand won Bu Chuss Koshur Contest in online mode in 2020 and was awarded trophy and khoass for winning the highest number of views. Vihan Tickoo got the best dancer award. His dance became famous specially on Kashmiri Music in typical KP dress in dastaar and Pheran.

The event was supported by Epilogue News Network, Peoples Hut, Martand KP Brigade trust, KP Volunteers, Safran Cricket Club, Veena Digital Studio, Satchel the Matamaal. Sabhar Cultural Trust.

The event was anchored by Kusum Tickoo. Meanwhile, Kamal Ganjoo, Pankaj Bhawani, Aditya Tickoo and Sharad Pandita. Ravi Mahaldar Dazy Bazaz, Ajay Peshin, Kusum Tickoo, Sarthak Khoda were also felicitated during the event. Earlier VIPs were greeted with izband and Dastar bandi. Swami Kumar ji appreciated the role of organizers and parents for encouraging talent. Kiran Wattal applauded the role of Athrot Cultural Foundation and its associates for preserving culture and language. Dr Susheel Wattal presented the vote of thanks. The event was coordinated by Pankaj Bhawani, Aditya Tickoo, Vikas Koul, Nimble Koul, Abhimanyu Peshin and Sharad Pandita Khah.

*- Report from Anuja Khushu*

## President AIKS Meets PNBMT Members

On his recent visit to Jammu, Dr Romesh Raina, President – AIKS visited Sharika Peeth Sanastha, Jammu, an affiliate of AIKS, to interact with the core members of Pt Prem Nath Bhat Memorial Trust (PNBMT). Mr. Vijay Kashkari, the consultative committee member of AIKS and a member of PNBMT, accompanied him in the meeting.

The Trust members present in the meeting included; the Chairman Sh. Shibani Khaibri, S/Sh. Dr. RL Bhat, Brij Lal Bhat, Advocate Kashmiri Lal Bhat; Secretaries, Shadi Lal & Sundari Lal, Bhushan Lal Bhat, Hira Lal Bhat, MK Bharat, Sanjay Pandita, amongst the others.

The meeting revolved around the relationship between AIKS and PNBMT. The President assured better intercommunication in

future too. The deliberation was about the strategies for future course of action to get the act to protect the temples and shrines enacted by law. The Trust members apprised the President about the activities of the Trust. Dr Romesh Raina appreciated the relentless struggle of the Trust for over a decade to get the Temples and Shrines of the valley protected.

*- Puran Patwari, Gen Sec., AIKS*

## Meeting of all political and social organisations held at Mr. Kashmiri Lal Bhat's residence regarding Chetna Divas to be organized on 27.12.2021

PNBMT organized meeting of KP social and political organizations and leading community intellectuals to discuss future line of action for passing of Temple and shrine bill and for organizing Chetna Divas on 27.12.2021. The meeting was chaired by Mr. R.L. Pandita chairman of the trust and among other who spoke on this occasion were Sh. Vijay Bakaya Ex MLC and GS Apni party, Ajay Bharti Ex MLC, Shibani Khybari VC trust, Virender Raina President PKM, Kiran Watal chairman VKS, Desh Rattan AMCCC, Swamy Kumar Ji, M.K. Yogi NC, A.K. Sidha PDP, K.K. Khosa President KP Sabha, B.L. Saraf Retd District and session judge, A.K. Raina VP AIKS, Kashmiri Lal PNBMT, B.L. Bhat president Nagdandi, M.K. Jalali president Sharika Peeth Subash Nagar, Shadi Lal GS PNBMT, Sunderi Lal Secretary, M.K. Bangoo ex PTI chief and others.

During the meeting all speakers laid stress to continue struggle of passing of Temple and shrine bill. Speakers also conveyed concerns of KP community which need to be highlighted by



the community speaker on Chetna divas day.

Speakers also highlighted the contribution of Martyrs' Prem Nath Bhat, Tika Lal Taploo and others who sacrificed their lives for the community cause.



Another corner meeting was held at GSL School Amar colony Gole Gujral on 03-12-2021. KPs residing in that area participated in the meeting, the meeting was presided by Sh. Roshan Lal Pandita, Chairman of the trust. Sh. B.L. Bhat President Nagdandi Anatnag and PNB, Sh. Kashmiri Lal, Executive Member of PNBMT who spoke about the Trust with

reference to continuing the struggle for passing Temple and shrine bill and to highlight demands of KP community on Chetna Divas day. A.K. Raina, VP AIKS, conveyed that it was because of direction issued by the Honb'le HC on the basis of written petition filled by AIKS that present portal has been launched by JK UT for KPs properties which has been illegally encroached upon or sold under distress.

*- Report from A K Raina, Jammu*

## **AIMCCC along-with PNBMT Organised Deliberations on Various Issues**

AIMCCC alongwith Prem Nath Bhat Memorial Trust organised deliberations on various issues related to the community cause, including Temple Bill & about Chetna Diwas on 27th December. The meet was attended by (70) people. The leaders who attended the program were, B K Raina, J L. Raina, Anjali Kar, M M. Kanth, Priya Dhar, Meenu Misri, Santosha Halli, P.N. Jalali

*- Report from Gen Secretary, AIMCCC*





- Afaq Hussain

## BUILDING BRIDGES OF TRUST AND COMFORT

It has been over three decades since the conflict in Jammu and Kashmir led to the disintegration of the social fabric of the once close-knit society in Jammu and Kashmir of the Kashmiri Pandits, Muslims and Sikhs. Over thirty years ago, one of the key sections in the Kashmir society, the Kashmiri pandits, had to relocate from their home in the Kashmir valley. The plight for survival and the dream to return to their homelands continues for many of them. However, uncertainty looms given the prevalent security situation in the valley.

I was seven years old when the exodus of the Kashmiri Pandits began in the 1990s. Thus, most of my formative years in Kashmir were spent without the Pandits. Over the years, I have learned about their contribution to the Kashmiri society from books and discussions. Learning about the role of the Pandit community in our society, from governance to the education sector, I often wondered how different my early experiences would have been had we still lived as a community in our homeland.

While Jammu and Kashmir administration has been assuring of the steps being taken for the return of the Kashmiri Pandits, the inconsistent security situation on the ground has been a key detractor on any forward movement on this front. The recent unpleasant news of killing of Kashmiri Pandits has further aggravated the situation. Several measures need to be undertaken by both the government and

the civil society in Kashmir to ensure the return of Kashmiri Pandits to the valley. It is important to holistically address the insecurities of the Pandits. Everyone in the valley is an important stakeholder in this process. In the past, civil society has tried to initiate conversations and dialogues, albeit with limited success.

It is important to have a prolonged conversation among the Kashmiris (including Pandits), paving way for an intra-Kashmir dialogue, in order to address concerns and ensure that the Kashmiri Pandits feel secure and welcomed. While the conversations may become unpleasant at times, given the bloody exodus that happened in early 1990s, it is recommended that both the Muslim and Pandit community exercise patience and understanding. Emotions run high as a lot has been experienced by the community in the form of loss of blood and land. Three decades later, we must decide on how to build bridges of trust and comfort.

As a Kashmiri, I extend a warm welcome to my fellow brethren. It is and will be our identity as a Kashmiri that unites us. We all need to show our support and understanding to the Pandit community that has suffered a lot over the years. I wish and hope that time will come when the Kashmiri Pandits will return back to the valley and we all may relive the times of togetherness and warmth that our elders lived with the Kashmiri Pandits and continue to speak so fondly about.

## FORM NO. 10AC

(See rule 17A/11AA/2C)

Order for approval

1	PAN	AAATA6208L
2	Name	ALL INDIA KASHMIRI SAMAJ
2a	Address	
	Flat/Door/Building	Flat No 244, Sector 3
	Name of premises/Building/Village	
	Road/Street/Post Office	R.K. Puram
	Area/Locality	SOUTH WEST DELHI
	Town/City/District	
	State	Delhi
	Country	INDIA
	Pin Code/Zip Code	110022
3	Document Identification Number	AAATA6208LF2021101
4	Application Number	577117040250921
5	Unique Registration Number	AAATA6208LF20211
6	Section/sub-section/clause/sub-clause/proviso in which approval is being granted	11-Clause (i) of first proviso to sub-section (5) of section 80G
7	Date of approval	06-10-2021
8	Assessment year or years for which the trust or institution is approved	From AY 2022-23 to AY 2026-2027
9	Order for approval:	
	a. After considering the application of the applicant and the material available on record, the applicant is hereby granted approval with effect from the assessment year mentioned at serial no 8 above subject to the conditions mentioned in row number 10	
	b. The taxability, or otherwise, of the income of the applicant would be separately considered as per the provisions of the Income Tax Act, 1961.	
	c. This order is liable to be withdrawn by the prescribed authority if it is subsequently found that the activities of the applicant are not genuine or if they are not carried out in accordance with all or any of the conditions subject to which it is granted, if it is found that the applicant has obtained the approval by fraud or misrepresentation of facts or it is found that the assessee has violated any condition prescribed in the Income Tax Act, 1961.	
10	Conditions subject to which approval is being granted	
	The approval is granted subject to the following conditions:-	

»» **B.Ed. after 12<sup>th</sup>**

**Regional Institutes of Education (RIE) provide B. Ed courses after 12**

National Council recognizes all the programmes offered by RIEs for Teacher Education. The courses offered by RIEs are B.Sc. Ed. (Four Years Integrated), B.A. B.Ed. (Four Years Integrated), M. Sc. B.Ed. (Six Year Integrated) and B.Ed. (Two Years) & M.Ed. (Two Years).

The Regional Institute of Education (RIE, formerly known as Regional College of Education) is a constituent unit of the National Council of Educational Research and Training (NCERT), New Delhi. The series was set up in 1963 by the Government of India in different parts of India, covering various regions. The Regional Institutes of Education have established themselves as institutes of repute in school and teacher education. The institutes have endeavoured to shoulder the responsibilities and challenges generated by changes in the educational scenario of the country. National Council for Teacher Education (NCTE) recognize all the programmes offered by RIEs.

The location of RIEs in different regions of the country are:

- ❖ National Institute of Education (NIE), New Delhi
- ❖ Central Institute of Educational Technology (CIET), New Delhi
- ❖ Pandit Sundarlal Sharma Central Institute of Vocational Education (PSSCIVE), Bhopal
- ❖ Regional Institute of Education (RIE), Ajmer
- ❖ Regional Institute of Education (RIE), Bhopal
- ❖ Regional Institute of Education (RIE), Bhubaneswar
- ❖ Regional Institute of Education (RIE), Mysore

- ❖ North-East Regional Institute of Education (NERIE), Shillong

The list of the Universities given affiliation to RIEs are:

- ❖ RIE Ajmer with the Maharshi Dayanand Saraswati University, Ajmer.
- ❖ RIE Bhubaneswar with the Utkal University, Bhubaneswar. RIE Bhopal with the Barkatullah University, Bhopal.
- ❖ RIE Mysore with the University of Mysore, Mysore.
- ❖ RIE Shillong with the North-Eastern Hill University (NEHU), Shillong.

In addition to the above, the courses offered by Prarambh, State Institute of Advanced Studies in Teacher Education, Jhajjar, Haryana are B.Sc. B.Ed. (Four Years Integrated) and B.A. B.Ed. (Four Years Integrated). Candidates from Haryana have 85% of the seats and 15% for the rest of India. For more information, visit the website: <https://prarambh.org.in/>.

National Council of Educational Research and Training (NCERT), New Delhi, has set up five Regional Institutes of Education to deliver the best possible teacher education across India.

To get admission to any of these RIEs, candidates must take up and qualify in the Common Entrance Examination.

To join RIE, the Candidate has to register by providing basic Details, uploading personal details, uploading qualifying examination marks and making an online payment. The entire CEE application process is online and available only through the portal <https://cee.ncert.gov.in>.

The jurisdiction of States / U.T.'s coming under respective RIE's is hereunder in a table.

As eligibility varies from Course to Course, here is brief information about eligibility Criteria:

In B.Sc. B.Ed. Course there are two groups, Physical Science Group and

Name	State / UT Covered
RIE Ajmer	Chandigarh, Haryana, Himachal Pradesh, Jammu and Kashmir, National Capital Territory of Delhi, Punjab, Rajasthan, Uttar Pradesh, Uttarakhand
RIE Bhopal	Chhattisgarh, Dadra and Nagar Haveli, Daman and Diu, Goa, Gujarat, Madhya Pradesh, Maharashtra
RIE Bhubaneswar	Andaman and Nicobar Islands, Bihar, Jharkhand, Odisha, West Bengal
RIE Mysore	Andhra Pradesh, Karnataka, Kerala, Lakshadweep, Puducherry, Telangana, Tamil Nadu
NERIE Shillong	Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim, Tripura

Biological Science (4 Years). Candidates seeking admission to the Physical Science Group must have passed Physics, Chemistry, and Mathematics (PCM). (M stands for Mathematics or Statistics), seeking access to Biological Science Group (CBZ) must have passed Physics, Chemistry, and Biology (PCB) (B stands for Biology or Biotechnology) at +2 level.

In M.Sc. B.Ed, there are three separate Courses, M. Sc. B.Ed. Physics, M.Sc. B.Ed. Mathematics and M.Sc. B.Ed. Chemistry (6 Years). Candidates seeking admission to this course must have passed with Physics, Chemistry, and Mathematics (PCM) (M stands for Mathematics or Statistics) at +2 level. Candidates must have passed +2 / Hr. Sec. / Sr. Sec. or any equivalent examination recognized by University / Board with at least 50% marks in aggregate of the qualifying examination.

For B.A. B.Ed. Course, candidates must have passed +2/ Hr. Secondary/ Sr. Secondary or equivalent examination in Science and Commerce streams or Arts streams with at least 50% aggregate mark.

For B.Ed. Course, candidates with at least 50% marks in Bachelor's Degree or the Master's Degree in Science / Bachelor's in Engineering or Technology with specialization in Science or Mathematics or Bachelor's Degree or the Master's Degree in Social Science / Humanities / Commerce are eligible for admission to the programme.

For M.Ed. Course, candidates are seeking admission to the M.Ed. The programme should have obtained at least 50%

marks or an equivalent grade in the following programmes/courses from any University / College / Institute recognized by affiliating universities:

1. B.Ed.
2. B. A.B. Ed. / B.A.Ed. / B.Sc. B.Ed. / B.Sc. Ed.
3. B.El. Ed.
4. D. El. Ed. with a Bachelor's degree in Arts / Science / Commerce (With 50% marks in each).

The exam fee is to be paid, depending upon the eligibility, once and apply for more than one course on the CEE website.

For the year 2021, due to the 2nd Wave of pandemic COVID-19, the CEE-2021 was cancelled. Marks obtained in the qualifying examination will be the criteria for preparing the merit list.

### **FYUP likely to be implemented in Central Universities**

FYUP or 4-year Undergraduate Programs/Courses are likely to get implemented across all Central Universities of the country very soon. As per information from the Education Ministry, these programs are likely to be seen across 45 Central Universities.

FYUP is in line with National Education Policy or NEP 2020. To ensure that the implementation can occur smoothly, University Grants Commission or UGC has already started its talks with all universities. Meanwhile, now Education Ministry has also asked the Vice Chancellors of these institutes to formulate plans for implementing this new initiative.

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The selection of candidates would be based on CAT (Common Admission Test, conducted by the IIMs) and candidates' educational backgrounds.

Overall, Sectional cut-offs in CAT percentile results would be applied for short-listing General Category candidates for GD/PI.

Candidates can apply online through Websites: [www.mfc.edu](http://www.mfc.edu) or [www.dbe-du.org](http://www.dbe-du.org). The Application fee is Rs. 2,000/- for two programmes and Rs.1,200/- for one programme.

### **NSDL Shiksha Sahyog Scholarship 2021-22**

Vidyaarthi NSDL Shiksha Sahyog Scholarship 2021 for Bachelors and Master's Degree Courses.

NSDL Shiksha Sahyog Scholarship is for students pursuing full time three years Degree Courses.

The scheme is available to the only student whose family income is less than 300000.00

NSDL Shiksha Sahyog Scholarship for students pursuing full time two years Master's Degree

The Last Date to Submit an Application is December 25 2021

Eligibility Criteria 2021 for UG / PG Students

Minimum 60% in Class 12 and P.G. students secured Minimum 60% in Graduation.

Scholarship Amount

U.G. – Scholarship Amount Rs.10000/-

P.G. – Scholarship Amount Rs.12000/-

Visit the Vidyaarthi official website through the URL <https://www.vidyaarthi.co.in>

[co.in/Vidyaarthi/index](https://www.vidyaarthi.co.in).

### **Kotak Kanya Scholarship 2021 for girl students only.**

Under the CSR Project on Education and Livelihood of Kotak Mahindra Group Companies, Kotak Education Foundation invites applications for Kotak Kanya Scholarship 2021 from Class 12-passed girl students, who have secured more than 75% from institutes of repute (NAAC/NBA/UGC accredited). The annual family income should be less than or equivalent to Rs. 3.00 lakhs.

Professional courses include professional graduation courses like Engineering, Medicine, Architecture, Designing, Specialised Commerce, Finance and Computer courses or professional courses pursued alongside Graduation like C.A., C.S., CFA, CWA, LLB.

Last date to apply: 31-12-2021

Online applications only at <https://kotakeducation.org/kotak-kanya-scholarship/>

### **Common-Law Admission Test (CLAT) 2022 and 2023**

The Consortium of National Law Universities has announced the dates to conduct the Common Law Admission Test (CLAT) 2022 and 2023. The official notice release reads, "CLAT-2022 will be held on May 08, 2022. The Consortium has resolved that CLAT-2023 will be held on December 18, 2022. Hence, in 2022 two CLAT examinations will be held in one year."

The consortium has also reduced the counseling fees from Rs 50,000 to Rs 30,000.

CLAT is a national level entrance exam for admissions to undergraduate and postgraduate law programs offered by 22 National Law Universities. The online application process for the same will begin shortly on the official website:

Candidates qualifying Class 12 or appearing in the board examination 2022 will be eligible to apply for CLAT UG. Students who have completed LLB or are in the final year of the LLB program can apply for CLAT LLM.

Candidates are advised to keep visiting the official website for regular updates.

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



# AIKS Matrimonial Service



Seeking alliance for my daughter DOB: 10.08.1990 at Vadodara, Time: 12:21PM, Ht. 165 Cms. Education: Masters in HR Management (MHRM). Working as Sr. HR Officer in a Major PSU in Mumbai. Interested may contact on Mb: 9586878362 or at Email: jyotsna201610@gmail.com



Looking suitable match for our son born on 29 Nov.1982 time,12.57 a.m, height 177.8cm graduate in bio technology working as business development executive in eilisy's pune based soft ware company, at Noida. Interested may contact on 9414125738, 9116656996



Seeking suitable alliance for my son born on 23.11.1988 at Srinagar. Height 180 cm, pursuing MD (Anesthesia and Critical Care) from a reputed govt college. Residing at Gurgaon. Interested may contact at Email - aditya114@gmail.com, and WhatsApp no - 7827591418.



Looking for a suitable match for our son, born Sept 1, 1989, height 186 cm. A Computer Science Engineer from India and M.B.A from Stern Business School, New York. Currently working as Senior Consultant, operating from New York/ Chicago, and managing few India-based startups as entrepreneur, brand strategist and advisor. Girl, with pleasant personality, should be a Postgraduate from a reputed university either working in USA or willing to move to USA. Boy's family is Based in Dubai, with father working as a G.M of large US company



and mother a home maker. Younger sister, a Masters in Mktg from U.S, is working in New York. Interested please contact on mob no +971506196474, Email-deepak\_71@hotmail.com



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 Bul bul, Lanker ji 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, Permanant 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



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.

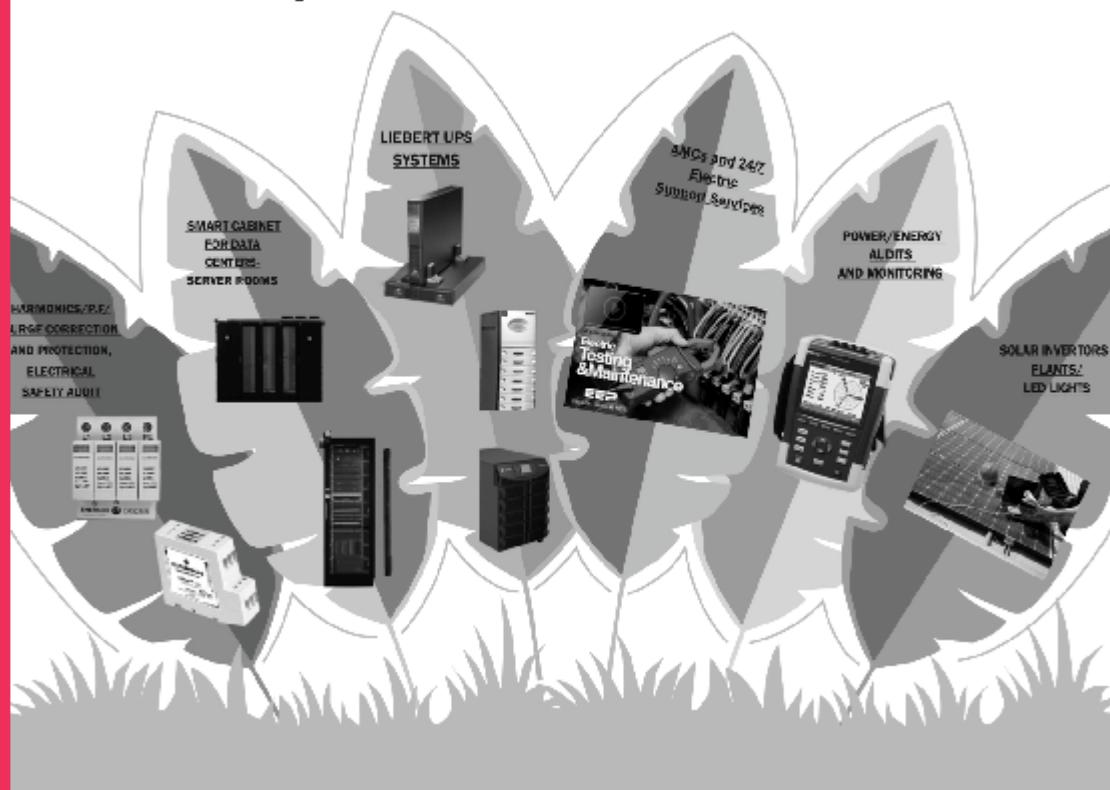


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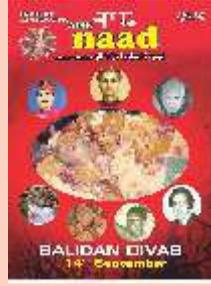
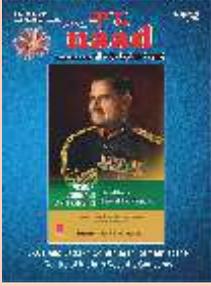
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A Monthly Publication of all india kashmiri samaj



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**Yours Sincerely**

**Signature**

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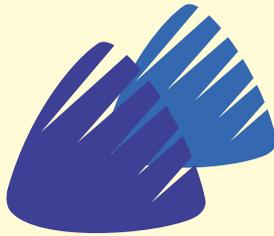
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