



AIKS naad

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

AIKS MEET AT YMCA ON MARCH 27, 2022 SEEKS JUSTICE FOR KP GENOCIDE!

The Tribune

VOICE OF THE PEOPLE

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Set up SIT to identify those responsible for 'genocide' of Hindus, Sikhs in J&K: PIL in SC

Second on the issue in a week | Seeks census of victims & survivors for rehabilitation

TRIBUNE NEWS SERVICE

NEW DELHI, MARCH 27

A PIL in the Supreme Court has demanded a special investigation team (SIT) to identify those responsible for the alleged genocide of Hindus and Sikhs in Jammu and Kashmir during 1989-2003.

Filed by "We the Citizens", the petition seeks a census of Hindu and Sikh victims/survivors of the "genocide" to identify and rehabilitate them.

It is the second petition on the issue in the top court in



All India Kashmiri Samaj at a meeting in New Delhi on Sunday. It wants that justice be ensured to Kashmiri Pandits. ANAND KASHYAP/PIA

HINDUS MAY BE DECLARED 'MINORITY' WHERE THEY'RE IN SMALLER NUMBERS

Ahead of Monday hearing on a PIL seeking minority status for Hindus in nine states and UTs, including Punjab, the Centre in an affidavit has told the Supreme Court that states can notify Hindus as 'minority' for setting up minority educational institutions. **BACK PAGE**

the past one week. It demands that the sale of properties after the exodus of

Kashmiri Pandits and Sikhs in January 1990 — whether religious, residential, agricul-

tural, commercial, institutional, educational or any other immovable property —

be declared null and void.

The NGO says it has done research by going through books, articles and memoirs of migrants from Kashmir, including 'My Broken Turbulence in Kashmir' by former Jammu and Kashmir Governor Jagmohan and 'Our Moon Has Blood Clots' by Rohail Pandita, with first-hand account of the "genocide" and exodus of Kashmiri Hindus and Sikhs in 1990.

"The failure of the then government and police adminis-

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GLIMPSES OF AIKS MEET AT YMCA ON MARCH 27, 2022



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THIS MONTH'S COVER

Media Coverage of AIKS
Meet for Seeking
Justice at YMCA

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It has been a month since The Kashmir Files made a cautious but skeptical entry into a few cinema halls. What followed was a watershed response from the people of India. The entire social media was on fire. People, for the first time, were angry, sad, sobbing and at the verge of breakdown while writing their posts. India woke up to an awareness of unprecedented atrocities perpetrated upon a hapless, miniscule Hindu community in a dominant Muslim state in a country that has spent last seven decades singing songs of secularism. What followed was flooding of primetime debates on the entire spectrum of media channels, pushing hard for their TRPs, which hadn't found their investigative journalism find an iota of the tragedy in the last 32 years. They, suddenly, turned to be friends of the beleaguered community.

It took the entire nation to be shaken by a low budget film by a couple with a humble background. Isn't it a national shame? A nation that boasts of the best and matured democracy had no machinery for three decades to know of the atrocities meted out to a peaceful community for their only fault that they represented the republic of India in the valley that hated the very thought of India. It needed a movie to wake and shake it out its slumber.

This whole episode throws up a lot of questions:

1. What were the compulsions of the successive governments in the State and at the Centre that they couldn't see a whole community being butchered and hounded out of their homes?
2. What happened to the media which boasts of high standard journalism that there was a complete blackout of the

human tragedy in a democratic country?

3. Who will seek accountability from those prejudiced journalists who declared that Kashmiri Hindus had captured most of the jobs that had angered Muslims in the state?
4. Why did the national political parties never bother to find what happened to the 4-lakh people who were forced into becoming refugees in their own country?
5. What went wrong with the country's legal system that compelled a Chief Justice of India to decline to consider taking up murder cases against the perpetrators of the heinous killings of Kashmiri Hindus?
6. Where was the conscience of the group of elite intellectuals, which on the drop of a hat returned the awards, while this community was roaming on the inhuman conditions on the roads of India?
7. Where were the National Human Rights activists who couldn't see any human rights violation in this huge human tragedy perpetrated upon lakhs of people?

If the people of this nation don't seek answers for these uncomfortable questions now, the whole expression of their anger and emotion today will all die in due course. The media has already finished its rhetoric and have moved on to the new sensational stories. The cry will die in due course and the beleaguered community will be forgotten again. Remember, it is not just Kashmiri Hindus; it can be another community in another state tomorrow. It could be you. So, it is incumbent on today's generation to rise and seek justice for what was perpetrated on Kashmiri Hindus three decades ago. Otherwise, the future generations will not forgive you.

युक्तकामत *Manish Kumar*



FROM KASHMIR, TO KASHMIR FILES

After the release of, now the iconic Movie, The Kashmir Files, the Honourable Prime Minister of India remarked, that the entire 'ecosystem' worked to hide the truth, and that "a truth suppressed for so long is coming out." For moviegoers ignorant of the atrocities committed on this hapless community 32 years back, left them rattled and in utter shock after watching the movie. Though supposed to be a pure entertainment for gullible masses but depiction of an untold story of truth by Vivek Agnihotri has shaken the country and countrymen beyond imagination. Its recognition by no less a person than Shri Narendra Modi is also about the political failures to protect the beleaguered community from atrocities inflicted on them. It is central to their victimisation and the resultant episode of their forced exodus from Kashmir as an act of premeditated terror.

The Kashmir Files is a painstaking

research of about four years and 700 hard-hitting interviews, from the first generation Kashmiri Pandit genocide sufferers in 1990's which in fact constitute their testimonials and, that is what has been brought to light by the Director Vivek Agnihotri. Since its release, The Kashmir Files has become an important political talking point in the media, on social media, and even in the legislatures. Though only a tip of the iceberg, yet sufficient to open the eyes and ears of the left pseudo-liberal class who keep on doing moral policing and preaching secularism day in and day out and never miss an opportunity in raising the pitch of their voice, should they apprehend so called any danger to secularism.

Surprisingly, most of the nation seems to have accepted the Kashmir holocaust as a fait accompli and moved on over the last three decades but, The Kashmir Files has reminded us of the dangers of a false narrative when given the mainstream acceptability and accommodating target killings as new normal. The Kashmir Files may not be in the league of Spielberg's Scindler's List but is sufficient to awaken the world to the horrors of genocide. Consequently, all the movers and shakers of the hate crime and selective killings viz militants, separatists, state and national political leaders, government officials and above all the common Muslim residents of Kashmir too moved on without any regret or remorse. Why has the nation never


sought any accountability from these people? Why has the nation never introspected to understand why and how all this happened? Why did the state and the nation fail to develop a conducive environment for the return of the Hindus to the valley? These are though difficult questions to answer but the facts, after all, do stand out the scrutiny of time.

Given the power of the internet and social media, there is certainly a case that the rest of the nation has reacted that may have forced the authorities to act instead of just sitting on the side-lines and watching rapes, murders and suffering of the original inhabitants of the Kashmir region at the hands of screaming mobs led by blood thirsty mad skulls. Unfortunately, the non-existent social media portals and the internet in 90's kept the Nation unaware of real happenings in Kashmir but the voices of forgotten community were too loud to be ignored. The alleged Kashmiri Muslim atrocity narrative has been dented by this movie and turned on its head.

Consequent to its success, perhaps unwittingly, left a deep political impact on the collective psyche of the people. In view of its silent but decisive influence on

the consciousness of the people, AIKS, leading from the front, responded by convening a community meeting at YMCA conference room, New Delhi, on March 27, 2022 to formalise its future course of action in accordance with AIKS vision document. A well-attended meet after a thorough exchange of views unanimously asked to appoint a commission of enquiry to unravel the truth behind the forced exodus of Kashmiri Pandits in 90's and to bring the perpetrators of KP genocide to justice.

AIKS, while putting the issue on centre stage and to tell the people what they didn't choose to know in 1990, is taking the message to Kolkata by organising a two-day **AIKS Kolkata Regional Conclave-2022** on the issue. Having now discovered that humiliation, hurt and privations all these years have continued to fester as unaddressed wounds in the collective psyche of the people, AIKS pleas has been that the perpetrators of heinous crimes against KP's are still roaming free and no justice has been meted out to these criminals and that is the message of Kolkata conclave.



Charu Wali Khanna speaks on the meeting held at YMCA on March 27, 2022

"The discussion organised by AIKS has been held at a very opportune moment when not only in India but overseas also deep concern is being expressed on the ethnic cleansing and genocide of KPs in the valley by terrorists abetted by separatist organisations. I feel that our thrust should be on demanding the govt. constitute a Commission of Inquiry headed by a retired Supreme Court judge, to independently investigate the heinous crime of genocide, rape and murder, including looting and forcible land grabbing; and after taking evidence of victims/ survivors, fix responsibility so that the perpetrators are punished."



- Puran Patwari



General Secretary's Column

The month gone by was high on activity on account of two crucial community events – a very successful Chandigarh Conference and national euphoria created by The Kashmir Files release and a lot of media focus on Kashmiri Pandits. As an apex organization, the AIKS office became hub of activity as media channels descended on it for taking interviews of the President and the office bearers. AIKS sound and visual bytes were everywhere to be seen. It was the moment we had been waiting for all these 32 years when world would come to know what had befallen on us 32 years back.

It was also time to build on the successes achieved at Chandigarh Conclave. That was another sort of euphoria we were feeling at AIKS when after a long time a contact was established with its North India Affiliates at Chandigarh. And it was time to capitalize on that goodwill generated at that meeting which also received very wide coverage. President, Dr Ramesh Raina, thought prudent to hold an NCR meeting in the capital before taking the agenda further and farther.

AIKS Policy Consultative Group meeting was held on March 20, 2022 under the chairmanship of President, Dr Raina and discussed, among other things the

critical aspects of our struggle post TKF and also Civil Writ Petition which came up for hearing this month.

Bright Stars: It was decided at the meeting that AIKS will revive the 'Meet Our Bright Stars' annual event where young academic achievers are given citation and awards. Shri Bansi Razdan, Secretary, has volunteered to review this programme as he has been involved in this activity since its inception.

AIKS Community Meet on March, 27th 2022:

In light of the national public euphoria and debate created by the release of The Kashmir Files and bringing international spotlight on the plight of Kashmiri Pandits with respect to their en-mass single dark night flight on January 20, 1990 from the valley of Kashmir, their home for more than a millennia and the debate of their genocide; AIKS (All India Kashmiri Samaj) the apex organization of the exiled community held a Community meet on 27th March at YMCA Hostel to debate the issue threadbare and evolve a collective community response to the situation and demand a punitive action against the culprits and perpetrators of the crimes against humanity. The meeting, which was presided over by AIKS president Dr. Ramesh Raina, was

attended by a large number of community leaders, thinkers and members from all walks of life from all over India and Delhi NCR, called in unison for the Reversal of Genocide and punishment under genocide and Crimes against Humanity laws as an initial step towards meaningful CBMs and way forward for the Restitution, Return and Rehabilitation of the exiled community back to Valley.

The other speakers included Prof. Sudhir Sopory, Sh. M. L. Malla, Sh. Ramesh Bamzai, Ms. Geeta Bamzai, Shri Anoop Koul of Sampooran Kashmir young social activists, Ms. Alka Lahori, Sh. Ashok Raina (Vipin Garden), Sh. Ashok Mattoo (Najafgarh) and Ms. Manorama Bakhshi. Sh. Vinod Pandita the anchor of the programme gave a detailed account of the AIKS future activities in the light of the fresh energy infused to the KP activism by the TKF movie. Punishing the culprits of the Genocide is important in the overall Justice for Kashmiri Pandits which has eluded them for all these Thirty-two years, he said.

Civil Writ Petition:

The brief history of AIKS CWP is that the same was filled in the Supreme Court of India in 2006 and former Finance Minister late Arun Jaitley had appeared on behalf of AIKS and that is how the petition was admitted by the Honourable Supreme Court of India and thereafter in 2016, the case was transferred to J&K High Court. Because of Covid it remained in dormancy for almost 2 years. After this much of gap and active follow up of the Community Lawyers and AIKS Jammu team, the Civil Writ Petition came up for hearing on 7th April and the judge said he will fix next date very soon. The battery of

senior lawyers like Advocate P.N Raina, Advocate P.N Goja and Advocate Kashmiri Lal Bhat, representing AIKS in the case had pleaded with the honourable Justice to fix up the date for final verdict as the case had been hanging fire for more than a decade now. The CWP was filed by AIKS under the stewardship of Shri M K Kaw in SC and seeks myriad relief to beleaguered community with respect to return and rehabilitation including IDP status. The case, however, was transferred to J&K High Court during UPA regime.

AIKS Policy Consultative Group meeting which took place on April 9 under the chairmanship of President, Dr Ramesh Raina and attended by Shri M L Malla, Padamshri Ramesh Bamzai, Ms Geeta Bamzai, Ms Alka Lahori, Mr Bansri Razdan and Dr Manorama Bakshi gave curtain raiser press briefing about the AIKS Regional Kolkata conclave-2022. Discussions also involved reviewing the activities and programmes initiated so far—Vision Document release, Chandigarh conclave, YMCA agenda and press conference and upcoming regional conclave in Kolkata and activities in the pipeline. Presentation of doable action plan for restoration, rehabilitation of KPs was presented by Dr Bamzai giving emphasis on short, medium and long-term goals. They also discussed the J&K visit of Honourable Prime Minister among other host of issues. The Kolkata Conclave scheduled for April 16 and 17 had to be rescheduled for April 29, and May 1 due to unavoidable circumstances.





- Vinod K Pandita



AIKS Community Meet Calls for Bringing the Perpetrators Of Genocide To Justice.

In the light of the national public euphoria and debate created by the release of The Kashmir Files and bringing international spotlight on the plight of Kashmiri Pandits with respect to their en-mass single dark night flight on January 20, 1990 from the valley of Kashmir, their home for more than a millennia and the debate of their genocide; AIKS (All India Kashmiri Samaj) the apex organization of the exiled community held a Community meet on 27th March at YMCA Hostel to debate the issue threadbare and evolve a collective community response to the situation and demand a punitive action against the culprits and perpetrators of the crimes against humanity. The meeting which was presided over by AIKS president Dr. Ramesh Raina was attended by a large number of community leaders, thinkers and members from all walks of life from all over India and Delhi NCR; called in unison for the Reversal of Genocide and punishment under genocide and Crimes against Humanity laws as an initial step towards meaningful CBMs and way forward for the Restitution, Return and Rehabilitation of the exiled community back to Valley.

Pursuant to the release of AIKS Vision document on January 23, 2022 and its stamp of approval by the community through Chandigarh declaration-2022 asking the apex organization to take the vision paper to its logical conclusion and now post the release of a very well made film documenting the atrocities and genocide inflicted upon the beleaguered Kashmiri Pandit Community in

1990 forcing us to leave in one dark night, AIKS organized the well-attended displaced Kashmiri Pandit Community Meet.

Setting the ball rolling Dr. Ramesh Raina President AIKS, while thanking Shri Vivek Agnihotri for the powerful celluloid depiction of our exodus and genocide, said in his opening remarks that Truth ultimately triumphs, it may take time to unravel and establish itself, but it does come out and prevail, that our authentic story was never allowed to be brought to light but all attempts were made to bury it under the debris of history. He added that the wheels of natural Justice move slowly but grind heavily. In our case too it has been a protracted campaign for AIKS and its affiliate organizations to keep the issue alive and bring to the fore the atrocities inflicted on the KP Community through brute and barbaric means and methods. He expressed his gratitude to Vivek Agnihotri, his team and all the Kashmiri Pandit organizations both within India and abroad for having unraveled the true picture and brought the facts as they were before the national and international audiences and awakening the conscience of a mass of humanity across the globe about the pain this community has gone through not only on account of gory incidents in valley but continued political apathy and missing media space for our miseries, adding that the artistic creativity had shown that all. He continued that with this movie a new National

Media Coverage

[illegible]

Media Coverage

OP-ED

Delimitation Commission and the case of exiled KPs

By Anshu Bhat

The demand for the third delimitation of Jammu and Kashmir (J&K) has been a long-standing issue. The delimitation of J&K is a complex task, involving the redistribution of constituencies and the representation of the people of J&K. The delimitation of J&K is a complex task, involving the redistribution of constituencies and the representation of the people of J&K. The delimitation of J&K is a complex task, involving the redistribution of constituencies and the representation of the people of J&K.

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Rehabilitation of the exiled community

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AIKS demands settlement of KPs in 3 smart cities in Kashmir

Excelsior Correspondent

JAMMU, Mar 30: In light of the national public sentiment and debate created by the release of The Kashmir Files and bringing national and international spotlight on the plight of Kashmiri Pandits with respect to their en-mass single dark night exodus on January 19-20, 1990 from the Valley of Kashmir, their home for more than a millennia and the debate of their genocide; The AIKS in its recent meet of community leaders demanded for the reversal of genocide and severe punishments as an initial step towards meaningful CBMs and way forward for the restitution, return and rehabilitation of the exiled community in Valley. They demanded a punitive action against the culprits and perpetrators of the crimes against humanity. The meeting which was presided over by president Dr. Ramesh Raina was attended by a large number of community leaders, thinkers and members from all walks of life from all over India and Delhi NCR.

The leaders in the meet made it clear that reversal of exile becomes imperative after all 32 years is too long to live as refugees in one's own country. AIKS demanded a commission of inquiry to investigate in all the garrot of genocide of Kashmiri's inflicted by terrorists in the Valley and elsewhere.

It demanded the Modi 2.0 to invite the AIKS office bearers and the active eminent thought leaders of the community to discuss the ways and means for return, and a module for restitution,

safe/dignified rehabilitation in three smart cities at Srinagar, Anantnag and Baramulla in a composite habitats. The meet further demanded the political representation by way nomination of four Assembly seats to exiled KPs in the Valley.

The meet demanded all the religious shrines and endowments to be protected by Law by way of an Ordinance to be issued by LG urgently and put in an Apex Committee headed by Chief Secretary with law experts and AIKS representatives to Manage the affairs of all the shrines in the Valley.

The meet demanded enhancement of cash relief to Rs 25000 per family to relief getting displaced families and all the facilities for decent livings in Jagti and other habitats housing the Pandits in Jammu and in the Valley till rehabilitation in the Valleys smart cities.

Mission Statehood installation of

Excelsior Cor

JAMMU, Mar 30: Mission Statehood against installation of the 32nd Amendment to the Indian Constitution. A large number of people led I Sunil Dimple held the protest against the installation of the 32nd Amendment to the Indian Constitution.

While speaking, Dimple asked power tariff bills and decrease the diesel.

"Four people are receiving extra grave injustice with them and need is Mission Statehood will protest to raise the issues being faced by the supply of power and drinking water."

Among others present were Mohinder, Dharminder, Jagdish Sh

AIKS Community Meet Calls For Bringing The Perpetrators Of Genocide to Justice

Genocide To Justice, New Delhi, 27th March: In light of the national public sentiment and debate created by the release of The Kashmir Files and bringing international spotlight on the plight of Kashmiri Pandits with respect to their en-mass single dark night flight on January 20, 1990 from the valley of Kashmir, their home for more than a millennium and the debate of their genocide; AIKS (All India Kashmiri Samaj) the apex organization of the exiled community held a Community meet on 27th March at YMCA, Hosted to debate the issues throughout and receive a collective community response to the situation and demand a punitive action against the culprits and perpetrators of the crimes against humanity. The meeting which was presided over by AIKS president Dr. Ramesh Raina was attended by a large number of community leaders, thinkers and members from all walks of life from all over India and Delhi NCR, called in unison for the Reversal of Genocide and punishment under genocide and Crimes against Humanity laws as an initial step towards meaningful CBMs and way forward for the Rehabilitation, Return and



Rehabilitation of the exiled community back to Valley.

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and genocide inflicted upon the beleaguered Kashmiri Pandit Community in 1990 forcing us to leave in our dark night AIKS organized the well-attended displaced Kashmiri Pandit Community Meet.

Setting the ball rolling Dr. Ramesh Raina President AIKS, while thanking Shri Vivek Agnihotri for the powerful celluloid depiction of our ex-

odus and genocide, said in his opening remarks that Truth ultimately triumphs, it may take time to unravel itself, but it does come out and prevail, that our authentic story was never allowed to be brought to light but all attempts made to be buried under the shroud of history. He added that wheels of justice though move slowly but grind heavily. In our case too it has been a protracted campaign for AIKS and its affiliate organizations to keep the issue alive and bring to the fore the atrocities inflicted on the KP Community through brute and barbaric means and methods. He expressed his gratitude to Vivek Agnihotri, his team and all the Kashmiri Pandit organizations both within India and abroad for having unravelled the true picture and brought the facts as they were before the national and international audiences and awakening the consciences of a mass of humanity across the globe about the pain this community has gone through not only an account of grey incidents in valley but continued political apathy and missing media space for our mission, adding that the artistic creativity had shown that all.

NAAD >> APRIL 2022



- Er. Vinod Kumar

REMEMBERING Pt. AMARNATH VAISHNAVI



*One day the Sun asked the entire world
during sunset,*

"Who will work in my absence?"

*Everyone remained silent but the earthen
lamp (diya) whispered,*

"I Will Try My Level Best"

*From this example it is evident that it is
not the size but the attitude that shines.*

It was the peak summer of 1990. For the first time we were facing the scorching heat of Jammu. After our forced exodus from the valley, we were struggling as students to get admissions in the Govt. schools & colleges of

Jammu, which was denied to us in the first instance. We were running from pillar to post. We were agitating for the admissions. One day we organized a protest rally from Ranbeshwer Temple to Mubarak Mandi. About 5000 migrant students, mostly teenagers were participating in the rally, shouting slogans for getting admissions at Jammu. We were approaching towards Divisional Commissioner's Office. After passing through the bazaars of old city we reached Mubarak Mandi. There was no one from the administration to hear us.

Soon a middle-aged man came & welcomed us, as if we were his own children. Most of us did not know him. He was already on a hunger strike there, agitating for some cause of the displaced community. He was wearing a turban, having a tilak on his forehead. Looking as a typical Kashmiri Brahmin, there were some wrinkles on his face too. He attended to us & understood our problem. Then he took a few of our representatives including myself to Div. Com. Office & arranged our meeting with a white haired officer (Sh. Vijay Bakaya Ji, the then Divisional Commissioner Jammu). We submitted our memorandum to Bakaya Sahab. It was almost 3 p.m. We were feeling thirsty. Somehow that wrinkled person arranged some water for us. Finally, we ended our rally & returned back to our respective homes. Most of us were staying in rented rooms or tent accommodation. We returned back. But that wrinkled face in his middle age stood like a hard rock thereafter for our cause. He kept on highlighting our problems to the advisors of the then Governor & to other higher officers of the state administration. After a few days we got admission in the Govt. schools & colleges of Jammu as migrant students. A separate shift for migrant students was started in the schools and colleges of Jammu. In areas where there were no schools, camp schools were created in tents for the migrant students.

The person then went miles away. He traveled across the length & breadth of India & finally succeeded in arranging admissions

for some of our students in the professional colleges of the country. We are reaping the harvests of his efforts even till today. Our community produced an army of professionals since 1990 which are working in Govt. and private sectors. In almost every MNC throughout the world today we find a Kashmiri Pandits working on senior posts.

Today I bow my head in the name of that person. That person was none other than Pt. Amarnath Vaishnavi Ji, a selfless & dedicated social worker. After his passing away about 7 years ago, a great void was created in our community which unfortunately has not been filled till date.

The determination, dedication and passion of Vaishnavi Ji can be expressed in the following lines of our legendary poet Pt. Dina Nath Nadim

**“dazaan chhi meaeen vann,
yiyam qaraar kyah, qaraar kyah,
rivaan chhi meaeen gul,
yiyam mea vaar kyah, mea vaar kyah,
ba kounsalan te faeslan ti praar kyah,
ba praar kyah,
tulun mea naar chum,
kaream mea naar kyah,
mea naar kyah,
tavai tavai vushun vushun vazul vazul chhu
khoon meon”**

I will conclude my tribute to Vaishnavi Ji by quoting the lines of Allama Iqbal,

**“Dayaar-e-ishq mai apna maqaam paida kar,
Naya zamaana nayey subeh shaam paida kar”**

*Create your own goals on this Blue Planet of Hearts
Create a new age, new mornings and new evenings.*



**The greatest religion is to
be true to your own nature.
Have faith in yourselves!**

Vivekananda



- Dr. Ramesh Raina



A New Churn In Kashmir Politics



As a run up to the revival of political process, the pace of political activities in UT of J&K has increased. Gupkar alliance in this regard is taking a lead. Two important constituents of this alliance namely PDP and NC have started to come out of their cocoons to kick start their political outreach programmes, not to be left behind, congress too has been addressing the political rallies in Jammu. Seemingly, as an observer of the political developments, it looks like pre-electoral exercise is in the making. Gupkar alliance, though wedded to the restoration of article 370 and 35 A, is reconciling with emergent post 2019 realities of J&K. It is the stated position of the alliance that has

restricted its agenda only to Kashmir province with some negligible support from Muslim belt of Jammu. Realising the shortcoming, the statement of Mohd. Yousuf Tarigami, an important member of the alliance in this respect is significant that to make the alliance a formidable force in the UT, it is important to make an impact in Hindu dominated Jammu Province which by and large has accepted the new political realities.

Reorientation of the electoral politics has to be seen from two crucial developments, one an all Party meet of J&K convened by the Hon'ble Prime Minister on June 24, 2021 and an aftermath visit in the

wake of selective killings of minorities in Kashmir in October by the Home Minister of India Shri Amit Shah. It was a first of its kind meeting the PM had since the abrogation of the special status of the erstwhile state and its bifurcation into two Union Territories in 2019. Though no concrete time lines came out for the restoration of democratic process yet, the meeting is seen as a crucial step towards the return of elected representatives and the holding of Assembly elections followed by the eventual restoration of statehood. Despite displaced Kashmiri Pandit community not finding a place in the meeting yet the rehabilitation of Kashmiri Pandits in J&K constituted one of the demands amongst five demands put forward by Shri Ghulam Nabi Azad. The seriousness of the meeting can be gauged from the attendant leaders who described the discussion as open, positive and satisfactory.

Looking at the broader picture, the place is fast moving into an electoral mode and it

continues to be a noiseless hesitancy to accept the reality as it goes contrary to the frozen narratives of movers and shakers of mainstream Kashmir politics.

With the reorganisation act bringing clarity in the politico-constitutional fundamentals of J&K, the resultant political stability is still staring us in the face. As Kashmiri Pandits it is significant to beware about what we want to be so as to know how to reach there. It has to be examined in the backdrop of the running exile now in its thirty second year this January 19/20 to set tone for the task ahead. Reiteration of the creation of a legitimate minority space, which has been eroded considerably during our absence from the Valley and political empowerment at all the conceivable areas of mainstream politics, has to be at the core of the political outreach programme. This can help the KP organisations and society at large to negotiate a way out of ending the exile and build a political narrative consistent with the aspirations of the beleaguered community.

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has brought with it few surprises. Like, the traditional local mainstream political parties are likely to face serious challenges in the form of BJP, Apni Party and PC. Put together, Gupkar alliance, though enjoying an upper hand in the current political scenario, yet it is not going to be a cake walk for the alliance. PC too has carved a niche for itself with some pockets of influence in districts like Baramulla and adjoining areas. Similarly, BJP too is well placed in Jammu province. In all probability possibility of emergence of yet another governance coalition appears most likely. This pre-electoral activity has also to be seen from the birth of new political actors who have an ideological clarity and a true picture of the present moment before setting out to explore the opportunities and challenges ahead. The true picture emerges out of J&K reorganisation act of 2019. There

To rejuvenate the struggle, the above message is crucial to the foundation on which the political narrative of KP rehabilitation has to be built. There is a need to synchronize the political rhetoric with the expectations of the collective thinking of the community on the subject. It leaves doors wide open for any future consensus that could be more accurately reflective of its sentiments in this regard. Elimination of the grey areas from political thinking is, therefore, an important development, should that happen. It will bring respite from a multiplicity of illusionary choices foisted that had powered the chaos and that gives only few choices. And it need not be said that the Kashmiri Pandits have always made the right choices, be that in 1947, 1967 (Parmeshwari Agitation), 1986 (Vandalisation of Temples and Shrines in Anantnag) and thereafter. The future community is desirous of having is the one which is based on a clear vision of tomorrow.



- Ashok Dullu



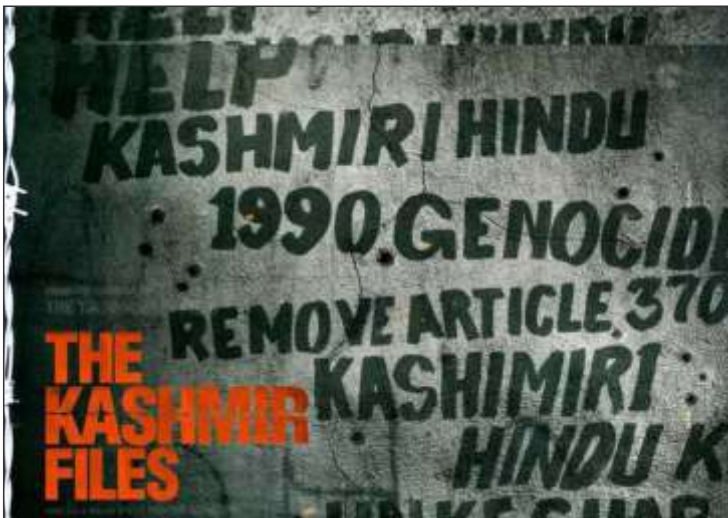
THE KASHMIR FILES

Noise vs Catharsis, a Choice

The current hullabaloo about The Kashmir Files needs to be put in perspective. Jewish Holocaust was handled by its victims by perpetuating its memories. This was made possible by the fact that people listened to those stories. The contrarians keep questioning the Holocaust but they could never make any dent in the resolve of the victim's steadfastness to keep the memory alive through generations. Some people have tried to draw an equivalence between Schindler's List & The Kashmir Files. The former is, no doubt, about horrors of the holocaust but the theme centers around saving of Jews by one from the oppressors – a German. The Kashmir File focusses on ethnic cleansing and even genocide of KP's in late 1990 and has found no Oskar Schindler in our saga.

Kashmiris have suffered a great deal. It affected both Kashmiri communities. The proportions of adversities on a miniscule minority of KP's exceeds far more than that of the majority, that is if deaths and exodus is a measure. 'Kin punishment' is generally and vaguely thrown at you where you are told that their adversity had cause, however misguided, whereas ours had none. The issue of anyone standing for India was targeted, is a fact. In the nefarious plan by Pakistan to shift the strategy from Azadi to Joining Pakistan, the focus was to target all those who stood for India.

It became the rallying call of militants to senselessly rid the valley of the ethnic minority. That it was planned and executed tells us a lot about the Politics and abdication



What #TheKashmirFiles hasdone is to bring the average Indian face to facewith the tragedy of Kashmir. I have no ideawhether it will lead to anything substantive. But it has taken away the standard excuse of people: " I didn't know ". Now you do.

of their responsibility by the state, both in center and in J&K. The result was a devastating effect on KP community, who were targeted and had neither the wherewithal to fight back nor the support of the state. They were left to decide by themselves. In my opinion, the call of *Raliv* (convert), *Tsaliv* (Run off) *ya Galive* (Die) seemed to virtually emanate, more from the state by their abandonment than the militants.

From the beginning of the execution of this sinister plot, KP's had made a choice to keep the 'memories' dormant so that the 'dreams' to get back to normal could go unimpeded. This perhaps is a genetic trait as this was the seventh such adversity to fall upon the KP's since 14th century AD.

The choice made, for a Way Forward in later years after exodus, was not “Burying the Past” but “Healing of Memories”. The foundational concept was to seek Truth & Reconciliation and seek a closure to the pain and resulting toxicity. Nelson Mandela is supposed to have said before he left the prison- *“As I stand before the door to my freedom, I realize that if I do not leave my pain, anger and bitterness behind me, I will still be in prison.”*

While the Way Forward was publicized by many in KP community individually and also by some KP organizations, it seemed there were no takers. In healing of memories, the story or narratives needs listeners, we did not find any in 32 years. We are, as a result, helplessly self-imprisoned in the hate and anger we nurse for this genocide.

A lot of written literature got published in these thirty-two years about the tragedies which was termed as genocide. In official parlance it could only reach to the level of *“akin to genocide”*. Audio -Visual media too chipped in. Films too were released but in conventional genres where KP tragedy was portrayed as 'also ran', with no focus on KP's tragedy. The Kashmir Files is the first movie which is focusing totally on genocide and has opened the eyes of all Indians. It has received an unprecedented attention.

It is first time that our pain is exhibited in

an effective manner and is finding listeners. Avinash Shishoo put it aptly in one of his Twitter posts - *What #TheKashmirFiles has done is to bring the average Indian face to face with the tragedy of Kashmir. I have no idea whether it will lead to anything substantive. But it has taken away the standard excuse of people: "I didn't know". Now you do.*

KP community has welcomed this situation, as we expect it, to trigger the long-awaited Truth & Reconciliation before we finally achieve closure. I must emphasize that the expected outcome will not follow unless the community gets united and works for it.

In general, we should not devote much time about the artistic excellence, business generated & the propaganda value alleged by current anti-establishment groups. We must in fact steer clear of such distractions and focus on the fact that, here is a chance for helping us to come closer to triggering Truth and Reconciliation process by the State, followed by measures to create secure and conducive environment in the valley for return of KP's.

One wonders, then, on the wisdom of not restricting this narrative generated naturally by TKF movie to support our concern. The central concern is for **closure and security in the valley**, especially for the few thousand KP's who are living in the valley by choice or employment compulsions.

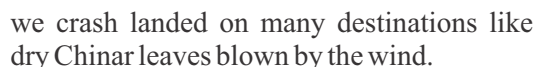
It will be a shame if we as a community get distracted by the noise around the TKF and miss out once again to bring closure through healing of memories. The Political masters have to ponder over it, as Aug 5th 2019 legislative actions have not totally brought militancy under control, at least not yet.

KP community as such has to take the lead and focus on this opportunity to bring a closure to our pain. We urge that each community association should unite for this god sent break. The community may have many solutions to bring this about. We must strive to find a unanimous and common plan of action this time and avoid the historical pitfalls faced by us in the past. Remember ***God's power flows through Unity.***



*In the din of whole war of words and
blazing guns Truth became the victim
and We represented that Truth.*

scapegoat for wearing our loyalty to India on our sleeves, and yes, we became sitting ducks for gun wielding militants for being ‘symbols of India’ in Kashmir. Because Lie is light and fickle and spreads faster and truth is solid and takes time to establish itself, we wanted to tell our side of the story to the world but there were no listeners, because falsehood and fake narrative had crossed Banihal tunnel before



So, TKF has been a Moment of Truth for all—the political class, the media, and the people of India and the world at large who had become mute spectators to our genocide. It has brought the reality in open and in raw and naked form, with no frills and cosmetic surgery. The Truth has exploded on their

faces and their squirm speaks loudly about their discomfort with the hard reality depicted in the movie. And for Us, the Truth, much like proverbial tortoise has finally arrived and hit the goal post, leaving hare far behind and red in face. And that sense of relief it has brought in its wake for us is what is called Catharsis; which explains why audiences, mostly KPs becoming emotionally surcharged or even crying inconsolably in cinema halls across continents, because the cinematic portrayal makes people relive the trauma, they have been living with all these thirty plus years and finding no shoulder to shed the tears on. No film maker so far has dared to focus on our side of the story, which in any given time has multiple strands, myriad variation and so loads of pathos.

If we weave a tapestry of our exodus, no two strands are alike. Every KP has gone through a different emotional journey—first oscillating between a dilemma of should we should we not, even in the face of imminent death, then how and where to go as uncertain future stared in her/ his face, and much more. Just two examples from family, I am sure there are many in every family. My uncle, a high-ranking bureaucrat, after sending off his unmarried daughter to the safety of her aunt in Delhi, dithered till last moment until ‘they’ came looking for him. He, along with other KP families had even raised ‘funds’ for Mujahids but their demand for blood donation was flatly refused.

So, he tells me “I was bundled out as a luggage bag wrapped in a blanket and placed between my wife and brother, while they both sat upright. I lied low under cover not to be identified.” He adds with mirthful demeanour — “When we reached near airport my driver told me now it was safe and I could show myself up”. The ‘escort’ uncle who had come all the way from terror hot-bed of Shopian and on the militant hit list, had a sachet of gold on him which he had to put in the safe keeping of his relative who lived in high security Badami Bagh Cantonment area, before he could make off with his family to unknown destination of Indian plains.

But the most heart wrenching and gruesome story which perhaps has not made

to the pages of the Martyr’s list, is that of young boy named Chander Mohan. The family lived in our neighbourhood in Anantnag. A very handsome boy of not more than 20 summers C.M had volunteered for a posting in Ladakh in lure for a government job. He was posted as teacher in some remote area of Ladakh. Obviously, he was oblivious of the worsening situation in the valley when Islamic jehad engulfed it. One day he heard on Radio that the Hindus in the valley were migrating in large numbers, he got perturbed and thought of paying a short visit to the home.

Meanwhile his family had made it to the safety of Jammu and after renting an accommodation, his father started corresponding with his son asking him to write letters on new Jammu address. He received no reply. He wrote half a dozen letters to his son, but got no reply. One day he received a letter from the principal of the school asking for the whereabouts of his son as he had been absenting for ‘three months’. A bolt from blue; the police search was launched forthwith. The investigation revealed that boy had disembarked at Khannabal, and finding no transport walked all the way to his home, a good 5-6 kms, found his home locked and upon learning from Muslim neighbours that all KP families had fled to Jammu, broken into house through a window. Nobody knows what became of him after that and who killed him. Police files showed that body of a boy matching his description had been found floating in the nearby river and a gold ring had a name inscription—CM, which was mistaken for GM (Ghulam Mohammad) and buried. The family identified him through the photographs in police records. The whole family was devastated and never came out of shock, and one by one many members of his family died very young including his parents.

Through TKF, Our Truth has prevailed. It is a Moment of Truth and we need answers from all—political class, media and people of India. Our Martyrs who laid down their lives for India and died unsung and unwept, need justice. And today we demand that Justice which has eluded is all these years.



-Er. Jatinder Kaw



DEATH AT DOOR STEPS

As Narrated by the Victim - Mr. Surinder Kaul

While watching the news of one more Kashmiri Pandit massacred by Islamic Jihad in Srinagar on 07.06.2020, I was taken over by a sense of Deja vu, and my thoughts went back in time to early 1990s when in the face of worsening law and order situation lacs of KPs had to leave the valley enmasse and now known as great escape or the Exodus of a community. Local Muslims came on streets in hundreds and thousands shouting separatist slogans like –*Kashmir banega Pakistan; Kafiro Kashmir chhodo without your women folk, all male should leave valley*. They gave a diktat that KP's either convert to Islam or be ready to die or run away. A number of Kashmiri Pandits were killed, women raped and cut on band saw. Young, old and even infants were not



Sh. Surinder Kaul

The person rudely replied, "If your neighbours have left what the hell you are all doing here?" And further warned, "OK, you do not want to leave the valley and do the "Mukhbiri" (Police Informing)!"

spared. A strange sense of gloom descended on the Pandit community.

Finally, KP's began to flee the valley by trucks, buses, cars or whatever mode of transport they could find to escape. Despite the official restrictions imposed on the public and vehicular movement due to curfew orders, KP's had no other option but to abandon the home and hearth and flee for safety in the darkness of night. Until April 1990 I along with my wife, parents, five-year-old daughter, my

brother and his family and two of my uncles and their families did not leave the valley thinking nobody would harm us.

But, on the evening of April 22, the entire family was watching a movie on TV as that was the only medium to keep busy and keep mind off from negative thoughts and fears as death seemed looming large every minute of the day. While we were watching the movie, my wife was preparing the dinner in the kitchen and at about 6.15 PM a well-

built man forced his entry into our kitchen garden and knocked on the door of the kitchen. While responding, my wife asked him who he was and what he was doing in the kitchen garden. He said that he had come to gather some information about our neighbours and if he could talk to some male member of our family. My wife closed the door and told me that somebody was on the kitchen garden side and he wanted some information. In the meantime, my father opened the window of the drawing room and enquired from the person as to what exactly he wanted to know. Pointing to our neighbours he said, "Where are your neighbours; the house is locked and I need to talk to them." My father replied that they had left the valley and no one was there and if it was something important, we would convey the message to them. On hearing this, the person rudely replied, "If your neighbours have left what the hell you are all doing here?" And further warned, "OK, you do not want to leave the valley and do the "Mukhbiri" (Police Informing)!"

Sensing danger as something fishy was going on as we could see the person outside wearing a Pheran and in a flash of the second he pulled out and pointed a gun he was hiding beneath his pheran towards my father. My father immediately closed the window and I along with my brother jumped out of our house from the other side and started running towards the main street to reach the Rawalpura Chowk. By now there was no doubt left in us that he was a militant who had come to harm us. While we were running, he started following us. In the melee we could make out he was our neighbour as he seemed well versed with the lanes and bylanes of our colony.

While I was running for life, the militant managed to take some shortcut routes and

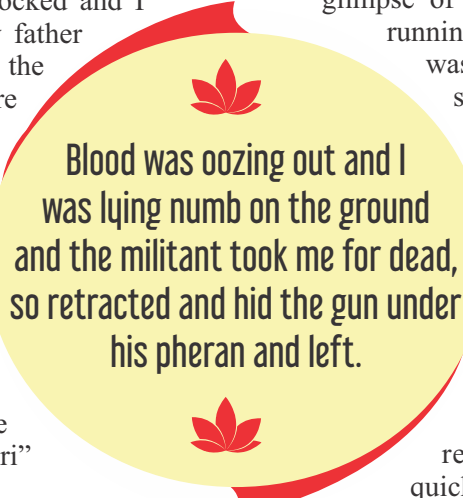
suddenly was in front pointing his gun at me. He fired, point blank, three shots from his gun and to my luck he misfired two bullets and only one pierced through my shoulder and I fell down on the ground screaming for help. Blood was oozing out and I was lying numb on the ground and the militant took me for dead, so retracted and hid the gun under his pheran and left.

After a short spell of blackout, I gathered the strength and stood up but was in pain as I could realise that my left arm was hanging lifeless with blood still gushing out, still started running towards the main road where I knew there was a security picket. Had the bleak

glimpse of my brother who also was running towards the same post that was about 1000 meters from the shooting site. I shouted at my loudest voice I could produce at that point of time and was successful in conveying to my brother that I have been shot at and could not run anymore and just fell in the middle of the street lying unconscious.

My brother managed to reach the army picket and quickly narrated the incident and pleaded with the security personnel to save his brother. As it was, security personnel were already on alert as they had already heard the gunshots so they immediately reached the spot and carried me in the army vehicle to the nearest Bone and Joint Hospital, Barzulla.

I was admitted in a critical condition in the hospital where two junior Orthopaedic doctors on duty that time operated upon me and at about 2 in the morning, I was shifted out of the Operation Theatre. Although there was one senior doctor also available in the hospital, he chose not to attend to me and left the hospital immediately. The junior doctors who operated upon me requested my family not to disclose their names fearing losing their lives if they came under the terrorist radar for saving a Kashmiri Pandit life.



Blood was oozing out and I was lying numb on the ground and the militant took me for dead, so retracted and hid the gun under his pheran and left.

My left arm bone was crushed to pieces and the radial nerve, which controls the movement of the arm and hand, was severely damaged. So, it took about five hours to operate upon and it was made possible only with security personnel who guarded the room. The situation in Kashmir was so volatile and unfriendly to the miniscule community that many KP's who had suffered grave injuries as a result of militant attacks, got killed by the hospital staff.

A senior police officer, who my brother had contacted, told us in no uncertain terms that we should leave the valley immediately. My family members were crestfallen by the information that *Jihadees* may target and attack the victim in the hospital itself any time and it may not be possible for the police to protect him. Security escort till Srinagar Airport for the next morning was assured by the police, but were advised against speaking to anyone in the hospital regarding leaving hospital next day.

Due to the curfew restrictions my family including my five-year-old daughter could not leave the hospital and from 22nd April till 26th April were confined to hospital without any food as due to Ramzan fasting the hospital canteen was closed.

Finally on 26th April 1990, my brother arranged the air tickets and under the heavy security cover as promised by the police we managed to reach the Srinagar airport where from I along with my wife, my child, my brother and my father left by air, leaving our bag and baggage back home, and landed at PGI Chandigarh where I underwent further treatment.

There are horrible tales attached to our mass exodus and just to cite an example– on landing at Chandigarh airport the temperature was around 38 degrees Celsius and we had come from 12 degree Celsius and my five-year-old daughter was wearing a woollen frock and literally burning but we had no second dress for her. We requested our cousin who was working in Chandigarh to arrange a summer frock for the baby.

After staying with one of my cousins at

My left arm bone was crushed to pieces and the radial nerve, which controls the movement of the arm and hand, was severely damaged.

Mohali during the treatment at PGI Chandigarh, we rented an accommodation and I still remember purchasing six steel plates and tumblers, one kerosene stove and other bare minimum household items of daily use to start life afresh as we had left all our belongings in Kashmir.

Back home my mother and uncles and their family members were told by police to leave the valley immediately. After being admitted to PGI we had no information of the whereabouts and even safety of our family members back in Srinagar, before my brother got the information and met them at Jammu.

In the year 1995, my brother went to Srinagar to have a look at the houses and to his dismay found that everything had been looted by locals– entire fittings, fixtures, doors, windows and even electrical wires had been pulled out of the conduits. Only four walls of the house had been left untouched, and all this had been executed by our neighbours who after some time came to my father in Jammu with an offer to purchase the three well-appointed houses. Even he took a written letter from my father that all the belongings we had handed over to him as police suspected him of having looted the house and were asking for their share of the booty.

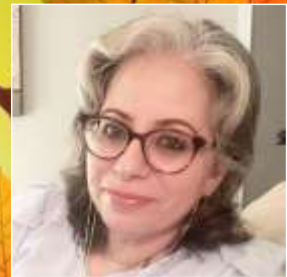
Finally, we sold our three houses for Rs. 5.50 Lacs each, which today would have fetched not less than Rs. 5.00 Crores.

All the Kashmiri Pandits living in the whole of our vicinity fled from the valley never to return.

(Story Narrated by the Victim of Islamic Jihad responsible for genocide and ethnic cleansing of Peace-loving Kashmiri Pandits.)

“Zuv Tchum Bramaan Ghar Ga’ts Ha”

On the loom of my dream
threads of longing scream
Who is there to weave?
a beautiful scarf
to cover the naked scars
of yesteryears
made by those dears,
and Festering wounds
a few of them, they still are.
This manipulated world
denies my cries
Dismisses my pain
as my aggressor plays innocent
having fed every pen its ink,
having obliterated the truth with lies
My scalded identity
may not exist for long.
But in the annals of history
I want ‘em to read this song
Tomorrows will have to know
How our Todays
were hijacked by
The distortions and betrayals
of Yesterdays!
Hence I seek a dream weaver -
“Zuv Chum Bramaan Ghar Ga’ts-Ha”
(Translation: The Pulsating Life in Me Is Longing to
Go Home)



– Sunita Tikku Bhan



Book Release



CHEESE CHILLI TOAST

Best-selling author at 11; Meher Munshi, wrote the book in 8 days! Meher Munshi, a 5th grader at Cascade Ridge Elementary, released her first book “Cheese Chilli Toast” on 27th February, 2022, at the Press Club, Jammu, amidst her Grandparents, rest of the family and well-wishers. This book is a collection of short stories which are loosely based on her learnings and life experiences.

The book has been published by Wing Publications based in India. Speaking at the book launch event Kailash Pinjani, the Managing Director of Wings Publication said, “Meher at very young age is blessed with writing skills, I recommend every grown-up to read her book to revisit childhood memories and every kid to get inspired and write a personal story as book. “Cheese Chilli Toast” as name suggest presents various colors of life of a kid, it is window to see how a 11-year-old kid looks at the world.

At the event, Meher Munshi spoke about the book and what inspired her to write, “It all started during COVID. My mother had to reluctantly give me a computer with her only instruction to use her time, life and the computer constructively.” Meher used this as an opportunity and did what she loved best that is; to write. Eventually she took up the challenge to write a book in 7-8 days and launch during her trip to India in 21 days. Her first book 'Cheese Chilli Toast' chronicles exploring new things from the eyes of an elementary school kid, finding things she wants to explore and more importantly those she doesn't enjoy and navigating through all this with support from her parents.

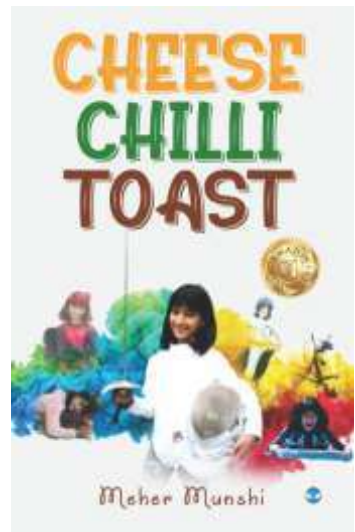
Meher Munshi, lives in the Greater Seattle area. She is an avid reader and devours mythology books, loves sports and is especially passionate about fencing. She lives life to the fullest and enjoys learning new skill sets, making new friends and helping out her parents.

Cheese Chilli Toast is available for purchase on Amazon:

https://www.amazon.com/Cheese-Chilli-Toast-Meher-Munshi/dp/9390661862/ref=mp_s_a_1_3?crid=202KIYSNE3SZY&keywords=cheese+chilli+toast+meher+munshi&qid=1648828162&sprefix=cheese+chill%2Caps%2C144&sr=8-3

You can reach out to Meher at <https://www.mehermunshi.com/contact/>
or at

authormehermunshi@gmail.com https://www.amazon.com/Cheese-Chilli-Toast-Meher-Munshi/dp/9390661862/ref=mp_s_a_1_3?crid=202KIYSNE3SZY&keywords=cheese+chilli+toast+meher+munshi&qid=1648828162&sprefix=cheese+chill%2Caps%2C144&sr=8-3





Manesha Kachroo

SIYAH RAAT

Sardi ki is siyah raat mein zinda dafnaa rahein hain humko,
Bugz itna ki aakhri khwaeeish bhi na puchenge!

Karlein wo kayaas ki humey fanaah kar diya,
Dafn hai, par hum to beej bankar phir phootengey.

Darakht ki jadein to isi zameen mein rahengi ahmaq,
Dekhtey jaao hum shakhaein kahaan tak le jaayenge.

Jin galiyon kuchon mein hanske jhagadkey beeta bachpan,
Wahaan kya ab mook darshak bankey jaayenge?

Beghar karke Makaan jala dein humaara,
Raabta kahaan magar wo mita paayenge.

Lihaaf bichatey hue, lihaaf odhtey hue,
Dil tuttey hue, khirchiyaan chubtey hue,
Ashq sukhtey hue, khoon girtey hue,
Khwaab martey hue, dard jeetey hue,
Rukawatey rokhtey hue, kamyab hotey hue.

Kayin Mausam aayenge ahmaq, kayin chaley jaayenge.

Sardi ki is siyah raat mein, zinda dafnaa rahein hai humko,
Bugz itna, ki aakhri khwaeeish bhi na puchenge!

Sardi ki is siyah raat zinda dafnaa rahey ho humko,
Kasam Sarzameen ki, Bahaar ki us Subah,
hum waapas lautaayenge.

सियाह रात

सर्दी की इस सियाह रात में ज़िंदा दफना रहे हैं हमको,
बुग्ज़ इतना की आखरी ख्वाईश भी न पूछेंगे!

करले वो कयास की हमें फनाह कर दिया,
दफन है, पर हम तो बीज बनकर फिर फूटेंगे।

दरख्त की जड़ें तो इसी ज़मीन में रहेंगी अहमक,
देखते जाओ हम शाखाएं कहाँ तक ले जाएंगे घ

जिन गलियों कूचों में हँसके झगड़के बीता बचपन,
वहाँ क्या अब मूक दर्शक बनके जाएंगे?

बेघर करके मकान जला दें हमारा,
राबता कहाँ मगर वो मिटा पाएंगे।

लिहाफ बिछाते हुए, लिहाफ ओढ़ते हुए,
दिल टूटते हुए, खिरचियाँ चुभते हुए,
अशक सूखते हुए, खून गिरते हुए,
ख्वाब मरते हुए, दर्द जीते हुए,
रुकावटे रोकते हुए, कामयाब होते हुए
कई मौसम आएंगे अहमक, कई चले जाएंगे।

सर्दी की इस सियाह रात में ज़िंदा दफना रहे हैं हमको,
बुग्ज़ इतना की आखरी ख्वाईश भी न पूछेंगे !

सर्दी की इस सियाह रात ज़िंदा दफना रहे हो हमको,
कसम सरज़मीन की, बहार की उस सुबह, हम वापस लौट आएंगे।



- C L Kaloo



Bhagvad Gita

EXPLAINS UNION WITH GOD



The Bhagavad Gita explains that the process of linking oneself with the supreme is called Yoga, and as such there are various techniques of union and in this context, the great majority of believers in the world's major religions are fundamentally "Bhakti-yogis." The Lord in the Holy Gita explained that each technique of unity of soul with spirit (union with God) viz Bhakti-Yoga, Dhayana-yoga or Karma-yoga blend each other ultimately as action is transcended through action and then the wheel of Karma ceases to revolve because the bonds of attachment fall-away. However, a

spiritual entity gradually detaches his ego from the senses by adopting various techniques of concentration either through Bhakti-yoga or Dhayana-yoga and attaches his life-force, mind and ego to the God (super conscious soul). Thus, such an ardent devotee advances by means of step-by-step methods of Yoga- say Bhakti-yoga or Dhayana-yoga. He is then acknowledged by God to be better versed in the science of union of soul, in His primal manifestation as the cosmic "AUM" vibration (Holy Ghost) and its creative differentiations in the Cosmos and in the

microcosm of his own being. Thus, he experiences the Primary SAMADHI (Sevikalpa Samadhi), while being in a transcendental state, oblivious of external creation, he perceives God in one of his divine qualities or aspects – in form or formless. Ultimately, a stage comes when he attains the highest SAMADHI (nirvikalpa) in which he experiences, both Form and Formless Lord immanent in creation and also in the absolute beyond creation.

Even a devotedly spiritual aspirant realizes God in duality as well as in unity. What the Lord said in 12th Adhyaya, Shloka-2 (12:2 B.G) is to attain fixity of mind on HIM and remain ever united to HIM while engaging oneself in day to day activities of this material world. This shloka is quoted here under:

*“mayyavesyamanoyemam-nitya-yukta upasate
Sraddhayaparayopetes-temeyuktatama-matah”*

Means : Those who fix their minds on my personal form and are always engaged in



In Dhyana yoga, the criterion of perfection of life is to reach the highest stage of life not with a view to enjoying the fruits of work.

worshipping me, with great faith are considered by ME to be most perfect.

Here, the Lord refers to personalists in Bhakti-Yoga as HE means to convey to the devotees or spiritual aspirants that those who worship HIM (the Lord) directly by means of cultivating faith, and with devotion, find easier and better versed method to perceive God. The Lord, in this context, indicated that there are different ways to realize the Absolute truth, but Bhakti Yoga or devotional service to HIM is the highest of all, as this shloka reveals. Thus, Bhakti Yoga is most direct and the easiest means of union with the God. In “Srimad Bhagvatam”, it is stated that the process of surrendering unto God is called Bhakti. Therefore, Bhakti-Yoga is the path of loving devotion to God. The mind of such a true devotedly Bhakti-Yoga aspirant does not find any merit and demerit in pleasure and

pain respectively, and is even capable of avoiding pain which is yet to come, because of his past or present karmic activities (actions). As regards Dhayana-Yoga, the Lord in Adhyaya 6th, Shloka 1 (6:1 B.G) explained as quoted hereunder:

*Anasritakarmaphalam-karyamkarmakarotiyah
Sasannyasicayogica-naniragnir na cakriyah”*

Means: He is a true renunciant and also a true yogi who performs dutiful and spiritual actions (karyam and karma) without desiring their fruits- not he who performs no fire ceremony (sacrifice) nor he who abandons action.

The Lord explains in this Shloka that a devotee is neither a “sannyasi” nor a yogi, if he is inactive, performing neither dutiful actions (Karyam) nor meditative actions (karma). He is not a “sanyasi” who is niragni i.e., without the fire of renunciation in whose sacrificial flames, the true devotee burns all personal

desires- lust, likes, dislikes, sorrows and pleasures. However, in Bhagavad Gita (Adhyaya 6th), the Lord explains that the process of 8-fold yoga- (viz. 1. Yam 2. Niyam 3. Asana 4. Pranayama, 5. Prithyaha, 6. Dharna, 7. Dhyana and 8. Samadhi) systems is a means to control the wavering mind and the senses. But in the present-day hectic world, this system is very difficult for a common aspirant to perform. Though this 8-fold yoga system as recommended in the Bhagavad Gita is no doubt, difficult to perform by the common aspirant, yet the continuous “Abhyasa” (practice) by a devotedly ardent aspirant can gradually overcome the connected difficulties of this system, and ultimately finds that he is reaching near the perfection.

In Dhyana yoga, the criterion of perfection of life is to reach the highest stage of life not with a view to enjoying the fruits of work. Thus, a devotee who acts for the satisfaction of the supreme and not for personal satisfaction is a perfect Yogi. The above Shloka, therefore, teaches us that the devotee or a living entity is called a Dhyana Yogi who is united to God and who merge the soul's spark in the cosmic light by the inner observance of blissful meditation, and who acts his daily part in the Divine play to please God. The same person is spiritually elevated by relinquishing his personal desires but

conscientiously performs dutiful actions. Thus, a true aspirant or a Dhyana Yogi depends on meditation. It is through Dhyana yoga that a devotee attains permanent shelter in spirit through yoga systems.

In conclusion, it is worthwhile to mention here that since every soul is potentially divine, we sometimes, have some sort of feeling and then go deeper in ourselves in a state of stillness and ponder what brings us in? The answer is our past deeds; and what takes us out? The answer is our own deeds here, and so on and on, we go like the caterpillar that takes the thread from its own mouth and builds its cocoon and at last, finds itself caught inside the cocoon. Similarly, we have bound ourselves by our own actions and thrown the network of our actions around ourselves. We have set the LAW OF CAUSATION in motion and we find it hard to get ourselves out of it. We have set the wheel in motion, and are crushed under it. In this context, Patanjali's Yoga Sutra (Aphorism-21-22) reminds us that “success in yoga comes quickly to those who are intensely energetic and this success varies according to the means adopted to obtain it: - mild, medium and intense. Shiva-sutra says, "yada khoba praleayate tada ceeyat param padam." that means - when mental turmoil disappears, it is only then that the highest state is attained.



OBITUARY

With profound grief and sorrow, we inform the sad demise of our beloved

Smt. Krishna Kaul

wife of Late Triloki Nath Kaul
on Friday 08 April, 2022

Originally resident of 48, Sheshyar, Habbakadal, Srinagar and at present living in Kolkata. She was the mother-in-law of Shri Suneel Kumar Kaul, President, Kashmir Sabha, Kolkata.

Contact Details:

Usha Suneel Kumar Kaul
9830765969 / 9830965969

AIKS expresses its condolences on the passing away of Smt. Krishna Kaul



Unsafe Cyberspace!



Hurray! was the cry parents heard when the lockdown was first announced due to Covid-19 in March 2020. Children were more than happy to be home, holidaying. The education system rose up to the occasion with a tremendous turnaround in its delivery, turning the entire curriculum transaction online. The schools and teachers worked overtime to digitize the syllabus, hats off to them for their efforts, and parents soon realized that they now have to provide each

child with a device of her/ his own to be able to attend online classes. In a matter of a year, we now have an entire generation of kids who are internet savvy and with a device of their own or at least at their disposal.

On the one hand, great strides have been achieved by these kids, but there is a flip side to it too. Children have in their hands “Alladin ka chirag”, a device that gives them access to all types of content on the internet. An opportunity to connect with friends through social media

like Instagram, Facebook, etc. and a chance to interact with lesser-known people. Sometimes for the fun of it, at other times for experimentation or simply as a means to pass their leisure time. Watch uncensored content and unsupervised access to an entire cyber world they have no training to deal with.

Often times the same cyberspace is used for illegal and immoral activities, this space is called the dark web. With thousands of children having gotten online in the last couple of years, the dark web is flooded with the rise of a new danger, sexual predation of children.

Perhaps the question on your mind must be, how is it possible to sexually abuse a child without even touching them? Virtual interaction is so much safer than real time interaction. Children should be safer in virtual space. Well, the reality is in fact quite different. Danger is lurking around children. While they seem safe at home, their window to the world is open and sexual predators are prying their potential victims anonymously, facelessly till they close in on their target.

Reality check:

Online sexual abuse may be understood to be “the enticement, cultivation or inducement of children into online relationship for an explicitly sexual act”, as given in the Information Technology Act of India. The Internet Watch Foundation confirmed that the internet had about 1.5 lakh web pages of material consumable as child sexual abuse (Sep 2020). The surprising part and perhaps also the scary part is that half the images were uploaded by children themselves. Social media saw an increase in the upload of images of child sexual abuse to the tune of 25000 since lockdown. Correspondingly a spike in consumption of child pornography material was also observed soon after the lockdown was imposed in March 2020 according to NGO, India Child Protection Fund. Original Pic for use in this article.

How sexual predators trap adolescent children:

Perpetrators of sexual crimes against children,

utilize behaviours that are termed as “grooming”. Grooming involves preparing the child for sexual abuse over a period of time before actually abusing the child. Grooming has been explained by Craven, Brown, and Gilchrist (2006), as: “A process by which a person prepares a child, significant others, and the environment, for the abuse of this child. Specific goals include gaining access to the child, gaining the child’s compliance, and maintaining the child’s secrecy to avoid disclosure. This process serves to strengthen the offender’s abusive pattern, as it may be used as a means of justifying or denying their actions.”

Grooming involves several stages.

- a. The first stage is selecting the victim. Children are targeted based on their physical appearance, the way the child is dressed and pretty faces and/ or the child being small. Attractive children are seen as desirable.
- b. Once the target is identified, in the next stage, the perpetrator tries developing a rapport with the child in order to create an atmosphere of trust and safety. Warm, affectionate and charming interactions to befriend the child are used. For that, some might even use the same speaking styles or languages to woo the victim. Predators display interest in the child’s hobbies, and sometimes feign family similarities and social commonality too. Showering attention, e-cards or gifts, sharing secrets with them are among other strategies that may be employed by the predators.
- c. The next stage of grooming revolves around increasing a child’s reliance on the predator on the one hand and attempts to detach them from parents and actively poisoning their minds against them on the other hand. For example, the predator may try to know from the child if her/ his parents monitor the child’s account or go through the device to keep a check on them. Predators emphasize the need to keep

the new relationship the child shares with them under the wraps, like a secret. While manipulating the child into isolation from parents and caretakers on the one hand, they deepen their new bond by subtly suggesting sexual content in conversations, or in playful ways inducing sexualized fantasy, e.g., asking the child to imagine something erotic. At times they may directly ask the child to remove his/her clothes and make the child desire more intimacy.

- d. Once the child submits to the new relationship, actual sexual abuse begins.

Online platforms used to hunt victims:

- ✓ Social networking sites: Sexual predators use social networking sites which do not have stringent privacy settings, using

content in the name of having sexual desires towards them. Adolescent children often feel attracted to people who express interest in them. They may begin with sexting and gradually progress to requests of uploading photos or videos of them nude and/or in compromising sexual positions or acts.

- ✓ Chatrooms: Chatting in chatrooms has been one of the earliest methods used by predators to get access to children online. Through direct chatting the perpetrator gauges the vulnerability of the child and accordingly decides the strategy that could be employed to lure the child into a relationship.

Forms of online sexual predation:

1. Use of the child to create CSAM or



fake age, status and display pictures. They send private messages of friendship to children who usually express loneliness, feelings of being misunderstood or anger towards adults. They trap such children by showing emotional connectedness, sympathy or attraction towards them.

- ✓ Emails: they collect email or phone number of children who respond to their friend requests and then send them sexual images, link of porn sites or sexual

2. To trap children into physical sexual abuse by meeting them offline or
3. Live streaming their sexual abuse for a niche audience.

Child Sexual Abuse Material (CSAM):

One of the forms of child sexual abuse is creation of child pornography, that is material (pictures, photos, videos, written content) which depicts a child in erotic / sexual poses or that shows the sexual abuse of a child, meant to arouse sexual interest in the audience. The

child may be filmed in real life or material may be digitally created.

Sexual Abuse offline:

The second form is convincing the child to meet the perpetrator offline, by either seducing the child to want it or pleading desperation by conveying that the relationship had matured to move to the level of physical contact. It begins with spending time in a non-threatening way and gradually becomes more and more intimate. In other cases, the child may be blackmailed to meet the perpetrator, if they have been successful in getting the child to share his/her nude picture or video, or that depict them in sexual acts.

Live streaming of child sexual abuse:

Broadcasting to audiences in distant locations, the sexual abuse of a child over the internet, in real time, is called “Live Streaming”. Live streaming of CSA may be done through social media platforms, online chat rooms or video chat/call mechanisms.

Consumers of this material may pay to watch (passive) or even interact with the child or facilitator of the abuse actively, demanding to see certain acts in particular, performed by the child or on the child (e.g., choking).

Payment for live streaming is done online, using online payment options among the booming ones are money transfer, through crypto currencies or digital currencies. The more tried and tested methods such as payment via credit or debit cards and bank deposits have also been used.

With an enormously high number of children, especially adolescent children, being active online, the risk of their entrapment by sexual predators is also very high. Parents need to keep a check on the time spent by their little hearts online as well as supervise the content and platforms they access. Some tips they can regularly remind their children to follow may be helpful in protecting children from falling prey to predators.

How children/ adolescents can be cautious:

1) Post no personal information such as name, age, phone number, location or

interests and hobbies, online except with a close group of known friends.

- 2) Not to accept requests for connecting with unknown people. Review of available literature reveals that; those children are more likely to be trapped who start interacting with people not directly known to them.
- 3) Many people who may be potential offenders disguise their identity online (false age, display pic etc.) so teenagers need to be wary of trusting information available online about the new contact.
- 4) Refrain from engaging in sexual talk or sexting even with friends or rude and nasty remarks about others in open groups, as these are used by predators to identify potential scapegoats for sexual use.
- 5) Do not upload pictures of self or friends in compromising positions or nude pics. Such pics are the easiest to misuse on the internet, on pornographic sites and also to blackmail a child for submitting to further abuse.
- 6) Do not agree to meet anyone alone, without informing a confidant. Take someone along on any such meeting offline, arranged online.
- 7) If someone online makes you feel sexually alive, wanted or gives the feeling that they understand you better than anyone else, by doing sexual favours, buying you gifts, calling you to chat on erotic content or even offer to do your homework or help out by being there for you when you need emotional support, ask yourself what you may have to give in return for such favours. These are typical methods of grooming used by sexual predators.

If these precautions can be imbibed by children and adolescents through various mediums like media awareness, school curriculum or counsellor sessions, parental guidance and online discussion forums, they will be safer and less predated upon online.

(The author is Assistant Professor of Psychology, Vivekanand Education Society's College of Arts, Science & Commerce, Mumbai.)



- Dr. Roop Krishen Bhat



KASHMIR CULTURAL TRUST

ORGANISES A TWO DAYS SAMANBAL - 2022

A literary and cultural meet at JAMMU

Kashmir cultural Trust a charitable organization working for promotion of national cultural heritage especially of J&K organized Samanbal 2022 - a two days literary and cultural event at Saigal Hall, J&K Academy premises, Jammu on March 25-26, 2022. This was the first such offline event in two years after Covid pandemic in which about fifty Kashmiri writers, scholars and cultural personalities from across the country participated.

The programme started by paying homage to all those writers and scholars of Kashmiri language who passed away during last two years. A two minute silence was observed in honour of Sarva Shree Shambu Nath Bhat Haleem, Avtar Krishen Rehbar, Hriday Kaul Bharti, Chaman Lal Hakoo, Dr. KL Chaudhary, T. N. Ganjoo Vishwas, Margoob Banihali, Aziz Hajini, Mashal Sultanpuri, Ghulam Rasool Josh and GM Ajir.

Immediately after this Inaugural session was started. Dr Roop Krishen Bhat, Managing Trustee of KCT and coordinator of the programme welcomed all the participants who had come from NCR region of Delhi, Kashmir and Jammu and various other parts of the country. He welcomed all the members associated with various literary organizations like Samprati, Nagrad, Young writers guild etc to the programme. Prof R.L. Shant an eminent scholar presented a detailed key note

address. He highlighted various issues facing the language especially outside the valley of Kashmir and spoke at length regarding its preservation. Prof. P.N Trisal a senior scholar delivered his presidential address. He delved on various important issues related to Kashmiri language and literature and importance of preserving the mother tongue. A book entitled “Koshur –Hindi –koshur: kath baath” written jointly by Roop Krishen Bhat and Arvind Shah and published by Central Hindi Directorate, Ministry of Education, Govt. of India was released on this occasion. Smt. Promila Kaul anchored this session.

The second session of the programme i.e. a panel discussion on “preservation of Kashmiri language literature and culture in diaspora” started immediately after the inaugural and was presided by Prof R.L. Shant and Co- chaired by Prof. Ashok Koul of Brown University USA. Sh. Arvind Shah was the key speaker of this session .He mentioned that Kashmiri Pandits got scattered across the globe after forced exodus of 1990 and preserving their language and culture in diaspora has been a big challenge. He highlighted several important points taken by certain NGO’s and individuals like JKVM etc in preserving the mother tongue and underlined several points which may help in the endeavor to preserve the language. He invited other panelists to elaborate these further. Sh. Ramesh Hangloo CEO of the Radio Sharda spoke at length on

role played by Radio Sharda in promoting and preserving Kashmiri language, literature and culture. He mentioned that Radio Sharda is being listened in more than hundred countries all over the world in which Kashmiris are living. Prof. Ashok Koul insisted on getting audio visual materials and on line courses prepared for the preservation of mother tongue and culture. He mentioned some good practices adopted in USA by Kashmiri Biradari and his role in the same. Smt. Kusum Dhar spoke about role theatre can play in preserving the language and culture. Sh. R.L. Jawhar insisted on use of Devanagri script as important tool outside Kashmir to preserve the language. Sh. Rinku Koul said that we need to make use of technology as much as possible for preservation of our mother tongue. Sh. Piare Lal Pandita said that he was one of the first few KP students to have done MA in Kashmiri and it is sad that our children have no facility to study Kashmiri even at school level as there are no Kashmiri teachers in Jammu schools. State Govt. is silent on this important issue. Others who spoke in this session include Sh. Mahraj Krishen Mahraj, Eng. Vinod, Sh. PN Shad, Sh. Avtar Hugami, Sh J. L. Raina, Mrs. Fozia Moghul etc. Prof R.L. Shant in his presidential remarks highlighted various issues which hamper the preservation of Kashmiri language, literature and culture and highlighted important measures to be taken in this regard. He underlined and justified that use of Devanagri script is the only way in preserving our language and literature in diaspora as it has been standardized to suit the language by expert committee and called upon the Government to recognize it as an additional script besides officially recognized Perso-Arabic.

In session three of the programme a special lecture on “Current scenario of Kashmiri language and literature” by Prof. Majroh Rashid a former professor of Kashmir University and presently Chairman Habba khatoon centre of Kashmir studies at Islamic University Awantipura. He described in detail the past and present of Kashmiri literature vis-a-vis various genres and said that we still look

towards past for the best of Kashmiri literature and our present writers need to work hard to be genuine representatives of the language and literature. This session was presided by Prof Ratan Talashi a former Professor of Kashmiri of Kashmir University and a reputed scholar. He seconded the concern of Prof. Majroh Rashid and said that unfortunately there are some people who have spoiled the reputation of Kashmiri literature because of their vested interests.

The session four of the day was short story readings in Kashmiri. The session was presided by Prof Majroh Rashid and Shri Bal Krishen Sanyasi a senior poet. Those who presented their short stories are Sh. Avtar Hugami, Shri Vijay Sagar, Shri Vijay Wali, Shri Zahir Banihali and Shri Rinku Koul. The audience appreciated all the stories with different theme and content. Shri Sanyasi and Prof Majroh presented their view point on the stories.

Day Two

The session five of the programme started with Prof Omkar Koul memorial lecture by Padma Shri Prof. Ganesh Devi an eminent scholar and thinker. The session was presided by Prof PN Trisal an eminent scholar. Dr. Roop Krishen Bhat welcomed the guests, audience and the family members of Prof Koul to this session. He introduced Prof Ganesh Devi. In the beginning Prof. Nisar Nadeem recited a biographical poem about Prof. Omkar Koul authored by Prof. Afaq Aziz. After that Prof Ganesh Devi delivered the memorial lecture. He described in detail the persona of Prof. Koul and his association with him during the People’s Linguistic Survey of India (PLSI) to which Prof Koul had largely contributed. Prof Ganesh Devi also delved on philosophy of life in modern context. Thereafter Prof Trisal presented his presidential remarks. While speaking he mentioned that Prof Koul was his student and it is a strange feeling to speak about him and pay tributes. He appreciated the lecture delivered by Prof. Ganesh Devi. Prof Ashok Koul younger brother of Prof. Koul who had

come all the way from USA was the guest of honour on this occasion. He thanked everyone present on behalf of the family.

In this session Sh. P.N. Shad's book entitled "Images in the Mirror" which is the translation of his Kashmiri poems by Prof R. N. Koul, was released. Sh. Satish Koul Safer presented a review article on the book written by Adarsh Ajit. This session was anchored by Smt. Promila Koul.

The next session of the day and session six of the programme was a panel discussion on "Impact of Covid pandemic on Kashmiri language and literature." The session was presided by Sh. Aseer Kishtwari a senior scholar from Chinab valley and co-chaired by Sh. Piare Hatash a senior poet and scholar. Dr. Gauri Shankar Raina and Sh. Ashok Gauhar were the key speakers of this session. Dr. Raina presented a detailed paper on important world pandemics creating such emergency situations which prevent people to leave their houses and roam around. He named several scholars and works which were created during such times and also delved on virtual programmes conducted during present pandemic especially by the Sahitya academy. Sh. Ashok Gauhar mentioned various online and virtual

programmes held by various organizations like Samprati, Nagrad adbi sangam, Young writers guild etc and the literature created and accumulated. The session was opened for general participation and discussion by all participants and lot of discussion was generated on the subject, however, a consensus was on the point that though social media has been an important medium for communication during pandemic but it has its negative points too, like posts and files getting discarded, expired and cleared due to various reasons, hence cannot compete with print medium. Those who participated in discussion include Sarva Shree RL Shant, RL Jawhar, Nisar Nadeem, Dr. Ramesh Razdan, Sh. Piare Lal Shangloo etc. Sh Jawhar appreciated the non stop publishing of Vaakh the only literary magazine in Devnagari script and insisted on subscription of Vaakh by every Kashmiri especially so by writers.

An important intervention was by Dr. T.K. Moza a physician who revealed his experiences while dealing with Covid patients and described the horrible situation in the hospitals, and cremation grounds etc. He mentioned that he is persuading his children (who were present in the hall) at home to speak in Kashmiri language and know their culture.





Dr. Ramesh Razdan a language acitivist informed about holding of essay competitions among youngsters to preserve the language and culture. Eng. Vinod wanted samanbal programme to be arranged only for youngsters. It was a general feeling that there are no young writers in Kashmiri language in diaspora and we need to encourage and create young writers to keep the literature alive.

Sh Piare Hatash said that we need to have more and more literary programmes and try to involve youngsters in our programmes. Roop Krishen Bhat ensured the writer fraternity that he is ready to organize a workshop in case a list of such young people is provided to him who may be ready to participate in a creative writing workshop. Sh Aseer Kishtwari in his presidential remarks said that the problem of Kashmiri teachers is not only in Jammu migrant schools but in entire Jammu region. He said that the state Govt. is doing nothing to provide Kashmiri text books and teachers in entire Jammu province and our children are deprived of learning mother tongue and using it as medium of instruction at primary level as envisaged in New Education policy of Govt. of India.

The session seven of the Samanbal was

devoted to a Kashmiri Mushaira in which about twenty poets recited their poetry. The session was presided by the senior poet Sh. PN Shad and co- chaired by Dr. Roshan Saraf Roshi Roshi President of Samprati and senior poet. Prof Nisar Nadeem anchored the mushaira in his unique style. The poets who recited their poetry included Smt. Nancy Chetna, Smt. Kusum Dhar Sharda, Smt. Fozia moghul, Sarva Shri, Bal Krishen Sanyasi, Piare Hatash, R.L. Jawhar, Omkar Nath Shabnam, Chaman Pinjori, Mahraj Krishen Mahraj, Nisar Nadeem, Ashok Gauhar, Dildar Mohan, Zahir Banihali, Satish Koul Safeer, Engineer Vinod, Rajinder Agosh, A. K. Zadoo, Aseer Kishtwari, Dr. Roshan Saraf Roshi Roshi and Prem Nath Shad.

The Samanbal programme ended with vote of thanks by Dr. Roop Krishen Bhat. Dr. Bhat thanked all the esteemed writers, scholars other participants etc. for sparing their time and attending the programme despite several constraints. He also thanked the media for coverage of the programme.

*A report by Dr. Roop Krishen Bhat
Managing Trustee and coordinator of the
programme*

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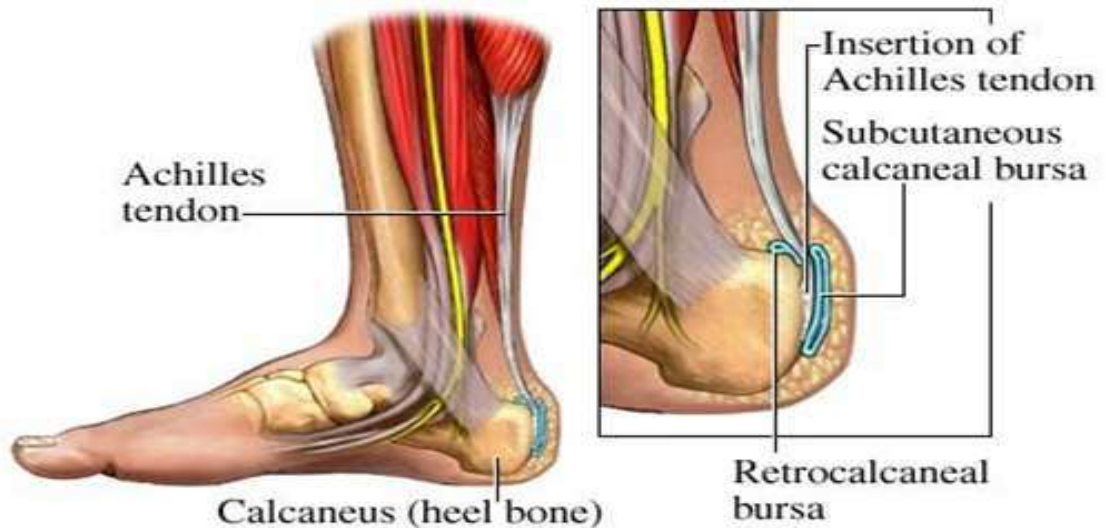


-Dr. M K Mam



POSTERIOR HEEL PAIN

Retrocalcaneal Bursitis



Posterior heel pain i.e., the pain at the back of heel, is a very common foot problem found in young adults and middle-aged persons. Posterior heel pain could be due to many causes. It is commonly caused by pathology of either the back part of heel bone i.e., calcaneus like infection, cyst, stress fracture etc. or Achilles tendon – heel cord or its associated bursae. Most often it is due to retro-calcaneal bursitis, however at times it can be due to Achilles tendinitis i.e., inflammation of heel cord or calcaneal apophysitis-Sever's disease.

Retro-calcaneal bursitis: It is one of the very common causes of posterior heel pain. The bursa is a soft cushion like thing found between a tendon and bone or joint that allows

tendon to move freely when the joint is moving. Retro-calcaneal bursa is the one found between back of heel cord i.e., Achilles tendon and the back part of heel bone i.e., calcaneus. There occurs inflammation of this bursa resulting in retrocalcaneal bursitis. We also have a bursa which is found between the skin and Achilles tendon, which can occasionally get inflamed.

Causes: Overuse of foot and ankle in activities like too much walking, running or jumping is the usual cause of retrocalcaneal bursitis as repetitive movements irritate the bursa resulting in its inflammation. A rapid and sudden increase in physical activity, that too, without a proper warm-up before the exercise certainly increases the risk of having

retrocalcaneal bursitis. Use of poorly fitting shoes when the upper back portion of a shoe presses and irritates the back of the heel can also cause this. At times a local injury to the bursa can induce inflammation and result in bursitis. Retro-calcaneal bursitis can occasionally be due to a systemic illness like rheumatoid arthritis, gout, ankylosing spondylitis etc.

Diagnosis: The diagnosis is mainly based on history and the findings on physical examination. Patients usually present with pain which is localised in the back of heel above the insertion of heel cord. Pain is usually mild in nature and may disappear on its own, however in some patients it can be severe and disabling. Pain may persist for long time and become chronic in some patients. Back of heel is prominent and patients usually complain of a painful bump on the back of the heel. There is localised tenderness i.e., pain on pressure on the back of heel usually in midline and on the sides of heel cord, just at or above the insertion of heel cord. Pain increases on forcible upward movement i.e., dorsiflexion of foot that stretches heel cord. Pain usually gets worse when standing on tiptoes. A detailed medical history has to be taken to rule out any systemic illness like rheumatoid arthritis, gout, ankylosing spondylitis etc. Retrocalcaneal bursitis is usually found in young girls and young women.

Investigations: X-rays usually are normal and are done to rule out other causes of heel pain and any local bone pathology. If required, appropriate lab tests may be done to rule out the systemic causes like gout, rheumatoid arthritis etc. Ultrasound examination is very useful in assessing the details of Achilles tendon and the inflamed bursa. Specialized investigations like Magnetic resonance imaging scan (MRI) is normally not required, however it is very useful when there is a doubt in the diagnosis and we want to rule out other causes of heel pain.

Treatment: Conservative treatment is effective in most of the patients of retrocalcaneal bursitis. Majority of such

patients respond to rest to foot and anti-inflammatory medicines (NSAIDs). Application of ice packs give relief as it reduces inflammation, decreases pain and swelling. Gentle stretching exercises of the Achilles tendon and calf muscles help in alleviating pain. Physiotherapy in the form of local ultrasound therapy has since been used and is effective in some of the patients. Proper-fitting shoes that provide comfort and support should be used; however open back shoes are the most appropriate in such patients. Silicon heel pad or a soft foam pad used under the heel inside the shoe does help in reducing the pain as they take away the pressure from the heel. Raising the heel of the footwear by half an inch helps as it relaxes heel cord. Regular stretching exercises reduce chances of recurrence.

Local injection of hydrocortisone in the bursa given under strict aseptic conditions relieves the pain. It is given in patients who do not respond to conservative modes of treatment. Adverse effects following local corticosteroid injection have been reported. Ill-advised multiple injections of corticosteroid that is more than one weakens the Achilles tendon, thus increasing the risk of rupture of Achilles tendon.

Surgery may be considered in a very small percentage of the patients, who are not responding to sustained period of conservative treatment. Excision of troublesome bursa with or without removal of a sliver of bone from the back of calcaneus can be considered in properly selected patients. It can be done by an open method or arthroscopy (pin-hole surgery). It has been reported that arthroscopic excision of the inflamed bursa or calcaneal resection is highly effective in properly selected patients. It certainly is a minimally invasive procedure that allows early postoperative recovery, minimal pain, better cosmetic appearance and has better patient satisfaction.

*Formerly, Vice Principal, Prof. & Head
Orthopaedics, Christian Medical college,
Ludhiana, Punjab*



- Vinod K. Pandita



5 GOLDEN RULES

for budding entrepreneurs and MSMEs to market their products and services on e-commerce platforms in this competitive business environment



Ever since the onset of the financial crisis, the global economy has been struggling to revive itself and achieve a healthy growth rate. The global growth rate for 2017-18 and 2018-19 are projected at 3.40% and 3.80%. But compared to this, India's GDP continues to grow at a fast pace, outstripping major world economies. According to IMF, India is projected to grow at 7.80% for this 2022-23 fiscal year. Without any dispute, SMEs are one of the key drivers behind this growth story. This sector, comprising of manufacturing, infrastructure, service industry, food processing, packaging,

chemicals, and IT, has emerged as the most vibrant and dynamic engine of growth of Indian economy over the past two decades. These self-funded proprietary firms, private co-operatives, private self-help groups, Khadi, and Village and Coir industries, not only provide huge employment opportunities but also ensure regional balance by taking industrialization to rural and backward areas (about 20% of MSMEs operate out of rural & backward areas – [CII](#)) To communicate the importance of the SME sector, I am sharing with you some key SME statistics, trends and reports.

1. **Number of SMEs in India:** The number is estimated to be at 42.50 million, registered & unregistered together. A staggering 95% of the total industrial units in the country.
2. **SME & Employment opportunity:** Employs about 106 million, 40% of India's workforce. Next only to the agricultural sector.
3. **Products:** SMEs produce more than 6000 products.
4. **GDP Contribution:** Currently around 6.11% of the manufacturing GDP and 24.63% of Service sector GDP.
5. **SME Output:** 45% of the total Indian manufacturing output.
6. **SME Exports:** 40% of the total exports.
7. **Bank Lending:** Accounts for 16% of bank lending.
8. **Fixed Assets:** Current fixed assets at INR 1,471,912.94 crore.
9. **SME Growth Rate:** Has maintained an average growth rate of over 10%.

Sources: msme.gov.in/KPMG/CRISIL/CII.

Comprehending the sector's contribution towards employment numbers, towards GDP, innovation and entrepreneurship, the Government of India has launched numerous initiatives to further the cause of SMEs. Mentioned below, in a table form, are the performances of some of the key schemes:

1. Credit Guarantee Fund Trust for Micro & Small Enterprises (CGTMSE).
2. Export Promotion of Capital Goods (EPCG).
3. Credit Linked Capital Subsidy Scheme (CLCSS).
4. Lean Manufacturing (National Manufacturing Competitiveness Programme).
5. Intellectual Property Rights.
6. Marketing Development Assistance (MDA) Scheme.

E-commerce Advantage

For SMEs in developing countries e-commerce poses the advantages of reduced information search costs and transactions costs (i.e., improving efficiency of operations-

reducing time for payment, credit processing, and the like). Surveys show that information on the following is most valuable to SMEs: customers and markets, product design, process technology, and financing source and terms. The Internet and other ICTs facilitate access to this information.

In addition, the Internet allows automatic packaging and distribution of information (including customized information) to specific target groups.

However, there is doubt regarding whether there is enough information on the Web that is relevant and valuable for the average SME in a developing country that would make investment in Internet access feasible.

Underlying this is the fact that most SMEs in developing countries cater to local markets and therefore rely heavily on local content and information. For this reason, there is a need to substantially increase the amount and quality of local content (including local language content) on the Internet to make it useful especially to low-income entrepreneurs, eMarketer estimates that SME e-business revenues will increase by 100% by 2030.

There are at least five ways by which the Internet and e-commerce are useful for developing country entrepreneurs:

1. It facilitates the access of Artisans and SMEs to world markets.
2. It facilitates the promotion and development of tourism of developing countries in a global scale.
3. It facilitates the marketing of agricultural and tropical products in the global market.
4. It provides avenues for firms in poorer countries to enter into B2B and B2G supply chains.
5. It assists service-providing enterprises in developing countries by allowing them to operate more efficiently and directly provide specific services to customers globally.

Following are five golden tips, which can prepare SMEs to use e-commerce platforms:

1. Awareness of ICT and digital marketing

This calls for a structured training and exposure to e-commerce technology from established experts in this field

2. Decision of building own e-commerce platform or using already established platforms

Small and medium business owner must take a decision to own or outsource e-commerce platform based on his/her financial feasibility, understanding that technology, availability of resources and market size.

3. Market research to know market feasibility, understanding of global market and business environment in that space

It is essential to conduct market feasibility study to understand the dynamics of market for acceptance of that product/service line of business.

4. Selection of products and services and its backend supply chain process

Based on market study and feasibility report, it is important to select products/services to market online. It is also vital to determine supply chain strategies and have strong back end to ensure uninterrupted supplies at the minimum cost of logistics.

5. Developing a great team

SMEs must take human resource very seriously, educate them and empower them most effectively to support back end operations in case of successful e-commerce journey.

Author: Vinod K. Pandita

“Vinod is an internationally acclaimed management consultant, certified intelligent leadership coach, business coach, accredited NBI coach, master trainer, quality practitioner, motivational speaker author and a firebrand entrepreneur.

Vinod has over 26 years of experience and expertise in auditing, consulting, training and coaching small and medium businesses, large corporates, individual managers, aspiring entrepreneurs and directionless youth. His footprints of work are in India, Middle East and North America. He is a social well-known social activists and delivers value added social service in the form of coaching, mentoring and training youth and struggling professionals and entrepreneurs.

He understands business challenges to the core and has designed simple yet powerful engagement models and service solutions majorly focusing in MSME space.”

He can be reached at vinod.pandita@pmcact.com

Calendar of Month

Sankat Chaturthi	19 th April 2022
Ashtami (Krishna Paksha)	23 rd April 2022
Ekadashi (Krishna Paksha)	26 th April 2022
Amavasya	30 th April 2022
Akshay Tritya	03 rd May 2022
Vijaya Saptami (Ganga Jayanti, Martand Tirth Yatra)	08 th May 2022
Ashtami	09 th May 2022
Ekadashi (Shukla Paksha)	12 th May 2022
Ganesh Chaturdashi (Ganeshbal Yatra)	15 th May 2022
Poornima	16 th May 2022

Note

Panchak starts on 25th April ends on 29th April 2022

Vaishakh (Krishna Paksha) from 17 April 2022 to 30 April 2022

Vaishakh (Shukla Paksha) from 01 May 2022 to 16 May 2022

A BLOODY PAST COMES KNOCKING

Born out of the amateur groups operating since the 1960s, the Jammu Kashmir Liberation Front (JKLF) was the most prominent armed organisation in the Valley when insurgency broke out in 1988-90. Besides scattered incidents on home base prior to that, it had left its mark overseas with the killing of Indian diplomat Ravindra Mhatre, in Birmingham, in 1984—which led to the hanging of Maqbool Bhat, Kashmir's insurgent icon. In its objective, the JKLF is distinct: it sought an independent Kashmir, not merger with Pakistan. The banned outfit has since turned to non-violent methods of advocating that cause, but in the wake of Vivek Agnihotri's *The Kashmir Files*, its alleged role in attacks on Pandits has come back to haunt surviving leaders, especially Yasin Malik and Farooq Ahmad Dar alias Bitta Karate. Both are in Delhi's Tihar jail on charges of funneling funds from Pakistan into terror activities in the Valley. That case is being investigated by the NIA (National Investigation Agency).

The eruption of insurgency saw a high turnover of newly-formed outfits but, according to Kashmiri Pandit Sangharsh Samiti president Sanjay Tickoo, 90 per cent of the Pandit killings were carried out by JKLF. The Hizbul Mujahideen—perhaps the largest militant outfit in Kashmir today—was formed out of a separate pool of jihadists in September-October 1989, but other than issuing publicised threats telling Pandits to leave the Valley [the first of these on January 4, 1990], it became active only in mid-1990, by which time most Pandits had already fled.

A TALE OF TWO MILITANTS

One figure central to the case is Bitta, a young JKLF 'commander' in 1990, who admitted on camera that year to



SHARAD SAXENA



AP

having killed 20 Pandits on the orders of seniors like Ashfaq Wani—though he later said he had given the statement 'under duress'. His first victim was Satish Tickoo, shot dead on February 2, 1990, in Habba Kadal, Srinagar. In 2006, Bitta was granted bail in the case after spending 16 years in prison without being convicted—with the court censuring the prosecution for its 'total disinterest'. This month, Tickoo's family demanded the reopening of the case. A Srinagar court has listed it for hearing on March 31.

The son of a mason, Bitta grew up in Srinagar's Guru Bazar, going to a school that had many Pandit teachers. He dropped out in Class 10 and took to selling cinema tickets in black. A neighbour recalls that Bitta's hatred of Pandits ran deep. Physically strong, he was trained in the martial arts, which is how he came to acquire his nom de guerre. Arrested in 1990, he developed differences with Yasin while in jail, ended up being virtually disowned by the JKLF and, after his release in 2006, joined a rival faction against Malik.

Yasin presents a touch of contrast: less trigger-happy gunman, more the ideologue who abjured violence in 1994 and sued for peace, a key figure of the

ON RECORD

Yasin Malik (above) headed the JKLF from April to August 8 in 1990; Bitta Karate admitted to killing Pandits on camera

overground separatist pantheon and part of numerous Hurriyat negotiations with New Delhi. But as one of the so-called HAJY group (he was the 'Y') that was among those to inaugurate Kashmir's insurgency in 1989, Yasin too is under the scanner for the Pandit killings. After the killing of his predecessor Ashfaq Wani on March 30, 1990, Yasin had served as the local JKLF chief that year from April to August 8, when he was arrested. In jail till 1994, he announced a 'ceasefire' upon his release, going against his former associates and causing splits in the JKLF.

In a 2002 interview on the BBC's *HARDtalk*, he told Tim Sebastian that 'JKLF boys' had killed retired judge Neelkanth Ganjoo in 1989 because he had sentenced Maqbool Bhat to death. Yasin is also among the eight accused of killing four IAF personnel in Srinagar in 1990. The case is pending with the J&K High Court.

Yasin was drawn to the cause early, participating in protests and pelting stones at security forces. A graduate from Sri Pratap College, he was part of the campaign team of Muslim United Front candidate Syed Salahuddin—who later went on to head the Hizbul—in the 1987 election that became infamous for alleged rigging. Yasin led a call for a shutdown under the banner of the Islamic Students League and faced one of his early arrests. In 1988, after his release, he crossed the LoC with Hamid Sheikh, Ishfaq Majeed and Javid Mir—the HAJY—to receive arms training in Pakistan for three months. On December 8, 1989, the JKLF made headlines with the kidnapping of Rubaiya Sayeed, daughter of then Union home minister Mufti Mohammed Sayeed.

—Moazum Mohammad



Power of Youth in Preserving their Culture and Heritage



- Garima Pandita

The culture of Kashmir encompasses the spoken Kashmiri language, written literature, cuisine, architecture, traditions, and history of the Kashmiri people native to the northern part of the Indian subcontinent. The culture of Kashmir was influenced by the Persian as well as Central Asian cultures after the Islamic invasion of Kashmir. Kashmiri culture is heavily influenced by Hinduism, Buddhism and later by Islam.

The Vedic art and culture grew in Kashmir, and some early Vedic hymns were composed in Kashmir. The Bharata Natya Shastra is notable as an ancient encyclopedic treatise on the arts one which has influenced dance, music and literary traditions in Indian culture, originated in Kashmir.

The Kashmiri Pandits (also known as Kashmiri Brahmins) are a group of Kashmiri Hindus and a part of the larger Saraswat Brahmin community of India. They belong to the Pancha Gauda Brahmin group from Kashmir Valley, a mountainous region located within the Indian-administered union territory of Jammu and Kashmir. Kashmiri Pandits originally lived in the Kashmir Valley before Muslim influence entered the region, following which large numbers converted to Islam due to their militant

approach and forceful conversion. Prompted by the growth of Islamic militancy in the valley, large numbers left in the exodus of the 1990s. Even so, small numbers remain, and they are the only remaining hand-full of Hindu community native to Kashmir Valley.

They began to leave in much greater numbers in the 1990s during the eruption of militancy, following persecution and threats by radical Islamists and militants. The events of 19 January 1990 were particularly vicious. On that day, mosques issued declarations that the Kashmiri Pandits were Kafirs and that the males had to leave Kashmir, convert to Islam or be killed. Those who chose to the first of these were told to leave their women behind. The Kashmiri Muslims were instructed to identify Pandit homes so they could be systematically targeted for conversion or killing.

Let's learn today why it is important to preserve culture? The term "cultural preservation" may come up while discussing humanitarian efforts. This term refers to a variety of activities protecting and preserving ancient civilizations. Yet, to different people, culture means different things. Similarly, every human society has its cultural heritage. Culture encompasses a society's ideals, traditions, arts, structures, and values, among other things.

Or, culture is defining people's behavioral patterns in a particular community. Due to the lack of awareness among today's young generation, our culture and language seems to be disappearing.

The younger generation must preserve the identity of the people who came before them. Also, they need to follow the same practices and manners, so that they prevent any change in the cultural heritage during their lifetime.

Following 5 things may help younger generation of my age to preserve and enhance our cultural heritage as I strongly believe that preserving culture encourages others to experience it and that experience allows our global Kashmiri Pandit community bind together.

1. Heritage in Culture

Cultural heritage includes structures, artwork, and other significant objects in society. It also entails intangible elements such as folklore, language, knowledge, customs, and beliefs. The task of preserving culture for future generations now falls to the current youth.

2. Preservation Helps to Strengthen Neighbourhoods

Preserved structures add beauty and pride to a community. And it promotes a strong cultural identity among residents of different generations. It's the turn of youth to take lead and start helping their previous living generation in building their strength.

3. Local Economic Development:

Today, youth has tremendous opportunities in starting businesses and take traditional products, art and culture to the world or bring the world to the native Jammu & Kashmir as investors. Building start-up eco-system is the solution for economic development which youth can take lead and impact the economic

construct of unemployed youth and bring them into the fold of development.

4. Travel's Impact on Cultural Preservation.

Creating tourism opportunities for foreigners to come and visit our native Jammu & Kashmir and attract them to immerse in our culture. Foreign cultures can learn from us, and we can learn from them. It's a never-ending exchange of ideas and micro-influences. That has existed since the dawn of human life on earth. We lose the importance of having so many diverse opinions and experiences needed to learn from.

5. The Current Generation's Responsibility

The young generation must grasp the value and need for cultural preservation. A society is always respected, no matter how modest it is. A person's cultural heritage and identity should be something to be proud of. The current generation certainly holds firmly on to the existing community. And move it on to the next generation so that it can continue to flourish for many more generations.

Conclusion:

In conclusion, cultural preservation is vital. It preserves a sense of unity and belonging among people of a specific community. So, the forefathers passed much cultural heritage to the new generation. Cultural preservation's future is at risk. Because of today's busy lifestyles and intense social responsibilities. Preservation of cultural heritage requires the protection of our cultural heritage. Above all, sharing your cultural heritage is the best way to preserve it. Future generations can live according to their ancestor's values by preserving cultural heritage. Cultural heritage is a constitutional right that the constitution should protect



– Arvind Shah

The Chronicles of Kashmir Biography of Amarnath Vaishnavi

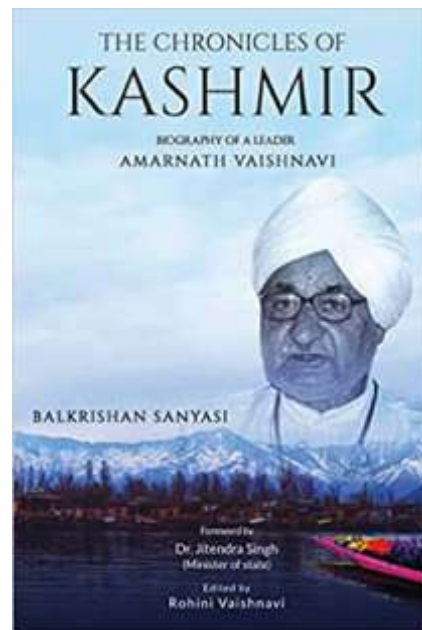
Author : Balkrishen Sanyasi
Published : RV Learning Foundation

The Chronicles of Kashmir is a research-based book and makes a good read for those who are interested in understanding the historical perspective of Kashmir, the sowing of the seeds of terrorism, factors leading to the forced exodus of Kashmiri Pandits and their fight for survival pre and post their exodus from Kashmir. It is also the story of making of a social volunteer into a leader of passion to lead the community through difficult times. The book highlights organizational capabilities and leadership of Amarnath Vaishnavi which enabled him to represent the Pandit community for over seven decades.

Dr Jitendra Singh, Minister of State in Prime Minister's office writes in his introduction of the book, "Amarnath Vaishnavi's lifelong struggle and consistent endeavour for socio-political reforms deserves to be recorded in the history of the region. His life was intertwined with major socio-political events in Jammu and Kashmir as he himself was a major force behind some of the landmark events that left an indelible mark on the destiny of people, particularly the minority community of Kashmiri Pandits."

Pandit Vaishnavi led many initiatives from time-to-time, decades prior to the mass exodus of Pandits from Kashmir to seek timely intervention by the respective governments for the problems that were cropping up in Kashmir. The author has quoted the personal conversations of Pandit Vaishnavi with politicians, bureaucrats and other people at the helm such as Indira Gandhi, Rajiv Gandhi, Farooq Abdullah and others to highlight the worsening of the situation in Kashmir. The book reveals how the callous approach of the authorities resulted in systematic upsurge of anti-social and anti-national elements which resulted in large scale selective killings, specifically of the Kashmiri Pandit Community in the year 1990 which resulted in their mass exodus.

The book reveals how, in Amarnath Vaishnavi, we find a visionary with deep national perspective. When he spoke in the second-round table conference, presided over by then Prime minister of India Shri Manmohan Singh, in Srinagar on March 27, 2007, he spelt the phenomenon and the process whereby the then Government, headed by Shri Farooq Abdullah as the Chief Minister of Jammu & Kashmir, helped and contributed to the collapse of the constitutional guarantees of the people of Kashmir, particularly the unleashing of torturous deaths on the Kashmiri Pandits. He directly spoke to Mr. Farooq Abdulla, who was present in the conference and Dr Abdullah's response was nothing more than a disappointment.



Amarnath Vaishnavi was no doubt worried about Kashmir, but his thoughts always perceived Kashmir as part of the bigger picture. Author has extended the scope of the book beyond a biography and has quoted references from various sources on record, the personal diary of Pandit Vaishnavi and the discussions which he often had with him, to write in this book, the political developments and historic events before and after India's independence, the ways of the government led by Pandit Jawaharlal Nehru at the time of the integration of Jammu & Kashmir with the union of India under the instrument of accession, as was done by all the erstwhile states. The author has meticulously explained the unscrupulous political flick added to Jammu & Kashmir by the then government that made the political situation of Kashmir easily exploitative for social unrest which subsequently led to the onset of terrorism in Kashmir. The book elaborates various socio-political movements, such as Praja Parishad movement and Kashmiri Pandit agitation of 1967, in which Pandit Vaishnavi played a major role, and speaks about the systematic discrimination of Kashmiri Pandits from mainstream development over many decades. Accounts of these movements have been quoted straight from personal diaries of Amarnath Vaishnavi and hence serve as a first-hand account of the two historic movements.

His role in both these movements serves as evidence of his nationalistic ethos and virtue of his commitment. His Slogan "Jaikara Har Har Mahadev" inspired the masses during the agitation of 1967 and the slogan since has become the spirited shout to boost the morale of people.

Late Shri Arun Jaitley, the former Finance Minister of India and a distinguished lawyer writes, "Amaranth Vaishnavi was a patriot by core who played pioneering role in the Praja Parishad movement and subsequent pro-National movements in the state of J&K's total integration with Indian Union."

The book is written in ten chapters, the very first chapter, "Kashmir – The Land of His Birth" reflects the glory of a habitation on this piece of earth having emerged from a lake by the penance and meditation of Kashyap Reshi and the concerns that this land shall not lose its identity to adversity of the tyranny of some historical periods, and manipulative socio-political trickery to lose its character of mutual respect for fellow humans. The sainthood of the land as it is known "Resh Vaar" not be lost to manipulations and ill definitions.

The book also documents all the major happenings pertaining to Jammu & Kashmir and the devastation of minuscule population of Kashmiri Pandits 1990 onwards and how they struggled for their rights. Many organizations with humane nationalistic perspective helped Kashmiri Pandit community in despair. Amarnath Vaishnavi was the connecting thread between the people and the organizations. Padma Shree Dr Sudhir Sopory writes about Amarnath Vaishnavi in the introduction of the book, "Amarnath Vaishnavi was a selfless and a courageous person who brought hope."

The book is full of references to bring forth great patriotic enthusiasm of Amarnath Vaishnavi. I met Vaishnavi ji to interview him on his last visit to Delhi. And I also had the opportunity to meet Mr. Atal Bihari Vajpayee, when I was writing a book on his poems. One thing came up clearly with this class of people: speak to them on National Welfare, Patriotism and Social Harmony, there comes abundance of radiance in their aura. This book is also important because it is not just the story of Pandit Vaishnavi but it documents the contribution of many unsung heroes of Kashmir in making the society a better place to live. Additionally, the book reveals the names of his associates and their contribution which makes it evident that Pandit Vaishnavi worked as a team to carry forward the mission of universal brotherhood.

I conclude by putting on record that it has taken 6 years for the author, Balkrishn Sanyasi, to research into the life and the social work of Amarnath Vaishnavi to write "The Chronicles of Kashmir". I must recognise the strenuous and sincere efforts of Rohini Vaishnavi, the editor of the book who, according to the author has been the driving force for him to complete the book.

The author, Arvind Shah, is on the panel of writers of S. Chand, Prabhat & Dreamland



– Dr. Tej N Dhar

Drops of Nectar

In Memory of Pandit Dina Nath Muju

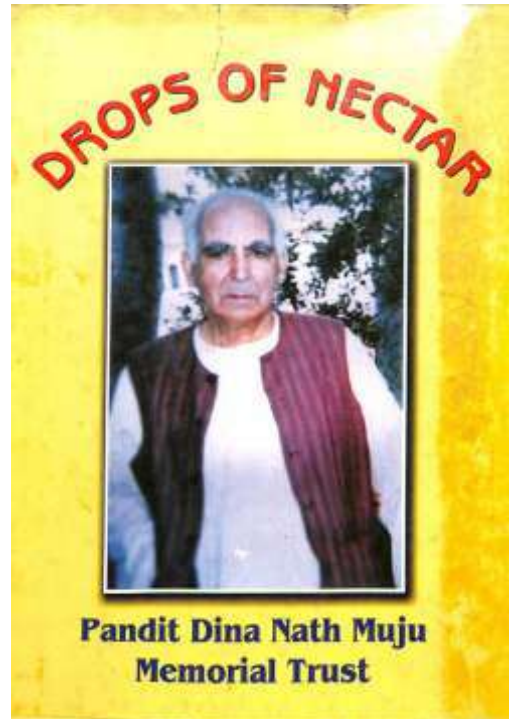
Author : Gopi Kishen Muju
Pages : 127
Price : Rs. 200/-

Drops of Nectar consists of tributes to Pandit Dina Nath Muju by his friends and admirers and his ten short pieces that he wrote from time to time. Together, they are a rich source of information on Muju's life, his growth as an educationist of repute, and the development of male and female education in Kashmir. The tone for both is set by Dr T N Ganjoo's detailed introduction to the book.

After writing lamentably about Muju's gruesome murder by the terrorists in July 1990, Ganjoo provides details about his life. Muju lost his father at the tender age of three and his mother brought him up till the time he matriculated. Forced to take a job, he studied privately to complete his graduation, went to Mysore to do his B.T, and then joined the state Education Department as a teacher. His contact with late Shri S K Toshakhani led him to be a part of the Kashyapa Lodge of the Theosophical Society. The two of them started a school for women, and within a short time, their number rose of eighteen. Two of its high schools, Vasanta and Kashyapa schools, are still running in the Valley.

An ardent follower of J Krishnamurti, Muju attended his lectures in Madras, Varanasi, Bombay, and Delhi and introduced his teachings to many people in the state. He also became a devotee of Swami Laxmanjoo, attended his Sunday meetings, became proficient in Shaivism, and practiced the philosophy of universal brotherhood.

The tributes by Muju's wife, Somawati Muju, Dr Agha Ashraf Ali, O N Kak, Janki Nath Koul "Kamal", D N Kaul, Amar Nath Mattoo, Mohan Kishen Tikoo, Brij Nath Miyan, Makhan Lal Misri, S C Suri, and Dev Dutt Sharma repeat most of the details in Ganjoo's introduction, but make some additions too. Somawati stresses the



influence of Muju's mother on his moral stance on life and mentions how Janki Nath Toshkhani provided him books and materials during his private study. Muju did his MA in History, worked for about a year in a private school after his retirement, and taught Kashmiri to BSF Personnel for several years, which led him to write a book on Kashmiri language and grammar in Devnagri script, which was lost in Kashmir. He prized aloofness and meditation.

Agha Ashraf recalls how Muju helped him to overcome a crisis in his life caused by his loss of belief in Marxism. He took him to meet Krishnamurti and learnt about the importance of love in life. Kak speaks highly of Muju's spiritual knowledge and the influence of Vivekananda on his thinking. Janki Nath praises him for his simplicity, enthusiasm, and wisdom. DN Kaul states that Muju was an embodiment of Herbert Marcuse's "Great Refusal," and speaks of his acute knowledge of Hindu and Buddhist philosophies and his great moral stature. Mattoo stresses his great detachment, his nature care, and his gift of speech. Tikoo speaks of his unassuming manner and his keenness to help distressed beings. Miyan points out his manifold qualities as a human being who gifted books to people at every conceivable opportunity. Misri considers him his spiritual guru, for he was a Karm yogi, a great social worker, and against rituals. Suri considers him an unassuming sage and a dedicated scholar, and Sharma speaks warmly of some significant moments that they shared in the company of Krishnamurti.

Muju's writings deal mostly with spiritual matters and education. The essay on "The Influence of Theosophy on Kashmir Education" traces the growth of theosophy to Helena Blavatsky, who challenged the orthodoxy and materialism of her times and stressed human search for truth and wisdom. For this purpose, she, together with H S Olcott, set up the Theosophical Society in New York in 1875, which was open to people of all countries and races. Its work was carried forward by Annie Besant.

Olcott started Central Hindu School and College at Benaras and set up Kashyapa Lodge in Srinagar in 1900. Using her influence, Annie Besant started the SP Hindu College in Srinagar in 1912, which was later called S P College, and the Women's Welfare Trust in 1925. Muslim schools run by Maulvis were brought within the school system run by the Trust. Because of the change in the government policy on education in 1951, the Trust curtailed its activities and concentrated only on two schools that are still functional.

In the essay on purpose of education in theosophy, Muju writes that "Theosophy regards every child not merely a body born in a particular environment but rather a soul—a reincarnating and evolving ego who has a past and about whose future splendour there is no limit." Because of this, children need affection and care, in a free atmosphere, in homes and schools, which helps them discover right values for the flowering of their personality.

The pieces on spirituality explain some significant aspects of Hindu spirituality.

One of them explains that just as electric lights come from the main power house, each human being draws consciousness from the universal consciousness. Another piece elaborates on this by expounding the nature of the seven different levels of consciousness: satya, tapa, janah, turya, svaha, bhava, and bhuva. By using their hidden energy, human beings can attain the highest level of consciousness. In another piece, Muju uses the example of a miller to explain how life is a throb, which is in constant movement, and beings need to learn to listen to it. In fact, the creation itself is the result of a throb; its eternal movement sustains the universe. In yet another piece, Muju uses the story of samudra manthan to explain how each kind of person—saatvik, rajasik, and tamasik—receives back from Him what they deserve. For Gita too says: The manner in which people approach me, I also receive them accordingly.

Taking a cue from Galileo's famous words "It still moves," Muju states that this is applicable to human lives too, for they too keep on moving, "for growth, for expansion, for greater and greater fulfilment of life for the realization of higher and nobler values of life." In his short exposition of dharma, Muju says that it has a social, moral, and political context. In all of them, dharma is righteousness and a craving for excellence. The piece on Shivratri explains how it is observed by the Pandits by following rituals that emphasize vegetarian and non-vegetarian ways, but feels sorry that there is no unity among Pandits about observing it on a single specific day.

Muju's essay on Swami Laxman joo dwells on his life and teachings. Swami Ramji hailed his birth in 1900 as the birth of a great soul, and named him Laxman. When he ran away from his home at a young age, his father brought him back, and provided him a hermitage at Ishbar, where he lived on his own. After Ramji's death, he was guided by Swami Mahtab Kak, and studied Shaivism with Maheshwar Nath Razdan. After his rigorous training, Laxman joo started giving discourses in Kashmiri in his ashram on Sundays, which were open to all. He taught foreign students in English on Saturdays.

Laxman joo states that Shiva is omnipotent and can be realized by people from all walks of life. It does not require any rites or ceremonies. God consciousness can be revealed even while living in this world. One needs to purify one's conduct, thoughts and feelings. For that, one has to free oneself from greed, anger, hatred and lust.

The Appendix to the volume has two more essays: one on S K Toshkhani by S S Toshkhani and another one on SP College by B N Sharga. Both provide more details on the areas covered in the volume.

Reading Drops of Nectar is a rewarding experience. It provides valuable ideas about enriching our lives by improving our thinking and actions. It also provides details about Muju's contribution in the development of education in the Valley. The volume is a must for educationists and culture historians and should be of interest to lay readers as well.



GKPD Felicitated “The Kashmir Files” a True story of Kashmiri Pandits



The Struggle of Kashmiri Pandits since last 32 years for their survival at one side and fight for right to justice on the other side is phenomenal. The community has been doing demonstrations, presentations, seminars, round table conference and knocking every door for justice but did not get respite from any quarter.

The Global Kashmiri Pandit Diaspora (GKPD) a premier civil society has been on forefront since last many years to highlight the cause of Kashmiri Hindus. It's Co-founder Dr. Surinder Kaul with the active support of many GKPD activists have been successful in inspiring famous Film Director Mr. Vivek Agnihotri to make a film on Kashmiri Hindu Genocide. They provided research support and testimonials of victims of Genocide based on which “The Kashmir Files” movie has been made.

After the release of movie “The Kashmir Files” on 11 March 2022 it took the world by storm, it unveiled the truth about atrocities on Kashmiri Hindus at the hands of Jihadi forces in Kashmir which was kept under carpet by the preparators of Genocide resulting the ethnic cleansing of minuscule Hindu minority community from the Valley in 1990.

We at GKPD are honoured to have a felicitation ceremony in honour of famous Film Actor Padma Bhushan, Sh. Anupam Kher, Film Director Sh. Vivek Agnihotri, Actress Smt. Pallavi Joshi in the graceful presence of the Honourable Chief Guest, Union Cabinet Minister Sh. Nitin Gadkari and BJP Leader Sh. Shyam Jiju for the movie “The Kashmir Files” at India International Centre, New Delhi on April 05, 2022.



Former Vice chancellor JNU, Padma Shree Dr. Sudhir Sopory , Mr. Utpal Kaul , Mr. Sanjay Ganjoo and Mr. Kashi Akhoon presented the Mementos and Tulsi Plant (Basil) to the honourable guests.

Welcoming the honourable guests Swami Param Anand praised the effort of Mr. Vivek Agnihotri and Mrs. Pallavi Joshi for taking the bold step to bring up the film and making people aware about the atrocities on Kashmiri Hindus at the hands of terror organisations and termed this act of genocide as an assault on humanity.

Honourable Cabinet Minister, Mr. Nitin Gadkari assured gathering that Government is committed to settle Kashmiri Hindus in Kashmir as early as possible. He also assured that every effort is being made to bring Kashmir socially, economically, geographically and politically nearest to Delhi in coming days.

Sh. Vivek Agnihotri in his address expressed his feelings for what Kashmiri pandits suffered in 1990, which is beyond the imagination of everyone living in this Universe. During the four years of his research and while recording the testimonials of the victims, who have lost their nears and dears at the hands of terrorist, he said that, he wept many times after hearing their horror tales.

Mrs. Pallavi Joshi described the Kashmiri Pandit ladies as Statue of Patience , who have faced the most inhuman tragedy and still continued their effort to maintain the

ethos and traditions of the Kashmir day in and day out. It is because their effort & sacrifice that KP community is being respected everywhere for their generosity and good behaviour and what they are.

Sh. Anupam Kher made the audience feel that every Kashmir Hindu is genius and are having the capacity and capability to work for the betterment of their family, community and Nation. “We are the aborigines of Kashmir , the great sons of Maharishi Kashyap. Kashmir belongs to us , our roots are in Kashmir and we have to go back to our mother land to make Kashmir again paradise as it was some 700 years before. This Land belongs to Rishis and Munis, the enemies of humanity can't hold it anymore and the time has come when we will be again in our home with dignity and honour” Said Mr. Kher.

Mr. Utpal Kaul, International Coordinator GKPD throw light on the prevailing situation of Kashmir in 1990. He said that more than 20,000 houses were burnt and about 500 temples were demolished and more than 1600 Hindus were brutally killed in 1990. He urged Government of India to take immediate steps to resettle the Kashmiri Hindus in one place in Kashmir with all the Political Powers, with fool proof security and safety.

We are very thankful to Sh. Mohan Wanchoo, US Coordinator GKPD for his immense support , who came all the way from New York to attend this Function.

*Report by: Kashi Akhoon
GKPD Coordinator Delhi (NCR)*

AFFILIATES' NEWS

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Vitasta Annual Number 2022-23

Namaskar! Greetings from Kashmir Sabha Kolkata!

Kashmir Sabha Kolkata formally registered on 19 February 1956 is one of the oldest Sabhas among all such Sabhas around the world and since 1960 Sabha has been bringing out its annual magazine "Vitasta". Vitasta is very rich in literary context and is considered one of the best publications globally. Vitasta is now available in digital form too on our website www.kashmirsabhakolkata.org. Appeal all to please visit the website and enjoy the older issues most of which incidentally are relevant even in the current time.

It has been our endeavour to include more and more of our young ones in the affairs of the community by being their voice & providing them the platforms to come to the forefront. In line with this, as an encouragement specifically for the youth of our community to come forward with their views, we had announced cash rewards for the best three entries in the age group of 45 years & below in our previous edition, on the topic - 'KP GenNext Vision 2040 - Aspirations, challenges and way forward for KP community'.

It is our pleasure to announce that the Jury comprising of eminent persons have deliberated and shortlisted the entries from following three writers for the Prize -

Aahi Sapru Email: musicaldemons88@gmail.com

Anil Kaul Email: kammu.strings@yahoo.in www.writeoutloud.net

Muskan Dhar Email: Idhdhar_20@stu.guid.ac.in

As a tradition every year our executive committee decides a specific theme on which the publication will be based and the chosen theme for the upcoming Vitasta Annual number 2022-23 is as follows:

Kashmir Problem and it's Socio-Political Dimensions with respect to Genocide & Forced Exodus of Kashmiri Pandits. Impact of The Kashmir Files movie and the Road Ahead

We invite people from all walks of life to please submit your articles on above theme and mail your submissions to the undersigned at the earliest. Please feel free to call the undersigned if required.

Looking forward to hear your candid views on the above theme.

Thanks and Warm Regards

Suman Raina
Editor, Vitasta
08420906100
rainasuman@yahoo.com

Kashmir Sabha, Baroda Elects New Executive Committee

Kashmir Sabha, Baroda (KSB) met on 3rd April, 2022 for electing the new executive Committee. The meeting began with each attendee appreciating the efforts of the previous executive committee and the dynamic leadership of the President Mr. Rajiv Kaul, the Secretary, Mr. Ashok Dullu and the Treasurer, Mr. Ashwani Raina.

The members of KSB elected the new committee. The committee positions were decided with the addition of a new Vice-President's post. The members elected through voting are as follows:

- 01. President : Ravi Mawa
- 02. Vice-President : Sanjay Dhar

- 03. Secretary : Sushant Kaul
- 04. Treasurer : Ashwani Raina
- 05. Jeetendra Koul : Member
- 06. Shilpi Bakshi : Member
- 07. Mousumi Raina : Member
- 08. Pallavi Ambardar : Member
- 09. Kalhan Ambardar : Member
- 10. Dr Puja Dullu : Member
- 11. Ekta Raina : Member
- 12. Rahul Bhat : Member
- 13. Virender Dhar : Member

All India Kashmiri Samaj congratulates the newly elected committee of Kashmir Sabha, Baroda and welcomes Mr. Ravi Mawa to the Executive Committee of AIKS.

KSS Faridabad Celebrated Navreh at Hari-Parvat Anangpur, Faridabad



Kashmiri Sewak Samaj Faridabad a premier organization of Kashmiri Pandits celebrated Navreh at Hariparvat Anangpur Faridabad after a gap of two years because of the pandemic Covid 19.

The temple complex was decorated by the Hariparvat Mata Mandir Committee and KSS activists. Hundreds of Residents of Anangpur and around villages started pouring in on the eve of Navreh for darshan. At 9 AM the Janki of Maa Sharika started from the base of the hillock to the Top Hill Mata Mandir. Slogans of "Jai Mata di" were touching the

sky. Two Swahakar Hawan was performed for the well-being of all KP Community and for peaceful and prosperous India.

Hawan was followed by a cultural program under the leadership of Mrs. Sushma Kalla, Sh. Gautam Raina and Sh. Dalip Langoo. Programme started with Ganesh Vandana by Harshee Raina & Saraswati Vandana by Vani Bhat, a Kashmiri Folk dance performance was done by Keshvi Kaul. Gashtarukh Artists, Vanshika Bhat, Shriya Wali, Sagar Koul, Sanna Bhat, Naina Pandita, Shreya Pandita, Upasana Pandita, Sanat Kaul,



Kartik sang Kashmiri songs melodiously. Audience was mesmerized with their delightful performances.

Great Community Artist Mrs. Sushma Kalla presented KP Women Folk Culture through Kashmiri folk songs in her melodious voice and her team of KP women including Mrs. Bharti Kaul, Mrs. Pammi Dhar, Mrs. Kiran Premi, Mrs. Renu Pajan, Mrs. Superna Langoo, Mrs. Pammi Kaul, Mrs. Sushma Ganjoo, Mrs. Renu Wali, Mrs. Payal, Mrs. Neena Handoo, Mrs. Neetu Kothedar joined her in singing and gave a special touch with Kashmiri folk dance which enthralled the gathering and a standing ovation was given to the group

performance. At the last Great Community artists Mr. Gautam Raina, Mr. Dalip Langoo and Mrs. Sushma Kalla enraptured the gathering by their euphonious voice.

Mrs. Seema Trikha, Member of Legislative Assembly Haryana graced the program as Chief Guest. In her address she praised the hard work and devotion of Kashmiri Hindus in community & national building even after their genocide from Kashmir. She having close links with UT J&K and having personal likings of childhood memories of Jammu. She assured that she will be always there for any support to KP Community. KSS President, Padma Shree Dr. S K Sopory and MLA Smt. Seema Trikha felicitated the artists.

The arrangements of Taher and halwa for more than 500 people were arranged by KSS Faridabad at Lal-Ded Parisar, Kesar Kehwa and Kulcha was also served throughout the day to devotees. The program concluded at 6.30 PM after Mata ki Aarti at the temple.

KSS Faridabad Celebrated Navami Hawan at Sharika Bhawan, Sec-17

FBDKashmiri Sewak Samaj Faridabad (KSS) performed Hawan on the occasion of Ram Navami at Sharika Bhawan, Sector-17, Faridabad. Although a symbolic Hawan was performed during the last two years due to pandemic Covid 19, this year it was a huge one and about 600 devotees joined the celebrations.

The Kalash Pooja started at 7:00PM on Ashtami, April 09, 2022, and continued until Puran Aahauti at 1:30PM on Navmi April 10, 2022. Prayers for the well-being of all Kashmir Pandits and for a peaceful & prosperous India were paid while performing Pooja Archana. Bajan Kirtan was performed by Sh. SK Raina and Mrs. Sushma Kalla on Ashtami Evening in Sharika temple.

Ex-President KOA, Dr. Shakun Malik, attended the Kalash Pooja on Ashtami and also joined Bhajan Kirtan. Dr. S K Sopory, President, KSS Faridabad welcomed her and presented her with a bouquet and shawl. Dr. Ashok Raina, Member Governing Council, KSS was in-charge of the Event. He was actively helped by Sh. D. N. Pandita, Estate



Manager Sharika Bhawan, and Sh. Gash Lal Pandita, Member Governing Council, KSS. He took all the pains to see that everything was put to his plan. We at KSS are thankful to Dr. Raina for his untiring and selfless service. Delicious Naveed was served to all who attended the Hawan.

Kashmiri Pandit Sabha Ambphalla, Jammu

Navreh function was organized with traditional gaiety and fanfare by the Kashmiri Pandit Sabha, Jammu. The day marked the beginning of the Hindu calendar year 2079 Bikrami samvat and Saptrishi samvat 5098. Two minutes silence was observed in the memory of those members of the biradari who had expired during the past three years due to various reasons including the covid-19 pandemic and other terrorist related incidents. Hon'ble Advisor to the Lt. Governor Sh. R.R. Bhatnagar was the chief guest on the occasion and Sh. Ashok Koul General Secretary organization of BJP for the union territories of J&K and Ladakh was the guest of honor.

Scintillating performance by singer Ms Deepali Watal enthralled the audience with her renditions of bhajans and other songs. General Secretary of the Sabha Sh S L Bagati read out the report of the activities of the Sabha during the past

three years, since during past two years no function could be held due to the prevailing covid-19 situation.

The president of the Sabha Sh K K Khosa while formally welcoming the guests and life members of the Sabha elaborated upon the role of the 108-year-old organization of the Kashmiri Pandits during the past many decades especially after the forced exodus of the entire Kashmiri Pandit community from Kashmir in the year 1990 due to the targeted killings and other atrocities perpetrated by the gun totting terrorists on them.

On the occasion the Sabha felicitated Ms Sandhya Dhar for being conferred with the Nari Shakti Puruskar by the GOI for her contribution towards uplifting the specially=abled section of the society.

Kashmiri Pandit Sabha
Ambphalla, Jammu

Zangtrai Celebrated



Festivity organized by Kashmiri Pandit Sabha, Ambphalla. A gala function was organized at K. P Sabha premises on Zangtrai, the Tritiyam Tithi of Navratra - Maa Chanderghanta day. This day was observed in Kashmir since ancient times as a mark of respect for womanhood, who are embodiment of Jagat Janni Jagat Amba.

Kashmiri Pandit Sabha
Ambphalla, Jammu

The Annual Hawan ceremony of Durga Ashtami

The Annual Hawan ceremony of Durga Ashtami was organized today by Kashmiri Pandita Sabha, Ambphalla, Jammu. The Annual Hawan started on 8 th April 2022 and culminated on 9 th April 2022 with puran Ahuti. On the occasion entire executive body led by its President Sh. K. K. Khosa was present. Besides a large number of devotees, including Life Member of Sabha, the prominent members of the community

who graced the occasion were Sh. Kuldeep Khoda (Former Director General of Police & CVC, J & K) Sh. Ajay Bharti (Ex-MLC), Prof. Ashok Aima, Sh. P.K. Zalpuri, Sh. Susheel Aima, Sh. B.B. Bhat, Sh. A. K. Raina (Vice-President AIKS), Dr. T. K. Moza, Sh. T.N. Bhat. After homa the devotees were served with Prasad. During Hawan continuous Bhajan and Kirtan were sung by ladies and all other devotees.

General Secretary

SHREE RAMAKRISHNA MAHASAMMELAN ASHRAM "SRMA", NAGDANDI, ANANTNAG ORGANIZED DURGA ASHTAMI

Ramnavmi festival was celebrated with full religious fervor by the management of Shree Ramakrishna Mahasammelan Ashram "SRMA", Nagdandi, Anantnag Kashmir. The Panch Sahakar Hawan started on 9th April, Saturday evening & Pooran Ahuti was offered on 10th April, Monday. The Hom was followed by Yuwa Pheri (procession) within the complex of the Nagdandi Ashram, covering all the important spots. This was followed by Prashaad Vitran.

Yuwa Sammelan was attended by hundreds of youths from Vessu, Martand clusters & other areas of Kashmir. The event was organized in Sanatan Samikhsha Bhawan and the youth were addressed by Shri Manas Bhattacharyajee, Uttra Prant Sanghathak and Shri Kishore Tokekarji, Joint General Secretary Vivekananda Rock Memorial & Vivekananda Kendra Kanyakumari. Persons from JK, UT civil & police administration, Security &

Defence Services graced the occasion.

Many persons from the majority community, in particular, the youth in large numbers, participated in all the programs. Their participation during the holy month of Ramzan was appreciable, supportive & encouraging as well.

Vivestha Pramukh Shri Bharat Bushan Raina thanked all the participants who attended the religious ceremony. Such traditional religious functions in the valley besides spiritual gains promote normalization through direct civil society meets & are the result of perfect coordination, teamwork & extra dedication. Very proud of my exemplary "SRMA" team. All the functions were held under the superintendence of Sh Brij Lal Bhat, Chairman of "SRMA", Nagdandi. His message was, "Swamiji bless us always".



» Central Universities Admissions 2022

An Act of Parliament established central Universities under the Centre Government.

The Central Universities Common Entrance Test is an all-India test organized for admission to various Integrated/Under-Graduate, Post Graduate, and Research Programs in several Central Universities and State Universities of India. CUCET will ensure admissions to premier central/ state universities, including Delhi University, B.H.U., J.N.U., Etc.

Responsibility for conducting the Undergraduate Entrance Tests for all the Central Universities (C.U.s) for the academic session 2022-23 is the responsibility of NTA.

CUET (U.G.) 2022 will provide a single-window opportunity for students to seek admission to Central Universities (C.U.s) across the country for various Undergraduate Programmes.

The National Testing Agency (NTA) will conduct the Common University Entrance Test (CUET) for admission to various Undergraduate courses/ programmes offered by central and other participating Universities/ Institutes across the country for the academic year 2022-23 in C.B.T Mode. NTA will conduct Computer-Based-Examination (C.B.T.) CUCET 2022 online. Students must keep a tab on the tentative dates of the CUCET 2022. The registration link will remain active for around 25-30 days.

Recently Universities Grants Commission (U.G.C.) has announced that central universities from 2022-to 23 will admit students solely based on the Standard common university entrance test. Forty-five major universities' will have the standard entrance test. CUCET 2022 is the first-ever mandatory common entrance test for admission to undergraduate programs in 45 Central Universities. Previously CUCET was conducted for 14 Central Universities jointly.

In an interview by Mr. Jagdeesh Kumar, Chairperson, U.G.C., published in H.T., he says introducing the standard entrance test is to reduce the burden on the students. His perception is that the students appear in different university tests. At the same time, they have to focus on their board examinations in their interview. The chairperson has clarified many of the doubts the students may apprehend. Like, the Class 12 examination will not be irrelevant. The universities will fix the minimum criteria in terms of 12 tests. The Central Universities C.E.T. is prescribed on the syllabus by the NCERT. The syllabus will be announced in the first week of April, and the examination will be held in July. Examination for C.E.T. will be in three parts. The first part will be the language. The second part will test students' domain-specific knowledge. Domain-specific means extensive knowledge about a particular subject matter or area of expertise. The third part will be a general test with questions on general knowledge, current affairs, numerical ability, quantitative reasoning, and logical and analytical reasoning. Students can write the examinations in up to six domain subjects. They can choose the appropriate subjects as per their choice, irrespective of their domain knowledge in class 12. For instance, they can appear in business studies and political science simultaneously.

Similarly, suppose the University wants to admit students in B.A. political science. In that case, they don't have to look for students who have studied political science in class 12. The Chairperson of U.G.C. appeals to universities to give ample opportunities to students and make cross-disciplinary admissions easier for them.

The students have to study the notification and information bulletin of CUCET/NTA properly to understand the process of admission. Go to the NTA website; download the notification and guidelines to read it carefully.

Further, after completing the CUCET

application form filling, download a copy of it and take a print of the application form submitted for any future reference.

AICTE (All India Council of Technical Education) directs all the aspiring students of J&K and Ladakh, desirous of availing of the benefits of PMSSS (Prime Minister's Special Scholarship). The students seeking admission under general stream courses, in academic session 2022-23, are asked to apply for registration of CUCET and appear for CUET, as and when conducted for admissions, in Central Universities, State Universities, and other Private Universities.

Students may visit the NTA portal and U.G.C. website for detailed information. The links are <https://nta.ac.in/> and <https://www.ugc.ac.in/>.

The critical dates are: Duration of Online registration and submission of Application Form for CUET (U.G.) – 2022 are April 06 to May 06 2022 (up to 5:00 pm). Dates of Examination may be in the first and second week of July 2022. Candidates who desire to appear in CUET (U.G.) – 2022 may read the detailed information on the bulletin hosted on <https://cuet.samarth.ac.in>, www.nta.ac.in, and the Prospectus available at participating universities, institutes websites for eligibility, scheme /duration /timings /medium /fee of examination, syllabus, important dates, important dates, admission procedure, etc.

Candidates may apply online only at <https://cuet.samarth.ac.in> during the period specified above. The exam fee must also be paid online through a payment gateway, using debit/credit cards or internet banking, or Paytm.

For any queries/ clarifications, candidates can call 011-40759000 or write to NTA at: cuet-ug@nta.ac.in.

The Candidates are advised to keep visiting the official websites of NTA (www.nta.ac.in) and (<https://cuet.samarth.ac.in>) for the latest updates.

Engineering Entrance Exams 2022

The Entrance Exam Notifications of JEE Main 2022, BITSAT 2022, and COMEDK UGET 2022 are out.

JEE MAIN 2022

JEE Main, earlier popularly known as AIEEE (All India Engineering Entrance Examination), is an All-India Entrance Exam conducted by the National Testing Agency (NTA) for admission to various technical undergraduate programs in BTech and architecture courses across India. Many States and private engineering colleges and universities consider JEE Main scores for access to undergraduate Engineering courses. The premier technical institutes, such as the National Institutes of Technology and the Indian Institutes of Information Technology, are based on the rank secured in the JEE-Main.

BITSAT 2022

Admission to BTech courses at Birla Institute of Technology & Science, Pilani (popularly known as BITS Pilani) is made through an all-India Computer-based entrance exam named BITSAT (BITS Admission Test) for their campuses in Pilani, Goa, Hyderabad, Mumbai, and Dubai Campuses. BITS Pilani is considered among the top engineering colleges in India.

COMEDK UGET 2022

COMEDK UGET was conducted by the Consortium of Medical, Engineering, and Dental Colleges of Karnataka for admissions to engineering and architecture courses in the participating colleges.

More than 125 colleges/institutes in Karnataka accept COMEDK scores for admission to B.E./BTech and BArch courses. See Video for Important Dates and Application Process.

NEET (UG)-2022 Registration

NEET (U.G.)-2022 will be conducted by National Testing Agency (NTA) on Sunday, July 17 2022 (Sunday) in Pen and Paper mode in 13 languages, as a uniform entrance examination for admission to MBBS/BDS/BAMS/BSMS/BUMS/BHMS and other undergraduate medical courses in approved/recognized Medical/Dental /AYUSH and other Colleges/ Deemed

Universities /Institutes (AIIMS & JIPMER) in India, as per Section 14 of The National Medical Commission (N.M.C.) Act, 2019 and relevant Graduate Medical Education Regulations (GMER) 1997, as amended from time to time. Online Submission of Application Form is April 06 to May 06 2022 (up to 11:50 pm)

Karnataka Examinations Authority

Admission to Engineering, Architecture

KEA is conducting the CET-2022 as per the following schedule: 16-06-2022 - Biology/Mathematics, 17-06-2022 - Physics/ Chemistry, UGCET-2022 application will be released on the KEA website from 12-04-2022 For admission to the Architecture course, the candidate should compulsorily qualify in NATA conducted by the Council of Architecture or for the JEE Paper-2 examination. Visit www.nata.in and www.nata.nic.in

Banasthali Vidyapith Rajasthan Admission

Admission to the Banasthali Vidyapith is open to women only. It is a fully residential institution. Admission to the hostel starts from class VI onwards. Programs offered are UG/PG/Ph.D./Vocational Courses.

Under Graduate Programmes are B.A. / B.Sc. (Mathematics) / B.Sc. (Bio Science) / B.Sc. (Bio Technology) /B.Sc. (Geology) / B.Sc. (Home Science) / B.Sc. (Aviation Science) / BCA / BBA / B.Com - 3 Years (six semester), B.Ed - 2 Years, B.A (B.Ed.) / B.Sc (B.Ed.) - 4 Years, B.A LL.B. (I) / B.Com. LL.B.(I) / B.B.A. LL.B.(I) - 5 Years, B.Arch-5 Years.

B.Tech. (Computer Science and Engineering/ Computer Science-Artificial Intelligence (CSAI) / Electronics and Communication/ Electronics and Instrumentation/ Electrical and Electronics/ Information Technology/ Bio Technology/ Chemical Engineering/ Mechatronics): 60% aggregate in 10+2 with Physics, Chemistry, Mathematics (PCM).

Other U.G. courses are B. Pharm., B.Sc. (Aviation Science), B. Des. (Bachelor of Design, B.A. (Journalism and Mass

Communication), B.A. (LL.B.) (I) / B.B.A. (LL.B.) (I) / B.Com. (LL.B.) (I), B.Arch., B.Sc. (Geology), B.Sc. (Biotechnology)

Post Graduate Programmes are M.A. (Economics, History, Political Science, Sociology, Psychology, Geography, Sanskrit, Hindi, English, Drawing & Painting, Music (Instrumental), Music (Vocal), Kathak Dance, Textile Designing (Weaving), Textile Designing (Printing), Master of Social Work (M.S.W.), M.Sc. (Physics, Chemistry, Computer Science, Data Science, Mathematical Science, Electronics, Botany, Zoology, Bioinformatics, Biotechnology, Applied Microbiology & Biotechnology, Environmental Science, Geography, Geology), M.Sc. (Home Science) (Human Development, Food Science & Nutrition, Clothing & Textile), Master of Education (M.Ed.), Master of Computer Applications (M.C.A.), Master of Business Administration (M.B.A.), M.Pharm. (Pharmaceutical Chemistry/ Pharmaceuticals/Pharmacology) M.Tech. (Computer Science /Artificial Intelligence / Robotics & Automation / VLSI Design /Information Technology/Remote Sensing/Biotechnology/Chemical Engineering/Nanotechnology/), LL.M., M. Com, and M. Des

The last date of submission of the Admission Form is May 15 2022, and With a Late Fee of May 30 2022

The Aptitude Test will be held on June 18, 2022, and June 19, 2022

Every student seeking admission to the Banasthali Vidyapith has to submit an application on the prescribed form and pay the requisite application fee by the prescribed date.

For details on submitting the application form, visit website <http://www.banasthali.org>.

March 2022

Violations by Annamalai University Tamil Nadu

U.G.C. (University Grants Commission) has issued a public notice on March 25 2022, indicating the Annamalai University, Tamil Nadu violations. The University is running distance education programmes without the approval of U.G.C., laid down under U.G.C.

(Open and Distance Learning Regulations, 2017) and its amendments from time and U.G.C. (Open & Distance Learning Programme & Online Programme) Regulations 2020.

U.G.C. cautions the general public not to get admitted to any programme offered by the said University through O.D.L. mode.

Taking admissions in such programmes may jeopardize the students' careers in the absence of recognition of the programmes by U.G.C.

Dr. B R Ambedkar National Institute of Technology Jalandhar

Admission to M.B.A., Broad Areas of Specialization a) Marketing Management b) Human Resource Management c) Financial Management.

The candidate must have a bachelor's degree in any stream with 60% marks for General candidates or equivalent CGPA (more

than or equal to 6.5 CGPA for General candidates.

The Shortlisted candidates with CAT/GMAT/CMAT/MAT scores will directly appear for Group Discussion (G.D.) and Personal Interview (P.I.). If the seats remain vacant through CAT/GMAT/CMAT/MAT score, the institute will conduct its test for filling up the seats, followed by Group Discussion and Personal Interview.

The candidates are required to apply online. They should send a scanned copy of the application form and necessary enclosures that must prove eligibility, test score/percentile, and claim for the category at email id mbaadmission2022@nitj.ac.in by the due date is May 04, 2022. Admissions shall be made on an All India Basis. Reservation rules of Govt. of India will be followed.

Website: nitj.ac.in

Feedback: vijaykashkari@gmail.com

Congratulations Rear Admiral Sanjay Sadhu!

Rear Admiral Sanjay Sadhu on Wednesday took charge as the Admiral Superintendent of the Naval Dockyard in Visakhapatnam from Rear Admiral I.B. Uthaiiah. Rear Admiral Sanjay Sadhu was commissioned into the Indian Navy in November 1987. The Flag Officer holds a degree in Marine Engineering, a masters in mechanical engineering. He has been awarded an M.Phil in Defence and Strategic Studies.

During his career spanning 34 years, the Rear Admiral has held several operational, dockyard, design and staff positions. He has served onboard the aircraft carrier Viraat for five years and frontline frigates such as INS Dunagiri and INS Brahmaputra.

Prior to taking over as the Admiral Superintendent, he has held the appointments of Chief Staff Officer (Technical) at Eastern Naval Command and Additional Director General (Submarine Design Group) at Integrated Headquarters Ministry of Defence (Navy). His other key appointments include Principal Director Aircraft Carrier Projects, Additional General Manager (Production) at Naval Dockyard, Mumbai, Commodore Superintendent at Naval Ship Repair Yard (Karwar) and Commodore (Marine Engineering) at Integrated Headquarters Ministry of Defence (Navy).

The Rear Admiral is an alumnus of Naval War College and has been awarded the Nau Sena Medal by the President of India in 2016.



*Rear Admiral Sanjay Sadhu is
Admiral Superintendent of Naval Dockyard, Vizag*

(News: courtesy - The Hindu)

Sanjay is the son of Shri C L Sadhu, a veteran Kashmiri Pandit leader and a senior life member of AIKS.



AIKS
Matrimonial Service



A Non-Karkun family but no bar within Hindu Kashmiri Community cherishes traditional values but has Modern Outlook, seeking academic & professionally qualified match, for our daughter. Jaipur (Rajasthan)/ 04:28 pm /25-01-1993/ B.Tech (ECE) throughout Distt. / 164cms-5'5")/ Job-MNC Bangalore. kbrazdan53@gmail.com, 9982129955



Looking for a suitable match for our Son born on July 29, 1988, at 4:57 PM. Place of Birth: Srinagar, Height: 5feet 10 inches. He is MBA from Kurukshetra University, working in Delhi and earning 7 figures annual salary. He is a Low amngalik. The family originally belongs to Budgam and presently resides at Butta Nagar, Jammu. Interested may contact at Email: rahulbhatn88@gmail.com & Mobile no: 9650836408, 8803769763.



Suitable alliance sought for our daughter, born 1993, Ht. 155 Cm; BE Electronics & Communications and PGD in liberal arts from the Ashoka University. Presently working for a NOT-FOR-PROFIT organization, specializing in Public Policy Implementation & Behavioral Sciences. Currently based in Rishikesh. Interested may contact with Tekni/Kulawali through Email: maharajk1951@gmail.com / WhatsApp no. 70061 03276.



Seeking alliance for our only daughter Born 5/5/1993 at Faridabad Time: 9.27 pm Ht. 5' 2" MBBS 2018. Working with one year Internship presently at Multispeciality Metro Hospital, Faridabad. Interested may contact on Mobile +91 81918 95075 or at Email: neenac2@gmail.com alongwith Tekni and kulawali.



Alliance for my only son. Born 19.08.1987 at Srinagar on 7.45. pm. Btech computer sciences & MBA from Tata institute of social sciences. 176 cms. JOB at Bangalore in MNC...Flip Cart. (Myntra). Dy director placed very well and very well settled. Interested may contact at WhatsApp no.8803004092.



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 Bulbul, Lankerji Ali kadal srinagar and Presently residing at: Shiv Dass Colony Tomal Anand Nagar bohri H.No. 9/2. Interested may Contact on MB no. 9419166991, 9797558803.



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

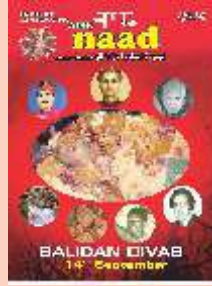


Alliance is invited for our 1992 year born daughter. She has completed BE in IT from Kurukshetra University and is presently employed in TCS. Family originally hails from district Pulwama presently settled in Jammu. For Tekni and Kulawali please contact 9419227270, 7780857090



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

Application No. :

Date :

The President
All India Kashmir Samaj
244, Sector-3, R.K. Puram
New Delhi - 110022

Dear Sir,

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Address :

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

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

With best wishes
Yours Sincerely

Signature

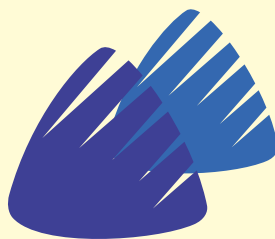
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