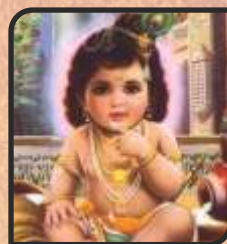


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Happy Janmashtami

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Sh A N Kaul 'Sahib'

Some Special Moments with Sh A N Kaul 'Sahib'



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Dear Readers,

5th August, 2019, shall be remembered as one of the important days in the history of our country; on this day, Amit Shah, Home Minister of India introduced the bill in the Rajya Sabha for the scrapping of Article 370 of the constitution of India and reorganization of the State of Jammu & Kashmir into two separate Union territories. This, much-awaited historical correction is an attempt to integrate the state with the rest of India. This much delayed task required proper strategy and planning, which PM Modi and Amit Shah duo carried out meticulously.

This step is a beginning of the much-required strategic re-thinking among the policy makers of the country. Firstly, it has deprived an exclusive space to Muslim communalists and radical separatists on the soil of larger Indian secular state. Over the years, successive dispensations both at the center and state had allowed the secessionists forces to take root in the valley and turn this beautiful state of India into an exclusive Islamist territory. Though more efforts would be required to eliminate these radical elements from the valley, an honest beginning has been made in this direction. Secondly, this reorganization shall also do way with the regional discrimination faced by nationalist people of Ladakh and Jammu. Be it development, jobs, or distribution of economic share for all regions of the state, Kashmir always took the lions

share, thus discriminating against the other two regions. This encouraged disenchantment among the people of these two regions. The present reorganization, besides correcting this imbalance, also eliminates the often-witnessed hostile politics against India. It will also go a long way in encouraging progressive politics based on development and national integration.

The well-planned strategy saw the security agencies taking control of all the vital locations in the valley while the Army were tasked to prevent any ingress of terrorists from Pakistan into Kashmir. One could see the pattern of actions likely to unfold throughout the fortnight, preceding the introduction of the constitutional amendments in the Parliament. It was becoming evident that something big was going to happen; but no one could imagine that such a large-scale and sweeping changes would be affected in a single stroke. Main stream politicians like Mehbooba Mufti and Omar Abdullah, However, could sense that something was in the offing. PDP chief, who had been rejected by the people in the recently held general elections, upped the ante and asked the people to be ready for sacrifices if any changes were intended to be made to the state's constitutional status. Actually, in garb of protecting Kashmiri interests, she was, in fact, fighting to retain her relevance in Kashmir politics.

People believed in her rumors and stocked provisions for a long haul in case

of any disturbances. Though both NC and PDP tried to raise the sentiments, but separatist leaders largely kept quiet for various reasons; most important being that the central government had succeeded in isolating them by initiating investigations against them in various terror funding/ money laundering cases. These investigations actually pushed them to the wall, robbing them of much relevance to Kashmir. The other important message which the separatist got was that the present Modi-led government would not hesitate from adopting tough measures.

With changes happening in AfPak region, where US is trying to exit and where Pakistan Army is trying to persuade Trump to mediate in Kashmir as a quid pro quo for its help in allowing the U.S to extricate itself, Modi government understood Pakistan's dangerous game-plan and its serious implications for India's security. This, perhaps, pushed Modi into action of this kind.

Pakistan's would, as a feeler to Kashmiris, escalate the LoC, activate its terror network in valley. Consequently, India would be forced to retaliate, thus helping Pakistan internationalize the Kashmir issue. However, firstly, India is unlikely to fall into this trap and secondly, with its direct responsibility for the security of the state, the government is likely to plug all loop holes in ensuring complete safety and security of the people of the state.

It took 370 votes in Lok Sabha to reorganize the state and end article 370, what a coincidence! At the same time the bill in Rajya Sabha was passed with two third of the votes. Political parties like TDP, BSP, YSRCP, BJD and AAP, all

came in support of the government and ensured its smooth passage. This also happened in the Lok Sabha, where Congress leaders rebelled against party and voted for the bill, reflecting the mood of the nation.

The repealing of the archaic laws saw a widespread jubilation among the people of the country and more so, by the people of Jammu and Ladakh regions. Displaced Kashmiri Pandits, who celebrated the events with gusto, have a reason to be happy as they had always voiced against this article which was one of the reasons for their displacement.

Naad Pays Homage to the Stalwarts of The Community:

Month of July saw the passing away of the two stalwarts of the community.

On 6th July, community lost Dr. M K Teng, an eminent political scientist, scholar, writer, author and thinker. He was one of the leading thinkers among the community who guided the community for its political emancipation. In his passing away community has lost a great scholar and well-wisher. Dr. Teng's seminal work on Article 370, Northern Frontiers and Myth and Autonomy are worth reading. We at Naad pray for the departed soul.

On 18th July, Sh. A N Kaul 'Sahib', the former Editor-in-Chief of Naad, left for his heavenly sojourn. His loss was a setback to all of us in Naad, as he had nurtured Naad like his own baby. The benchmarks he set up, are very high. It was his vision and hard work which saw Naad becoming the major voice of the community. This special issue of Naad is being dedicated to the memory of Sh. A N Kaul 'Sahib'.

मनील गैरा गणक



Two Community Stalwarts Leave Us : Our Heartfelt Homage

During the past month, since our subscribers received their last copy, two community stalwarts have left the scene. Both have left a deep imprint on various aspects of the community's struggle in exile.

Sh. A N Kaul Sahib, who passed away a couple of days back, was an important and very senior member of All India Kashmiri Samaj. For the last six years, he was the Editor in Chief of our mouth- piece, NAAD. It was largely his dedicated efforts which turned the monthly magazine into a well-established and well-respected community journal of substance. It is because of Sh. Kaul's efforts that Naad today has achieved a pride of place among the community, reflecting its concerns, expectations and aspirations.

Prior to taking over the Editorship of Naad, Sh. AN Kaul Sahib had steered another prestigious community magazine, Koshur Samachar, as its Editor in Chief, for over a decade. As is well known, it was due to the sincere efforts of Sh. AN Kaul Sahib that Koshur Samachar has established itself as a community journal of long standing.

Working on both these journals for such a long period with sincerity and skill needed dedication and devotion of the highest order. This, Kaul Sahib, showed in ample measure. He was a gentleman to the core, always treated others with respect and was open to fresh ideas.

Sh. Kaul Sahib was also an important member of AIKS, holding the position of Vice President of the organization for long time. In this position he contributed immensely to the well-being of the organization as also to various initiatives that AIKS took over the years. His concern

for the community in exile was palpable, particularly in the field of our language and socio-cultural fields. He took numerous initiatives, both at his individual level and also at the organizational level, which were lauded by the whole community.

AIKS will miss Sh. Kaul Sahib's sage counsel, his saintly visage and his benevolent presence for a long time.

Dr M K Teng, on the other hand, was a political theorist and scientist of eminence; his knowledge and insight into the political history of Jammu and Kashmir State, the ebb and flow of its political currents in the last century and post-exodus, was deep and clear. His incisive comments and political analysis of events which led to our exodus were sought after by everyone, including those who were on the opposite side of the political thought process.

Dr. Teng, was an important member of Panun Kashmir (Ajay Chhangoo/ Agnishekhar) faction and the latter valued his political analysis greatly. He was also responsible for providing crucial inputs for preparing Panun Kashmir's Margdarshan Resolution of early nineties; a resolution which reflected the aspirations of the community in the very early phase of our forced displacement from Kashmir.

Dr Teng's seminal work on Article 370 is incomparable and path-breaking. He has examined every aspect of this temporary provision of our constitution in detail. Many constitutional experts have borrowed heavily from his work to understand the monstrosity perpetrated on the country through this act, on our constitution. He was forthright on his assessment of the damage that this Article did to the concept of national integrity in general and to the fabric

of Kashmiri society in particular.

I recall having relied heavily on his writings while I was researching for my book, *Kashmir; Its Aborigines and Their Exodus* (Lancer Publishers and Printers, New Delhi, 2012). I met him with the manuscript of the book and handed him over the bulky volume for his comments. I called on him later with great deal of trepidation, wondering what the great political thinker would say about my amateurish attempt! However, he soon put me

at rest by his positive comments. He particularly liked the chapter titled, *Myths Perpetuated to Justify Violence*. He gave his valuable inputs, which I readily incorporated into the book. I shall always remain grateful to Dr Teng for this favour. His work and contribution to the community will always be remembered.

- Col. Tej K. Tikoo

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AIKS Commends Govt. of India for Taking Bold Decisions on J&K and Welcomes these Decisions Whole Heartedly

AIKS Communique : 05.08.2019

All India Kashmiri Samaj Commends Govt of India for taking bold decisions on J&K and welcomes these decisions whole heartedly.

From initial reports as appearing in the media, Govt of India has finally acted on Kashmir with unprecedented clarity and decisiveness, by taking bold decisions which will have wide- ranging positive ramifications for the entire subcontinent.

The changes being incorporated in the constitution of India, vis a vis the State of J&K, are unprecedented in scale and sweeping in their reach. These changes will remove uncertainty about the status of the state and of its future; these changes will, after 70 years of independence, redefine India's territorial sovereignty, as envisaged by our founding fathers; these changes will stop creating and feeding the separatist mind set of Kashmiri youth; these changes will open fresh areas of avenue for the future prospects of the people of the state; these changes will finally deliver justice to Ladakh and Jammu regions, where peoples' aspirations for the last 70 years, had been trampled under the yoke of Kashmiri Muslim hegemony.

For displaced Kashmiri Pandits, it is historic day. Every Kashmiri Pandit lived to see this day. By taking these historic decisions, Govt of India has paid a well-deserved tribute to hundreds of our security forces personnel who have sacrificed themselves in the State of Jammu and Kashmir since the State's accession to India in 1947.

Through this decisive action, the blood of Kashmiri Pandit martyrs has not been allowed go waste. Aaj unka khoon rang laya hei.

Govt's decision will be a body blow to Jihadis, separatists and those main stream politicians of Kashmir, who for the last 70 years, played a double game and contributed to the creation and sustenance of unstable and uncertain conditions in the State, while using these very conditions to fill their own coffers.

AIKS, while welcoming and commending the Centre Govt's actions (still unfolding), condemns the stand taken by Congress and its camp followers in opposing these decisions.

M K Pajan

Gen Secretary, AIKS



General Secretary's Column

Condolence Meeting

A condolence meeting was held in the office premises of AIKS to condole the demise of Pt. Arjan Nath Kaul Sahib, former Editor-in-Chief, Naad. He left for his last destination on 18th July, 2019.

The AIKS members present while remembering him, talked about his immense courage, dedication and conviction towards the community. He was remembered for his contribution to promote Koshur language.

His contribution to AIKS and in-particular Naad shall remain as a source of motivation to the activists of AIKS.

In the meeting, the members resolved to pay tributes and respects, AIKS resolved by holding a condolence meeting on 27th July at Kashmir Education Culture Centre, Pamposh Enclave, New Delhi.

Joint Prayer Meeting in Remembrance of AN Kaul Sahib

A joint meeting of AIKS, KECSS and Parivar of Late A N Kaul Sahib was held on 27th of July, 2019 in the premises of KECSS.

Details are placed on Page No 21-22.

AIKS Denounces the Statement of Hurriyat

An urgent meeting of AIKS core group was held on 5th July 2018 to discuss the hobnobbing of some members of our community with those we must shoulder the greatest responsibility of our forced displacement from Kashmir preceded by our genocide in 1989-90. This act of some

members has created consternation and revolution in our community spread throughout the globe, it was noted.

The core group members took strong exception of the community members, representing none of the registered organizations of the community, to meet Hurriyat leader in Kashmir. The members strongly condemned the statement of Hurriyat leader that they would like Kashmiri Pandits to be their voice and join struggle with them. It also reiterated that the Kashmiri Pandits being the original aborigines of the valley, their return will be on their term, not dictated by the forces of Kashmir responsible for the community's exodus.

The members asked to remind, so called styled leaders, of one Late Sh. H.N. Wanchoo, a Kashmiri Pandit trade union activist, who had filed a number of petitions in Jammu & Kashmir High Court on behalf of the terrorists' organisations against the security forces, in the early phase of militancy in Kashmir. He was also reportedly acting as an intermediary between the government and certain terrorists groups; negotiating to secure the release of their cadres. He thought that by taking on the new identity of a Human Rights Activist, his identity as a Pandit would be subsumed and he would cease to be a target of Islamists. His thinking proved completely misplaced as he was silenced forever on December 5, 1992, by the militants of Jamaat-ul-Mujahideen.

The members, expressing anguish, desired, to convey to the government about the nefarious activities of a few community personals with secessionist leaders of Kashmir for their ulterior motives.

The members denounced the hobnobbing of these unscrupulous men with the forces responsible for throwing out the community from the valley in 1989-90.

After the meeting a formal Press Release was issued.

AIKS CWP at Jammu Bench of J&K High Court

In the June edition of Naad, we had reported about the order passed by Hon'ble High Court of Jammu & Kashmir, Jammu at the callous & insensitive attitude of the Divisional Commissioner of Kashmir for nonpayment of fine of Rs 20,000 and non submission of status report in the ongoing case of AIKS and others.

We have received information that the inordinately delayed report has now been received by the Hon'ble court. We are approaching the court for a copy and further findings shall be reported in coming months.

Meanwhile, renewed efforts are being made by AIKS to maximum collection of information relating to properties sold/occupied/encroached in absentia and all details received by us will be compiled and submitted to our team of lawyers at Jammu who will use the information appropriately.

AIKS Delegation Meets Interlocutor Dineshwar Sharma

A delegation from AIKS comprising of Sh. Vijay Kashkari, Vice President, Sh. Sanjay Sapru, Treasurer and Sunil Kaul, Secretary called on Sh. Dineshwar Sharma Interlocutor for J&K on 10th July 2019, in his office chambers.

The meeting which lasted for about forty-five minutes, all the points

submitted were discussed in length and Interlocutor's inquiries were replied to his satisfaction. Before opening the discussion, the delegation gave a formal introduction of AIKS and presented a paper on AIKS aims & objectives. He was presented with the vision document of AIKS also.

The Interlocutor gave a patient hearing to the delegation and assured to take up the listed issues. The listed key issues for immediate action from the government are enumerated below:

1. Safety & dignified living facilities to the employees employed under PM package in the valley.
2. Passage of Temples & Shrines Bill for the protection & restoration of these centers of heritage & faith.
3. Political Empowerment to protect & preserve our Ethnic Identity.
4. Revival of Kashmir Valley Heritage Centres so that these transform from abandoned centres into dynamic community centres for yatra, festivals & repository of unique historical past glory.
5. Creation of a centre of Excellence at Jagati Township to mainstream Jagati Youth.
6. Rehabilitation of the community in the valley in "Satellite Township"

RNI Revised Certificate

We are pleased to confirm that revised certificate of Registration from office of "Registrar of Newspaper for India" has been received after regular follow up.

Based on the fresh Certificate, we have submitted requisite details to the concerned postal authorities for grant of concessional rate of postage. We expect to receive this approval shortly which will enable us to post NAAD at the concessional rate of postage.

JKVM Team Meets AIKS

Sh. Dileep Mattoo, President, JKVM along with Sh. Sanjay Ganjoo and Sh. Manoj Bhan visited AIKS office at R K Puram on 5th July 2019. As it was his first



visit to AIKS office since taking over as President of JKVM, Sh. Mattoo was honoured with a memento and a bouquet.

AIKS was represented by Vice Presidents, Sh. Vijay Kashkari & Dr. S K Handoo, Gen. Secretary Sh. Maharaj Pajan, Treasurer Sh. Sanjay Sapru, and Secretary Sh. Sunil Kaul.

While interacting, many issues related to the community affairs came up for discussion and both organizations agreed to collaborate with each other for the good of the community as in the past. The participants agreed to work together for the success of annual Balidan Divas on 14th Sept, held every year at B.K.Ganjoo Park, to commemorate the martyrdom of the community members who sacrificed their lives against the onslaught of fundamentalism.



AIKS Trust Holds BoT Meeting

In the Board of Trustee meeting of AIKS Trust held on 17th July 2019 with Sh. Vijay Aima in the chair, it was concluded to continue the remedial classes for the academic year 2019-20 for class 9th and 10th, like last academic session of 2018-19. The positive result from the last year was one of the contributory factors for this decision.

It was also agreed that payment to teaching staff and helpers for conducting remedial classes will be made by AIKS Trust to fulfill its obligation and prevent disruption of any sort. It was also concluded that the project must be effectively executed to meet the desired result and modalities be formed to achieve this. Any proposal from third parties, to participate in financing this or any other project, either in part or full, will be put up to BoT for consideration, provided money from such third parties are received in AIKS Trust account and not remitted directly to the target beneficiaries.

Accordingly a proper monitoring and review mechanism would be implemented to achieve the desired results.

The trustees also agreed to undertake due diligence to assess the possibility of extending remedial classes to students of classes 11th and 12th during current academic session.

One of the trustees also proposed to consider coaching & monitoring of one or more bright candidates from the community beyond 12th standard like civil and allied services.

The trustees also concluded to hold General Body Meeting of the trust during November/ December 2019.

The meeting ended with a vote of thanks.

M K Pajan
General Secretary

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

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

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

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

Application No. :

Date :

The President

All India Kashmir Samaj

244, Sector-3, R.K. Puram

New Delhi - 110022

Dear Sir,

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

My Particulars are as under :

Name (In full) :

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

Address :

.....

.....

..... Pin :

Tel : (Res.) : Office :

Mobile : Email :

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

With best wishes
Yours Sincerely

Signature

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

Cheque No. : Drawn on (Bank) :

Amount : Date :

AIKS Receipt No. :

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

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KHS Pune Holds BoT Meeting

The Board of Trustees of Kashmiri Hindu Sabha Pune met on 7th July, 2019 under the leadership of President Sh. I K Koul.

In the meeting Kashmiri Hindu Sabha Pune appeals to the entire community to boycott socially the persons who are involved with Hurriyat sponsored process and further retreated that there is no place for Hurriyat in indulging in the affairs of the community at large.

The meeting resolved that the issue of return and rehabilitation of Kashmiri valley cannot be addressed without recognizing the fact that they were subjected to religious cleansing and genocide which eventually lead to their displacement.

The government of India should recognize the problem of uprootment of Kashmiri Hindus as genocide and invoke the covenants of prevention of genocide and create a tribunal to bring the perpetrators of genocide of Kashmiri Hindus to justice.

Kashmiri Hindus be rehabilitated at one place in Kashmir valley.

Kashmiri Sewak Samaj, Faridabad celebrated Sharika Jayanti on 10th July, 2019

Kashmiri Sewak Samaj (KSS), Faridabad, celebrated Sharika Jayanti on 10th July, 2019 at Sharika Bhawan, Sector 17, Faridabad. The celebrations started with a traditional Hawan beginning at 6 AM with Poorna Aahuti at 12:30 PM. Hawan was followed with Naveed and lunch. Community brethren turned up in large



numbers for the Hawan and took part in Poorna Aahuti. On the occasion, KSS released the new issue of its quarterly newsletter, Sharda Tarangini. The issue is dedicated to the memory of Late Dr Makhan Lal Hashia, who passed away on 8th June, 2019. Dr Hashia was Ex-President of Kashmiri Sewak Samaj and a prominent social and community worker of NCR.

Bhagwan Gopinath Ji Ashram Celebrates 121st Mahajayanti of Bhagwan Gopinath Ji

The 121st Mahajayanti of Jagadguru Bhagwan Gopinath ji was celebrated on the 13th of July, 2019 at the Bhagwan Gopinath ji Ashram, Udaiwala, Bohri, Jammu with great enthusiasm. Devotees thronged the Ashram throughout the day to pay obeisance at *sidh-peeth*. The programme started with *Paduka Poojan*.

Devotional songs and music followed, and continued till late in the evening. The evening Aarti concluded at 7:15 PM.

The 121st Mahajayanti was also celebrated at Ashrams at (i) Kharyar, Srinagar, Kashmir (ii) Greater Kailash-I, Pamposh Enclave, New Delhi, (iii) Hastal Village, Vikaspuri, New Delhi, (iv) Pune Ashram Nande Balewadi Road, Maharashtra (v) Bangalore Ashram Devangondi Hosahalli, White Field.

The Mahajayanti was simultaneously celebrated at Amritsar, Chandigarh, Jalandhar, Jaipur, Kandivilli, Mumbai, Chambur, Mumbai, and Hyderabad and also at various Satsang



Mandals spread across the country and abroad.

Bhagawaan Gopinath ji Trust also organized festival, '**Guru Purnima**', a day of great spiritual significance, at Udaiwala, Bohri, Jammu on 16th of July, 2019.

A Pushp Archana Homa was held at the feet of Bhagawaanji's in the Ashram.

Guru-Purnima was also observed at the Ashrams at (i) Kharyar, Srinagar, Kashmir (ii) Greater Kailash-I, Pamposh Enclave, New Delhi, (iii) Hastal Village, Vikaspuri, New Delhi (iv) Pune Ashram Nande Balewadi Road, Maharashtra (v) Bengaluru Ashram Devangondi Hosahalli, White Field and at Satsang Mandals at Charkop Village Naka, Kandivilli, Mumbai, Jalandhar, Amritsar and Chandigarh.

Puran Baba Asthapan, Jammu celebrated Birthday of Mata Shiva Bhagwati

On Ashad Shukalpaksh Dutiya celebrated Birthday of Mata Shiva Bhagwati in the premises of Puran Baba Asthapan near Bagwati Nagar Chowk, Jammu. This day is being celebrated every year and as usual Akingam Biradari organised. Pooja of Mata Shiva Bhagwati in the temple constructed after their exodus and shifted the holy seat to Jammu and since then celebrating festival with religious fervour. Large devotees attended to pay obeisance. On this pious occasion, a Satsang was also performed by Shri Hari Kirtan Adyatmik Jagrati mission which is known for religious discourses across the town. Aderni Janki Nath Raina, president HKAJM, Basant Kumar Ji &

Surinder Kumar ji along with the dedicated team, displayed Bhajans under the lotus feet of Mata.

Later Navid was also distributed among the participants.

J&K State High Court Restrains Judicial Officers of the State to Register Conveyance deeds of Religious Places

Chief Justice of State High Court Justice Gita Mittal has restrained all Registering Authorities from registering conveyance deeds of religious places.

According to an order, it has been observed that Judicial Officers of the State, who are vested with the powers of registration under Jammu & Kashmir Registration Act, 1998, are registering conveyance deeds relating to property belonging to Temples, Muths, Dharamshalas, Mosques, Churches, Gurdwaras, Monasteries, Shrines, Graveyard, Crematorium etc in violation of laws or in breach of court directions.

The Chief Justice has directed all Judicial officers of the State, vested with the powers of Registrars/Sub-Registrar(s) under the Jammu and Kashmir Registration Act 1998 not to register conveyance deeds relating to the property of any religious place in violation of any law for the time being in force, or in breach of any court direction in any case.

"The executants of such deeds shall invariably be asked to obtain a certificate from the revenue agency to the effect that such property does not belong to any religious place and also endorsement on the revenue extracts to the effect that there is no court direction prohibiting alienation of such property in any manner", the order reads.

"Where any Registering Officer has the reason to believe that a deed of conveyance presented for registration involves the alienation of property, the Registering Officer may, for arriving his satisfaction, ask for any undertaking from the executants of the deed to the effect that the property does not belong to any religious place and, if so, the deed has not been executed in violation of any law or direction of any court prohibiting alienation of such property in any

manner”, the order further read.

All India Kashmiri Samaj (AIKS) hails the decision of the Hon’ble High Court. This order will strengthen the plea of AIKS petition, filed in Supreme Court of India, later transferred to J & K State High Court. AIKS has been, since 1986, appealing to State and Central Governments for protection of temples, shrines, Shilas and cremation grounds of Hindus of Kashmir Valley from encroachment and fraudulent sales. AIKS supports PNBMT for enacting a law to form a shrine board to protect Hindu’s identity symbols in the Valley.

PNBMT Appeals Governor to Bring an Ordinance for a Board to Save Valley Temples & Shrines

Pt. Prem Nath Bhat Memorial Trust (PNBMT) in a meeting held at Jammu, reiterated once again its demand regarding passage of Bill for management and protection of Hindu Shrines and Temples of Kashmir.

The meeting was held under the chairmanship of Shiban Khybri a senior journalist and presided over by Harji Lal Jad advocate and senior KP leader

The Trust alleged that the lackadaisical approach of State Government in this regard has been the main cause of encroachment of shrines and temples land and property by mafia and anti social elements in Kashmir Valley.

The meeting which was addressed by Advocate Kashmiri Lal Bhat, M N Thaploo, H L Bhat, Bushan Ji, M K Jalali, M K Bharat, Dr Ramesh, S K Saraf, Shadi Lal and Sundri Lal Koul, strongly condemned the encroachment of land and property of an ancient Siva Temple at Rainawari, Srinagar. It said the temples and shrines land is being encroached by mafia and Government is looking as a mute spectator.

The Trust made it clear that the Hindu shrines and temples in Valley are not only the religious places but the cultural monuments of thousands years of rich Hindu civilization, of Kashmir dating back to Pauranic period.

The meeting regretted that the Government which was duty bound to protect these symbols of cultural identity of Hindus of Kashmir. These temples and shrines of the Valley are made target by the anti social elements since thirty years, after hounding out the minority Hindus from

Valley.

The meeting made an appeal to Governor Satya Pal Malik to bring an ordinance for the constitution of a Hindu Shrines and Temples Board for protection of these religious places in Kashmir.

A Team of J&K State Revenue Officers to Inspect Temple Properties of Valley

In pursuance to a meeting held under chairmanship of Divisional Commissioner Kashmir, Additional District Magistrate Kashmir Mr. K K Sidha has constituted a committee of Assistant Commissioner Revenue Srinagar, Assistant. Commissioner, Nazool, Srinagar & Tehsildar South/Khanyar to conduct spot inspection of all the Temples properties and conduct scrutiny of the revenue documents to find out whether the Trustees who has/have leased out the property had the mandate to do so.

This is in response to Contempt No. 217/2017 in OWP No. 610/2007 titled Sanjay Tickoo and Others V/s State of J&K and Others. Vide No - DCS / ARA / 599-I / 2019, Dated: 15-07-2019

Sahitya Academy Remembers Hari Krishan Kaul

Hari Krishan Kaul, a noted Kashmiri fiction writer was remembered recently by Sahitya Akademi at Rabindra Bhavan, New Delhi by organising an impressive literary event. His valuable contribution towards Kashmiri language, his different aspects of life and contribution were discussed.

While welcoming the guests, Dr. K. Sreenivasarao, Secretary, Sahitya Akademi, lauded the role of Hari Krishan Kaul in enriching Indian Literature with special reference to the contemporary Kashmiri short story.

In his inaugural address, convener, Kashmiri Advisory Board, Dr. Aziz Hajini said that Hari Krishan Kaul gave a new dimension to Kashmiri short story writing and raised it to global standards. Dr. Hajni added that he was a distinguished playwright as well. The scholars who discussed the various dimensions of the literary personality of Sri Kaul included, Avtar Krishan Rahbar, Mushtaq Muntazir, Gauri Shankar Raina, Roshan Lal Roshan, Roop

Krishan Bhat and Rajesh Bhat. In his presentation, Sri A K Rahbar appreciated the initiative of Sahitya Akademi for remembering legendary Kashmiri poets and writers.

Prof. Mushtaq Muntazir before presenting his paper made an announcement that Aligarh Muslim University will assign a research project to scholars so as to get PhD level research done on the work of Hari Krishan Kaul.

A number of Kashmiri literary personalities who attended the programme included, Sri Deepak Kaul, Sri. S K Kaul, Sri Veer Munshi, Sri Rajendra Premi, Sri Bharat Pandit, MK Nirdhan and Sri. Ashok Saraf.

Ms. Nirupama Kotru, Joint Secretary to the Government of India, Ministry of Culture was also present during the programme. The proceedings of the programme were conducted

by Sri. Anupam Tiwari, Editor (Hindi), Sahitya Akademi who also proposed the Vote of Thanks.

J&k Migrant Employees and Pensioners to Elect Body

According to Sh. Ravi Kakroo; appointed as Election officer, to hold elections of J&K Migrant Employees and pensioners welfare association, New Delhi, has notified that polling will be on 25th August from 10 AM to 2 PM and results declared on the same day. The said elections will be held at J N koul memorial Hall pamposh enclave GK-1, New Delhi, as per the constitution of jkmigrant employees and pensioners welfare association. The election process has started on 20th July, 2019.

The Election Officer can be reached at Mobile number 9711034650.

Shradhanjali

Shardhanjali to people's leader Smt Sushma Swaraj ji. In the attached picture we can see Sushma ji protesting along with Kashmiri Pandits at Jantar Mantar after the massacre of Pandits in Wandhama. Sushma ji always stood with displaced Pandits and empathised with them. She was among few leaders who could stand for Pandits. Her last tweet in expressing happiness on removal of Art 370 is testimony of her attachment to the cause of Pandits. Our prayers for her. India shall miss Sushma ji.



AIKS Condemns Ghulam Nabhi Azad's Statement, which holds Jagmohan Responsible for our Exodus from Kashmir in 1989-90, and completely Exonerates those who actually Threw Us Out.

AIKS Communique : 04.08.2019

All India Kashmiri Samaj (AIKS) condemns Ghulam Nabhi Azad's statement, which holds Jagmohan responsible for our exodus from Kashmir in 1989-90, and completely exonerates those who actually threw us out.

New Delhi : AIKS condemns the statement of Ghulam Nabi Azad, which holds Jagmohan responsible for our exodus from Kashmir in 1989-90, and completely exonerates those who actually threw us out. This theory, propounded by the separatist, Jihadis and their sponsors within and outside Kashmir, as part of their well-thought disinformation campaign, had following objectives :

- ❖ It was meant to bail out Kashmiri Jihadis and their camp followers who actually threw us out.
- ❖ It was meant to shift the blame from Farooq Abdullah in Kashmir and those ruling at the centre at that time.
- ❖ It was meant to gain the support of Left/ Liberal/ Secular/Congress to give legitimacy to the Kashmiri Jihadi campaign.

Jagmohan, whom the above forces had painted as a rank communalist because of his administrative/ municipal action to clean up the area around Turkman gate of Delhi, predominantly habited by Muslims, and who now had been sent as Governor of J&K State, was found the ideal person to be projected as the fall guy and a scapegoat. Therefore, in a well thought out the strategy he was blamed for our exodus.

It served the Congress interests greatly to blame Jagmohan for our exodus as it helped them protect their vote bank. Our media too bought this theory lock, stock and barrel, dominated as it was by the powerful Left/ Liberal elements.

It may be mentioned that Kashmiri Pandits in Kashmir had resisted the compulsion to leave Kashmir till the events of January, 19, 1990, despite a number of them having been killed by then by the armed Jihadis. No one ever asked these people as to how Jagmohan could ask Kashmiri Pandits to leave when he had taken over the Governor's charge on 18 Jan, 1990, itself and poor weather had prevented him from reaching Srinagar the next day. By then Kashmiri Pandit exodus had already begun. Ghulam Nabhi Azad's statement has served the purpose of sprinkling salt on our wounds.

He has taken an oath to protect the Indian Constitution and the fundamental cornerstone on which it is based is; SATYA MEVA JAYATE. Therefore, no matter how many lies he speaks to serve his narrow political interests, TRUTH WILL ALWAYS PREVAIL.

The above resolution was passed in an emergency meeting of AIKS, presided over by Vice President, Sh. Vijay Kashkari, in the absence of Col Tej K Tikoo, President, who is presently abroad.

NAAD Congratulates



NAAD Congratulates Ankita Raina an Indian professional tennis player and the current Indian No. 1 in women's singles and now No. 1 in doubles. Ankita has won one WTA Challenger along with eight singles and 14 doubles titles on the ITF Women's Circuit.

Congratulations Shri Chaman Lal Kaul conferred with the prestigious "Bharat Ratna Dr. Abdul Kalam Gold Medal Award" for Outstanding Individual Achievement in Administration on the Occasion of 56th National Unity Conference "Individual Achievement and National Development"



Prof. Dr. I.K. Bhat, Vice Chancellor MANAV RACHNA UNIVERSITY FARIDABAD (Since 1.2.2012)

Renowned Academician and Administrator who held responsible positions in several organizations. B.E. (Hons) degree in Mechanical Engineering in 1975 from Kashmir University, and M.Tech. and Ph.D. from L.I.T., Kanpur in 1982 and 1986 respectively. He specializes in Materials Characterization. Dr. Bhat served in the Public Works Department of J&K State for a brief period of two years, before serving Lecturer and Reader at I.E.T Lucknow during 1986 to 1994 and Professor at MNREC (now MNNIT), Allahabad in 1994. While holding lien with MNNIT, Dr. Bhat served All India Council for Technical Education, New Delhi as Advisor-I during June, 1999 to June, 2002, Director NIT, Hamirpur from 2005-2010 and Director MNIT, Jaipur from 2011 to 2016.



AIKS Congratulates Ms. Jessy Moza D/o Jeeta Moza and Dr Umesh Moza for being awarded by PhD degree in Food Science and Technology at the recently held Convocation in Guru Nanak dev University, Amrita.





To,
Sunil Raina Rajanaka
Editor-in-Chief

I can't but agree with Prof. Rattan Parimoo (June 2019) that '**Naad**' is coming up as a good and standard Journal. Besides keeping its readers informed of the going on in our society, each number of the magazine has always maintained a good standard of articles and write-ups. **Congratulations!**

I take this opportunity to express my admiration of Dr. Susheel Fotedar's very illuminating article "The Incredible Origins of the Mahabharata." The June 2019 issue carries some very enjoyable and informative write-ups, but Dr. Susheel essay on who Vyasa was or how he would have come to be, before he compiled the great epic called Mahabharata, about which the adage goes. "Yanne Bharte Tanne Bharte" (That which does not find mention in this book, does not exist in this country) is a class apart the single author or a group/class of authors of the great great poem called Mahabharata couldn't but become a legend in his lifetime, and only then create this colossus of a living literary history. The article under discussion speaks volumes about the learned doctor's in depth studies of history, classic literature, philosophy and mythology. He has so dexterously collated and juxtaposed some basics of Kashmir Shaivism with the Pan Indian web of myth and belief, fact and fiction, thus producing a beautiful piece of creative prose. He proves with ease that oral and written traditions in India mainland from pre-historic to our times can't be understood bereft of their philosophic dimensions which direct our lives. Only a holistic approach can help us derive meaning from what ostensibly an aberration. Mahabharata is rightly the most apt representation of the Indian ethos. Characters and events which make up this epic transcend their individual shapes and situation and grow in meaningfulness with every passing day. Mahabharata preserves that entire human endeavor over the ages has produced in the fields of philosophy and fiction, mythology and poetry, history and psychology, sociology and politics.

Dr. Susheel probes into the personality of the author of this epic attributes earthly and celestial meanings that only a widely read scholar can do. The writer shows how inexplicable natural phenomenon found their solutions in books of ideas and discoveries in India from times immemorial. Inquisitive Rishis and thinkers lived and acted almost on the same wave lengths as the nature around them. However, this big churning of thought took place **as if it were the result** of a divine design. The writer has ably illustrated how this "**Supreme Will**" worked

while creating Vyasa and other savants. Delving deep into the meaning of ‘Vyasa’ as ‘diameter’ in a geometrical circle, Dr. Fotedar leads the reader to a level of understanding where knowledge is indivisible. These traditional beliefs and modern interpretations become one as can be seen in comprehending the life and exploits of the author of Mahabharata.

One can say that Vyasa’s story couldn’t have been different from what it is because he was ordained to create that impossible yet truthful legend called the Mahabharata and Dr. Susheel Fotedar has put his sensitive (doctor’s) finger on the pulse of this legend of legends, all pervasive truth of truths, the most trusted stories of human **frailties**.

**Yours Sincerely,
R L Shant**

**To,
Sunil Raina Rajanaka,
Editor-in-Chief**

I thank you so much for having given such a prominent coverage for my recently published book, ‘From the Earthly World to the Realm of Gods’, Kasturibhai Lalbhai collection of Indian Drawings’, in our esteemed community journal, Naad, VOI. XXIX, No. 6, June 2019.

Several months ago when I had conveyed to you the information regarding this publication, I had not expected that you would give so much significance to my work. Thank You so much.

With Best Wishes.

**Yours Sincerely,
Rattan Parimoo**

**To,
Sunil Raina Rajanaka,
Editor-in-Chief**

It’s nice and heartening to see you, Naad is doing well as a community magazine.

I shall keep sending you articles regularly and you may use it accordingly.

I would like to send poems too, of course the English ones.

Be blessed always

**Yours Sincerely,
Lalit Parimoo**

Homage/Messages in Memory of Sh. A N Kaul 'Sahib'



All India Kashmiri Samaj (AIKS), Kashmiri Education, Culture, Science Society (KECSS) and family of Sh. A. N. Kaul Sahib jointly organised a Shraddhanjali cum Prayer Meeting to pay homage to Sh. Sh. A. N. Kaul Sahib on 27 July, 2019 at Pamposh Enclave, New Delhi.

The programme began with the recitation of hymns and katha, delivered by Pt. Ashok Upadhyaya. He led the audience to two-minute silence in memory of Sh. Kaul Sahib.

Next, floral tributes were paid to the community icon, writer, thinker and former Editor-in-Chief of 'Naad', the official organ of AIKS.

In a largely attended prayer meeting, community members from all organisations and all walks of life turned up to pay their rich tributes to Late Sh. A. N. Kaul Sahib.

Many prominent community members spoke on the occasion. It started with the transmitting of the audio message of AIKS President Col. Tej Tikoo, sent from USA, via phone. The message conveyed his deep respect and affection for Sh. A N Kaul Sahib. While paying homage to the departed soul, he said, "AIKS has lost a friend,





philosopher and guide..... will always be remembered by the grateful community with fondness and nostalgia...” Sh.MK Kaw, former President AIKS articulated about AN Kaul Sahib ji's conviction towards Vaakh. He was assured by Sh. Roop Kishen Bhat, Editor Vaakh that the mission of Kaul Sahib shall remain in existence.

Others who paid rich tributes included S/Sh. R. K. Bhan, G. Secretly KECCS, Dileep Mattoo, President, JKVM, R. L. Malla, M. K. Machama President, Indirapuram Society and Dr. Romesh Raina, former General Secretary AIKS and Mrs. Lakshmi Kaul. From the family, Kaul Sahib's daughter, Mrs. Meena Malla and grand daughter-in-law Anuradha Kaul spoke on the occasion. The speakers talked about his role in development of Kashmir Samiti Delhi and later as Editor-in-Chief of 'Koshur Samachar' and 'Naad', promoting Koshur language by awarding Smt. Lalita Kaul Memorial mementos to children for best writing and speaking Koshur, in partnership with JKVM. On the occasion, the President JKVM announced that from next year onwards, this award will bear the names of both, Sh. AN Kaul Sahib as also that of Smt. Lalita Kaul. It was also announced that a memorial lecture series will be started in the name of AN Kaul Sahib on Koshur language.

Everyone reiterated that mission of preserving Koshur culture; language and heritage as envisioned by Sh. A. N. Kaul Sahib should be taken ahead with further zeal and commitment.

The event was conducted by Vijay Kashkari.



Condolence Messages

...If someone says that in spite of being active in NCR, he/she has not come across an inspiringly smiling face of Kaul Sahib, take from me, he is lying. His working as Editor-in-Chief at Naad AIKS is motivating saga of its own kind. But what I recall with fondness, love, affection and pain of separation is his association with JKVM. In particular with Sammohik Mahashivratri Mahaotsawa.

He would draft design and ensure printing of brochures narrating significance of Mother Tongue. I join rest of the community in paying the Almighty for a choicest place in VAIKUNTH.

Ajay Bharti (G. L. Raina), MLC, J&K Legislature



Shri A.N. Kaul (Sahib) is no more with us. I am deeply saddened by his demise. I was fortunate to be closely connected with that great soul for about six years during my association with AIKS. A great human being, with deep commitment towards the welfare of our community. The high quality standard of NAAD Journal was his personal contribution. His earnest desire to promote Kashmiri Language within our youth members was unparalleled. I have so many fond memories of our close association and shall always cherish the same. May God bestow eternal peace to the departed soul. My Heartfelt Condolence to his family members.

Moti Kaul, Former President, AIKS



An extremely affable and down to earth gentle man, Kaul Sahib was blessed with a good ear too. Always open to new ideas and positive suggestions, even from youngsters, is something that set Kaul Sahib apart from the 'crowd'. He further talked about his love for our mother tongue- Koshur. The president hoped that we would continue to be inspired by his zeal and deep commitment to serve the community in exile.

My respectful homage to this community icon with whom I always enjoyed an affectionate intellectual relationship ever since my active involvement into community affairs....

Ramesh Manvati, Pune

I am very sad to know about the demise of the great soul. Kaul Sahib, a legend has passed away. He worked very hard as Editor-in-Chief of Koshur Samachar and Naad.....

C. L. Gadoo, Former President, Kashmir Samiti Delhi



....he was pillar of strength for KP community. Great loss to all of us...

A.K. Raina, Vice President - AIKS Jammu, from USA



I will miss his uniqueness. God bless his soul.....

Raj Kachroo, Former President, Kashyap Kashmir Sabha, Gurgaon



...he was an institution in himself and a towering personality of the community.

Prof BB Dhar, Former President, KECSS



....While we will miss his mortal frame, he has left behind enough literature to keep his memories alive.

Dr Surinder Handoo, President, Kashmiri Sewak Samaj, Faridabad



Sh. A. N. Kaul sahib will always be remembered as a great community icon. His contribution to the Naad is enormous. KPS joins his family in mourning.

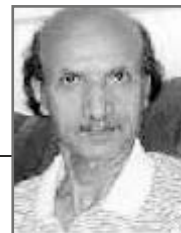
K. K. Khosa, President, Kashmir Pandit Sabha, Jammu



Note: We regret not to publish all the condolence messages received in the office.



- Dr K L Chowdhury



Pandit A N Kaul 'Sahib' – A Few Reminiscences

Those were heady days filled with a unique passion. Our spirits were high, even grandiose. In the span of just a few weeks we had put in place arrangements for the First KP World Conference hosted by Panun Kashmir. It was to coincide with the second anniversary of the historic Marghdarshan resolution that had raised visions of a homeland. We had delegates and guests from across the globe. It was a 2-day function, the first of its kind, being held on 27-28 December at Sri Fort auditorium. For an exiled community to organize such an ambitious event in the heart of India was no mean achievement.

A large contingent of our activists had traveled to from Jammu to New Delhi. As the chairman political affairs of PK, I found myself deeply immersed with the arrangements. Delegates were pouring in and volunteers guiding them with the registration formalities. In this rush a bespectacled person approached me and started asking information about the event. I directed him to a volunteer but I sensed his disappointment, even hurt. He had not introduced himself nor did I ask his identity. During lunch break we happened to cross our paths. I felt he looked glum. I asked one of the volunteers to find out about him. He returned to tell me that the gentleman was Pt. AN Kaul Sahib. I had not heard the name before. But it turned out he was a well known figure, a special invitee.

I lost no time. Just when he was engaged with another person in an animated discussion, I intruded, excused myself, held him by the arm and took him aside. "I am sorry I couldn't place you in the morning. I was busy and we had never met before, nor did you introduce

yourself. In any case, I am glad you took time to bless this event. We are grateful." He instantly hugged me, his eyes moist, and his grouse for any perceived offence vanished. There was no looking back after that. We nurtured a camaraderie that grew over the years. Despite living apart (he was long since a Delhite while I am still a Jammu-based refugee), we remained in touch. The bond grew stronger when he took over as the Chief Editor of Naad and persuaded me to write for the journal. I would often comment on his editorials which were always topical, bold, pithy and insightful. Several vital AIKS

We nurtured a camaraderie that grew over the years. Despite living apart (he was long since a Delhite while I am still a Jammu-based refugee).

initiatives in the community struggle to redeem it from the existential crises we face in exile were launched under his guidance. It is no exaggeration that under his stewardship Naad graduated from a mere community news-letter to a journal of substance. The readership grew but not entirely to his expectations for he set high standards for himself and for others. I am sure the subsequent editors of Naad have a lot to take inspiration from his style of functioning. Because of his personal rapport with writers he had a knack of getting the best out of you. He so much liked the draft of my travelogue "Homeland after Eighteen Years",

that he decided to serialize it in Naad even before it was published in book form.

Around seven years back, he happened to be in Jammu for a community event where we met. He said he wanted me to give him a look and address his health problems. He was fed up with the system at Delhi and skeptical about the number of drugs prescribed. He was right. When I examined him the next day in my clinic I trimmed his prescription almost to half, clipping away the drugs with doubtful utility. Nearly two weeks later, he phoned to report that he never felt healthier and lighter (laughter!) during the previous ten years, and thanked me for ridding him of overmedication. Subsequently, he made it a point to see me and get a check up every time he happened to travel to Jammu for a community event or a wedding function. The last time I check him up, he said, "Frankly, Doctor Sahib, I find excuses to come here even though my body doesn't take the journey well. Believe me, it is just to see you and get examined. It is like an

annual pilgrimage for me." It was overwhelming. He could not have showered me a greater tribute. Even as I knew his systems were slowly failing him, and he knew as well, he kept a positive frame of mind and wore the face of a life well lived and well spent. I dissuaded him from traveling to Jammu and lent him whatever medical advice I could by email and phone. Though his health was fast deteriorating during the last three years and he retired from active community work he didn't remain inaccessible. He was the Chair editorial board of Naad until his last breath

Pandit AN Kaul Sahib will be well remembered for his credentials and personal achievements, his humanism, his wit and wisdom and his love and concern for the community. In his passing away, Kashmiri Pandits have lost an icon. The two of us bore great affection and respect for each other and I will sorely miss this wonderful person with a sonorous voice and sage-like looks.

प. मनोज शास्त्री



9911853256

कश्मीरी कर्मकान्ड पद्धति

लग्न-देवगुन, मेखल, काहनेथर, जन्मदिन, गृहप्रवेश,
भूमि पूजन, नवग्रह पूजा, बडा हवन, दहिम्, कहिम्, बहिम्,
शिवरात्रि, कालसर्पयोग, महामृत्युन्जय जप,
जन्मपत्री मिलाना एवं देखना इत्यादि।

कश्मीरी सेवक समाज, शारिका भवन, सैक्टर-17, फरीदाबाद



- Col. Tej K. Tikoo



Homage to My Friend, Philosopher and Guide

Sh. A N Kaul Sahib was a well-known and highly respected community leader in NCR whose work for the community, particularly after the exodus in 1990, was appreciated by the diaspora all across the globe. He continued to be active almost till the end, while heading the Editorial Board of Naad. He was soft spoken, gentlemanly and possessed a saintly visage. He remained in touch, no matter what his engagements. His absence has created a void, difficult to fill.

I had met Sh. A N Kaul Sahib a few days before I left India for my visit abroad. Though I kept myself updated with his health condition thereafter, I never imagined he would leave us so soon. It was, therefore, with great shock that I received this deeply saddening message. Needless to say, he has left us all deeply grieved & heartbroken.

Shri. A N Kaul Sahib was an institution in himself, whose contribution to our community spanned over more than half a century and went far beyond his editor Ship of Kashur Samchar and Naad, for over 16 years. His community activism started in an era when there were few takers for such activism. But he persisted, taking out the initial copies of now-famous Koshur Samachar on a few cyclostyled pages and distributing the same house to house on his bicycle.

In recent years, his heart ached at the plight

of our displaced community. Everything he said and did was the direct result of his love for his fellow beings, particularly for those who had been tossed around by destiny just before and after the events of Jan 19, 1990.

My own association with this community icon was not very old, but it proved to be close and intense. I would often see him immersed in his work, whenever my AIKS commitment brought me to the office in Sarojini Nagar and later at R K Puram. Our conversations touched

many issues; national, international and Kashmir and its aborigines and the injustice meted out to them. He was always well informed, analyzed events logically and in a broader perspective. His matured understanding of the events was a treat to hear.

He would be intensely poring over numerous articles that people sent him for publication in Naad. Correcting, editing and re-

writing many such articles took bulk of his time. He would rarely publish an article that did not meet with his exacting standards. Not one word, a wrong spelling or poor grammar missed his discerning eye.

He would often call some good writers whenever he noticed that a particular writer had not sent his write-up. He was held in such high esteem that they rarely disappointed him. He was wedded to his work to the extent that he would come to the office at Sarojini Nagar (and





later at R K Puram), all the way from Indirapuram in a taxi; the taxi would wait for him till he finished his work, which rarely took less than 5-6 hours, and then the Taxi would drive him back to his home. In the process, he incurred an enormous expenditure day after day and month after month for years. But he never complained.

Such dedication to his work and devotion to an organization on a voluntary basis is rarely seen these days.

I recall how he convinced me that I should take over the editorship of Naad in 2016, after his health could no longer take the strain of that the editorship entailed. At that time, I felt that it would be impossible to fit the big shoes of Sh. A N Kaul Sahib. Accordingly, I expressed my apprehensions to him. However, he convinced me that his assessment/decision was the right one. After I had started the work as Editor-in-Chief of Naad, he would often call to encourage and motivate with his kind words. That was how he nurtured and groomed talent.

During our meetings at AIKS office Sh. A N Kaul Sahib would be forthright in expressing his opinion on various issues without fear or favour. Many of the AIKS initiatives taken over

the years for the betterment of our diaspora bore his unique imprint. He would vigorously debate an issue and examine each implication of our proposal in depth before reaching a conclusion. His loyalty to his community in general and his commitment to AIKS in particular, was unwavering. I recall his defence of Vaakh whenever some of us felt that AIKS did not have the resources to carry on with its publication. His love for his mother tongue, its socio-cultural traditions and religious obligations was intense and he did everything in his power to keep these alive in exile.

Needless to say, he was a giant among our community sevaks, whose contribution to the community in exile will be long remembered. He has left behind a legacy that his family and the rest of us should rightfully be proud of.

I and AIKS will miss him sorely. While paying my humble tribute to the departed soul I would like end by saying,

“Many people will walk in and out of your life,

But only true friends will leave a foot print in your heart.

That for me was Sh. A N Kaul Sahib, a friend philosopher and guide.



- Meena Malla



Papaji .. Reflection of a Karmyogi



Our Kashmiri community has lost one of its great stalwarts on 18th July, 2019. Its a big loss to our large family. Shri A.N.Kaul Sahib, Papa ji / Nanaji/ Dadaji/ Bade Nanu, as he was fondly called by one and all in the family was a patriarch whom everybody looked up for advice, suggestions, guidance and of course blessings and he was always there for everyone.

Since our childhood we have seen him as a true Karmyogi, working tirelessly for family as well as community. We have learnt from him what community living actually means as he

used to be one of its active members. I recall the period of 1960s when our kashmiri community used to be very small but the people used to be so large hearted, dedicated, helpful and cooperative towards their each other. They used to be together in times of sorrow as well as joy. I remember when there was some emergency in any family, they all used to come together and try to help them out with whatever little means they had at their disposal.

Apart from this so many other activities were organised from time to time to keep the community closely knit. Construction of



Kashmir Bhawan was a great milestone in this direction. We have, as kids, seen our father and other stalwarts of that time working selflessly towards this cause in whatever way they could. Laying of foundation stone of Kashmir Bhawan was celebrated with so much joy and fervour as it belonged to the community as a whole.

Shri Arjun Nath Kaul was one of the founding members of erstwhile Samiti Samachar which used to be a 4 page newsletter about the activities of the biradari and I remember him being involved with every aspect of it from writing, coordination with printer, checking of proof and final printing and even distribution. It was because of the dedication and commitment of the associated members that it gradually transitioned from Samiti Samachar to Koshur Samachar, a full fledged magazine. He later took over the reigns of NAAD, an upcoming Kashmiri magazine and with his hard work and dedication the standard and circulation of NAAD also grew drastically. He worked for NAAD as long as his health allowed. It was his passion and he lived for it. As a recognition of his dedicated and selfless service to the community he has been honored with a number of awards during his lifetime.

He retired from Lok Sabha Secretariat as Director, Parliament Library, Research and Reference division. Here also he earned a lot of respect and regard. He was like a father figure who was always there for any kind of advice and guidance to anyone who came to him.

Being a true Karmyogi that he was, even after his retirement, he joined Rotary International as Executive Director and successfully worked here for about 16 years towards the projects allotted to him and earned a name for himself there too.

His love for our mother tongue and desire to work towards its promotion is known to all. After the demise of his wife Smt Lalita Kaul in 2005, he instituted Lalita Kaul Sahib Memorial award for children to develop fluency in speaking Kashmiri language and always took a keen interest in the competitions held in this regard. He was deeply passionate about this award and I remember once he having said to me that "*main rahoon ya na rahoon yeh award continue rehna chahiye*" and we all his family members, respecting his wish are committed to continue this legacy.

He was a spiritual person who never missed his daily prayers even in the days of his ill health. It was his true faith in God that kept him going smoothly till his last breath. In his last days also he kept on chanting various mantras and prayers in his feeble voice whenever he could, which made his journey to the eternal world so peaceful and with this an era came to end.

He was very much satisfied with his life and his achievements and always wanted us to celebrate his death and not to mourn it.

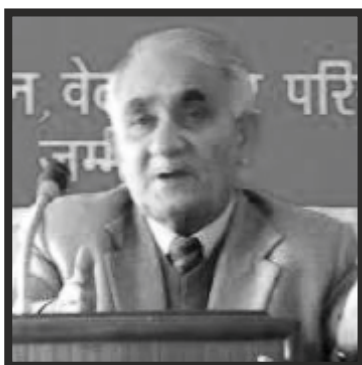
Say not in grief that "*he is no more*" but live in thankfulness that he was."



- K N Pandita



The Patriarch of Exiled Community is No More



The teacher, philosopher, ideologue and the patriarch, who conceived, publicized and nurtured the concept of Pandit Homeland soon after our exile in 1990 has departed. For nearly thirty years Professor Teng and I were colleagues at the University of Kashmir, he was in the Political Science Department while I was at the Centre of Central Asian Studies. There was hardly a week when we did not meet in his office room, sipped mugs of coffee and talked endlessly on a variety of subjects, especially current politics, Kashmir situation, Indian and international affairs. I learnt more and more in each sitting over those long years and I have benefitted immensely from it. He was blunt, flawless and precise in analyzing situations.

Both of us had one thing in common. That was the scurvy and discriminatory treatment we were meted out at the hands of the university authorities in regard to our promotion, status and professional exposure. He often said that we must take into account the circumstances, the political atmosphere that prevailed in the State and in the country and evaluate our community's deprivations and discrimination more as the

He had his peculiar way of castigating the pseudo-secularist leadership of the State and of the country.

consequence of that sickening situation rather than something like a vendetta. One thing which I cannot forget is that in those sittings he often hinted at the rising crescendo of China as the arbiter of Asian destiny. This was in 1960s and 70s.

He had extraordinarily clear and transparent ideas about the political scenario in the country. He lamented the deep-seated servile psyche of the Indian political leadership and the nation subjugated too long by foreign invaders and rulers and the worst was that this mentality had not left them even after India attained freedom.

As an astute scholar and teacher of politics, he was highly critical of the way in which secularism and democracy were trivialized and abused in this country. He had his peculiar way of castigating the pseudo-secularist leadership of the State and of the country. An author of about half a dozen books, two of which, namely Article 370 of Indian Constitution and India's Northern Border (on which Indian government imposed a ban) and numerous research articles, he had a vast circle of friends who greatly cherished his company for discussions on political matters. Many of his students who became important government functionaries, MLAs, MPs and ministers always showed him great respect and valued his observations.

Mohan Kishen Teng remained associated with the Left wing in Kashmir. He was not an

ideological communist but being an astute student and scholar of Marxism-Leninism and having interacted extensively with many Left stalwarts, he had attained a full grasp of the leftist ideology and was at home while discussing its nitty-gritty in private assemblies.

He has left behind a large number of students, well-wishers and admirers. He was gifted with farsighted vision in Kashmir politics and insurgency and the time has proved many of his predictions true as we walk down memory lane. He stood like a rock behind his concept of Kashmiri Pandit Homeland. Even the diehards amongst the Congressites did concede in private that it was difficult to disarm Dr Teng in most of his concepts and ideological

formulations. He was gifted with a facile pen and could marshal his arguments with ease and force of conviction. He will remain the most outstanding thinker in the contemporary history of the Kashmiri Pandits and a day will come when his commentaries, analysis and inferences of Kashmir and Indian politics will be taken as a desk book source for understanding Kashmir question. The community is orphaned with his departure and I have suffered a personal loss. May his soul rest in peace.

(The author is the former Director of the Centre of Central Asian Studies of Kashmir University).

Feedback- Knp627@gmail.com)

जय माता दी कश्मीरी कर्मकाण्ड पंडित

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



संपर्क

शिवदत्त शास्त्री

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



- A N Kaul 'Sahib'



Our Youth on the Forefront

No community can progress unless its elders yield adequate space to the youth; indeed encourage them, to spearhead various causes and programmes for its enrichment. Elders in the Kashmiri Pandit community will readily- and with justifiable pride – acknowledge that our youth possess unbounded energy, intelligence, imagination and talent. They are well equipped to lead campaigns in our relentless fight against discrimination, suppression and injustice that is continuously inflicted on us. They are the ones who should have a major role in finding solutions to the community's vexatious and knotty problems.

That by no means implies that elders have had their innings. Their responsibility doesn't lessen when they place more trust in younger people and give them the opportunity for increased and active participation and partnership in our continuing struggle. On the contrary the more we empower the youth the better will we serve the community. Someone has rightly observed, "This world demands the qualities of youth, not a time of life but a state of mind, a temper of the will, a quality of imagination, a predominance of courage over timidity, of the appetite for adventure over the loves of ease".

It is a matter of pride for us that our youth have, of late, shown commendable grit and determination. They have been working through various fronts and platforms to generate awareness about the trauma suffered by our community after the exodus forced upon us 18 years ago rendering lakhs refugees in their own country. They ventilate our grievances by recourse to direct action like demonstrations, protest rallies and educate the public at large through active media participation, documentary film shows and photo exhibitions.

Latest in this struggle is the relentless chain hunger strike launched by Kashmiri Pandit Youth activists for more than a month in Jammu under the banner of the Youth Wing of the All India Kashmiri Samaj in support of their long pending demands like release of relief to 600 displaced families whose ration cards have been bifurcated and the grant of economic and employment package to the displaced youth. This is indeed a saga of perseverance and sacrifices, conviction and courage, which has rightly received full support from a host of frontline KP organizations not only in Jammu but across the country and abroad. All the senior and elderly leaders of our community have expressed their complete solidarity with these brave and heroic youth leaders and personally joined them at the satyagraha at various points of time. The unity, discipline and the organizational capacity demonstrated by our youth is commendable and has reportedly compelled the State Government to take notice of this unprecedented struggle.

They have rightly disregarded verbal assurances and promises from Govt. emissaries that their demands would be considered in due course and are determined to continue their demands. We are entirely with our youth in their on-going struggle. After all, they are not asking for the moon. Why then should the State Government delay granting to them what is their legitimate due? Our restive youth are determined to intensify their struggle in the days ahead if the authorities continue to turn a deaf ear to their demands and Godspeed to them.

A word of caution to those extraneous elements attempting, overtly or covertly, to break their resistance or weaken their cause: you will have to bite the dust. We all solidly back our youth and together we shall win the battle. Sooner than later.

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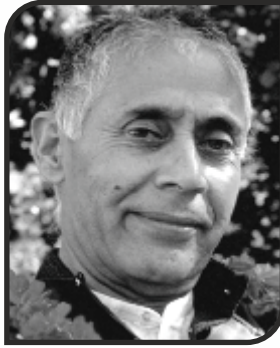
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Jai Gurudev!

The 28th **Nirvana Jayanti** of our venerable Gurudev, **Ishwar Swaroop Shaivacharya Swami Lakshmanjoo Maharaj** shall be celebrated on **Tuesday, 17th September, 2019**. The Trust has made arrangements to celebrate this auspicious day simultaneously in Srinagar and other kendras at Jammu, Delhi, Mumbai & Bangalore.

PROGRAMME

MahaYajna : 7.00 AM to 5.00 PM

Prashad Vitran : 5.00 PM onwards

You are cordially invited to participate in the function along with the members of your family and receive blessings of **Gurudev**

IK Raina Secretary/Trustee

Mob : 09419186675

Forthcoming Events - Ishwar Ashram Trust

1. **International Seminar on Kashmir Shaivism at Kathmandu** (In Association in Nepal Sanskrit University) – 19th Oct 2019
2. **One week residential course on Kashmir Shaivism from 1st Dec 2019 to 7th Dec 2019** at Sarita Vihar, Delhi Ashram. The workshop would focus on “**Abhnivagupta's**” **Sri Tantraloka in Kashmir Shaivism** Interested persons can download applications forms for workshop from our website www.ishwarashramtrust.com and send full application to our Delhi Ashram latest by 30th Oct 2019. For further details contact the Course Coordinators.
Mob : 9811883103, 9818409517



- Ramesh Manvati



A.N. Kaul 'Sahib' : A Great Symbol of 'PAANNYAAR'

Feel deeply saddened to learn about passing away of Sh. A.N. Kaul 'Sahib' on 18 July 2017.

An extremely affable and down to earth gentle man, Kaul Sb. was blessed with a good ear too. Always open to new ideas and positive suggestions, even from youngsters, is something that set Kaul Sb. apart from the 'crowd'.

Sh. A.N. Kaul 'Sahib's' love and commitment towards promotion of our mother tongue -Koshur - both in spoken as well as in literary form, are well known. His consistent efforts to encourage / project the use of Devnagri as an alternative script for the language can't be forgotten and will always be remembered with much respect. It is another matter, that present editorial team of 'NAAD' - a magazine that Kaul Sb. painstakingly nurtured for a number of years (after Koshur Samachar) has unwittingly removed the Devnagri inscription from its very title.

Kashmir is perhaps a singular place, where radical Islamists have ensured to force persio-arabic - Nastalik - a foreign script- for the mother tongue / the native language of the place - the holy abode of goddess Sharada. This sinful anomaly needs to be resisted and reversed.

I distinctly remember, the time when I sent him a message wishing him on the eve of 'International Mother Language Day' (21st February) some years back. Kaul Sb. immediately responded back - appreciating and thanking me for the timely reminder. And as a hallmark of his understanding and humility, Kaul Sb. acknowledged and took the clue of my idea to organize the day at community level

thereafter. And, as they say, the rest is history.

Apart from his qualities of head and heart, the physical departure of A. N. Kaul 'Sahib', has deprived Kashmiri Pandit community, in exile, of a great symbol of 'paannyaar' (community brotherhood) - after late Padma Shri J.N.Kaul. The fact is clearly demonstrated by the large number of admirers Kaul Sb. had gained, over the decades, cutting across all barriers of age, sex and so-called organizational boundaries. I am not sure if the void, so created, will get filled - at least in immediate future.

My respectful homage to this community icon with whom I always enjoyed an affectionate intellectual relationship ever since my active involvement into community affairs following our forced exodus of early nineties.

May Sh. A. N. Kaul 'Sahib' - the noble soul - rest in heavenly peace. May we all continue to be inspired by his zeal and deep commitment to serve the community in exile, with much needed sincerity, so as to be able to re-claim our lost roots in our - 'Panun' Kashmir.....Tatha'astu !

Naman ; Om Shanti !

Apart from his qualities of head and heart, the physical departure of A. N. Kaul 'Sahib', has deprived Kashmiri Pandit community, in exile, of a great symbol of 'paannyaar' (community brotherhood) - after late Padma Shri J.N.Kaul.



- Upender Ambardar



Hari Parbat

The Reservoir of Religion-Cultural Strength

The pious and sacred places of pilgrimages have deep roots in our socio-religious traditions. They are an inseparable part of our cultural heritage. Kashmir has been a cradle of spiritual and cultural rejuvenation since time immemorial. The shrines and holy pilgrimage centres located at every nook and corner of the valley are places of devotion and reverence for the entire Kashmiri Pandit Community. They are

The Goddess Sharika is represented by a 'Soyambhu' Shrichakra, which consists of circular mystic impressions and triangular patterns with a dot (bindhu) at the centre. The mystic Shrichakra engraved on a vertical holy rock (shila) is located at the middle of western face of Hari Parbat.

not only a great source of our spiritual inspiration but also the main strength of our faith and devotion.

Hari Parbat (the hill of Sharika) situated at the periphery of Srinagar city is an ancient and one of the holiest places of Kashmir. It is the abode of Mahashakti - the Divine Mother Jagatamba Sharika Bhagwati, also known as Maha Tripursundhari or Rajrajeshwari (locally called as Hari). The eighteen-armed Goddess

Sharika (Ashtadushbuja*, Fig. 1) is regarded as the Presiding Deity (Isht-Devi) of Srinagar city. The Goddess Sharika is manifestation of the foremost Deity and Supreme Mother of the Universe - the Goddess Durga. The Goddess Sharika is represented by a 'Soyambhu' Shrichakra (Mahamaha Shrichakra), also called Mahashriyantra, which consists of circular mystic impressions and triangular patterns with a dot (bindhu) at the centre. The mystic Shrichakra engraved on a vertical holy rock (shila) is located at the middle of western face of Hari Parbat.

This very *shila* smeared with a paste of lead-oxide or red lead (sindhoor) and decorated with silver foils (ropa-vark) and fresh flowers is the holy shrine of Chakrishwar. The Deity is known as Shri Chakrishwari (Fig. 2). The shrine can be approached from Deviangam by a flight of chiselled stones, numbering one hundred and eleven. It is perhaps due to the Goddess Shrichakra that the capital city of Kashmir is said to have derived its name of Srinagar (Shrinagra).

As for the 'Visishtadvaita' doctrine, 'Shri' is the Divine Consort of The Lord and is said to play an intermediary role between God and the human soul. The Shrichakra (Fig. 3) is a symbolic representation of the cosmic union of the Lord Shiva and Shakti. The Shrichakra is the most famous 'Yantra' and *Yantra* is indispensable in the *Tantra* Worship.

Every Goddess is represented by an individual 'Yantra' and among all the Yantras, the most famous and venerated one is the 'Shri-yantra'. The *yantra* inscribed with specific



Fig. 1: Ashtadushbuja

mantras represents the Divine Mother, who is the cause of creation, sustenance and dissolution of the Cosmos.

These attributes of shakti are recognised by the great Vedantin Adishankaracharya. The very first line of the first *shaloka* of his famous hymn 'Saundarya-Lehri', states clearly that Lord Shiva is powerless without the divine energy of the Shakti. Some of the selected *shaloka*'s of 'Saundarya-Lehri', 'Panchastavi' and 'Durga Saptshati' dedicated to the praises of the Divine Mother are recited regularly every morning by the devotees at the holy shrine of Shri Chakrishwari. The shrine of Chakrishwar has been a place of worship from the day, the Goddess Sharika manifested Herself in the form of a '*shila*' on the Hari-Parbat. Various names such as 'Pradyuman Peeth', 'Sidh-Peeth', 'Shakti-Peeth', besides 'Sharika-Peeth' have been assigned to the holy shrine of the Goddess Chakrishwari.

The devotees often recite the 'Sharika Mahatmya' sholaka with faith and reverence during the circumambulation (*parikrama*) of the

“बीजैः सप्तभिरुज्ज्वलाकृतिरसौ या सप्तसप्तिधुतिः
सप्तर्षिप्रणताङ्घ्रिपङ्कजयुगा या सप्तलोकातिहृत् ।
काश्मीर प्रवेशमध्य नगरे प्रधुम्नपीठे स्थिता
देवीसप्तकसंयुता भवगती क्षीशारिका पातु नः ।।”

shrine. This sholaka clearly refers to the Pradyuman-peeth as being the sacred seat of 'Shri-Chakra' on the Hari-Parbat.

A verse from the 'Rudra Yamla Tantra' is inscribed on the marble slab installed above the holy '*shila*'. This verse speaks about the nature

“बिन्दुत्रिकोण वसुकोण दशारयुग्मम-
न्वश्रनागदलसंयुतषोडशारम् ।
वृत्रत्रयंच धरणीसदनत्रयंच
श्रीचक्रमेतदुदितं परदेवतायाः ।।”

and form of Shri-Chakra - the Supreme Goddess Sharika.

The 'Shakti Shastra' also admires and glorifies the Goddess Sharika as the most adorable and magnificent Deity with eighteen arms, who takes good care of the universe and Her devotees.

To worship the Supreme Goddess, the

“अघोर याघिनाशी च घोरदुःखनिवारिणी
अंवरादशभुजापायाच्छारिका श्यामसुन्दरी ।।”

devotees would go to Hari Parbat regularly and reach the shrine of Chakrishwar to be at the holy feet of the Divine Mother in the wee hours of the morning. Phagun Krishna Paksh Ashtami (Hora Ashtami or Hur Aathum) and Ashad Shukla Paksh Saptami, Ashtami and Navami (Har Satum, Har Aathum and Har Navum) are the auspicious days for the devotional congregational prayers at the Sharika-peeth Chakrishwar.

Asad Navami (Har Navum) is said to be the Birthday of Sharika Bhagwati. On this day, the devotees make sacrificial offering of '*Taher-charvan*' (*Taher* - rice boiled with turmeric powder and mixed with oil and salt; *charvan* - cooked liver of goat) to the Supreme Goddess.

This ritual is locally known as '*Chout Kharoun*'. On 'Navreh' (the New Year Day of Kashmiri Pandits), during the month of Magh and Navratra days' (Nav-Durgah), the devotees regularly visit the Hari-Parbat for special prayers and worship.

Earlier, the Birthday of Jagat Amba sharika

Bhagwati used to be celebrated by performing a 'Mahachandi Yagna', which would commence on Ashad Saptami (Har Satum) and culminate on Ashad Shukla Paksh Navami (Har Navum) with a sacrificial offering of a lamb called 'Raje-Kath'. Presently, 'Har-Navum', the holy birthday festival of the Goddess Sharika is celebrated at Chakrishwar shrine with a night long singing of hymns and *bhajans* in the praise of the Goddess.

Some of the devotees prefer to do *parikrama* (prakrum) for the complete month of Magh right from the Lord Ganesh's temple (Ganishon), passing through Devi-Angan right upto Kathi-Darwaza.

Pir Pandit Padshah Resh Peer, one of the greatest saints of Kashmir of 17th, Century is said to have performed circumambulation of Hari-Parbat (a distance of about three miles) on his knees for forty days in the wee hours of the morning.

A legend from the 'Sharika Mahatmya' records that in order to save and free the residents of the valley (Satidesh) from the evil deeds of the demon, the Mother Goddess Ashtadushbuja Jagatamba Durga took the form of a bird (*Har* in Kashmiri and 'myna' in Hindi).

On the day of Ashad Shukla Paksh Navami (Har Navum), it is believed to have carried a celestial pebble in its' beak and dropped it on the demon to crush it to death. A miracle happened and the celestial pebble is said to have assumed the shape and form of a hillock giving the name of Sharika Parbat or Hari Parbat to the hillock.

Subsequently, the Goddess Sharika (represented by the mystic 'Soyambhu' Shrichakra), made Her permanent Abode on the Western face of the hillock (Hari Parbat) on a vertical rock (shila) to assure the native people of Her presence and protection.

The whole hillock of Hari Parbat is a hallowed place. A number of temples and holy spots representing the different Deities are located on it's all sides.

It is because of this belief that the devotees undertake a circumambulation (*parikrama*) of the whole hillock of Hari Parbat. The *parikrama* starts from the Lord Ganesh's' shrine (*Ganishon*), which is located on the south-western corner of Hari Parbat. Inside the temple, the Deity is represented by a huge 'shila', smeared with lead-oxide or red lead (sindhoor).

The Principal Devta Ganisha (Adideva Ganesha) is also known by the names of Ganpati, Vinayak, Heramba, Ekadenta, Lambodara, Vignesa, Vighna-Hari and Gajanana. Believed to be kind, generous and calm, Lord Ganesha is always invoked before starting any auspicious event or religious ceremony. Ganpati is worshipped both in the form of an image and yantra. The 'Swastika' is also regarded as a graphic symbol of Lord Ganesha.

From Lord Ganesh's temple, there are two *parikrama* routes; one, along foot-hill of the hillock and the other along the fortified stone wall locally known as 'Kalai'. The devotees

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On this day, the devotees make
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to the Supreme Goddess.
This ritual is locally known as
'Chout Kharoun'.

have the option of taking either of the two routes.

The next place of obeisance on *parikrama* route is the 'Saptrishi sthapna (Satresh), which is marked by an open space on slope of the hillock near a big boulder in the vicinity of a **Chinar** tree. It is at this very spot, that the devotees used to ascertain their luck (locally known as *phall*) by random picking-up of some rice grains scattered on the boulder. (even number for bad and odd number for good luck) The Saptrishi, also called 'Praja-patis' are regarded as the mind-born sons (*manus-putra's*) of Brahma.

In the 'Shatpath-Brahman', their names are given as *Gotama, Bhardwaja, Vishwamitra, Vasishtha, Kashyap, Atri* and *Jamadagni*. The seven Rishis are represented in the sky by seven

stars known by the name of Great Bear. (Saptrishi).

Further on, the next holy spot to appear during *parikrama* is the "*asthapna*" of the Goddess Kali, which is marked by a small temple adjacent to a **Chinar** tree. Mahakali, the consort of Mahakal, the eternal time represents one of the aspects of Shakti, the primordial energy, which comprises the creation (*Srishti*) and dissolution (*pralay*). Kali, the eternal symbol of the mother cult destroys the evil and showers blessings on her devotees.

In front of the Kali-mandir, a large flat chunk of land measuring about ten kanals or so is known by the name of 'Sidh-Peeth' - A place of awakened Divine presence. The Sidh-Peeth is believed to be invested with strong divine spiritual vibrations. Usually, the devotees worship and chant the holy name of the Eternal Mother at the Sidh-peeth in the auspicious hour's of pre-dawn. (*Brahma-murta*). The great saints of Kashmir, Pt. Madhav Joo Dhar, Rupa Bhawani, Krishna Kar, Rishi Peer, Sahib Koul and many others' are said to have meditated and succeeded in their spiritual pursuits here at the

Sidh-Peeth near the **Chinar** tree. The Sidh-Peeth also commands a most picturesque and panoramic view of the whole area.

Next, on the *parikrama* route of Hari Parbat is a vast stretch of open space known by the name of 'Devi-Angan' - the playfield of the Cosmic Mother. It is studded with small hutments for the purpose of worship and meditation. Due to scenic charm and absorbing natural beauty, Devi-Angan is also a place for religious and social festivities.

Those of the devotees, who cannot pay obeisance at the holy shrine of Chakrishwar, do pray and worship at the Devi-Angan. The holy shrine of Shrichakra with the adjacent open space known by the same name of Devi-angan is also present in Tamil Nadu.

Next holy spot on *parikrama* of Hari-Parbat is the "*asthapna*" of 'Hari', represented by a rock (shila), located on the north-eastern face of the hillock. The *shila* is also smeared with sindhoor. Earlier a small dharamshalla used to exist near this *asthapna*. The devotees after performing pooja at this spot, take a symbolic 'round-turn' *parikrama* in front of the shila,



Fig. 2 : Shri Chakreshwari



The Holy Shila with Swayambhu Sri Chakra

On the day of Ashad Shukla Paksh Navami (Har Navum), it is believed to have carried a celestial pebble in its' beak and dropped it on the demon to crush it to death. A miracle happened and the celestial pebble is said to have assumed the shape and form of a hillock giving the name of Sharika Parbat or Hari Parbat to the hillock.

pronouncing loudly the holy words "*Hari (Maujee) Kartum Yari*" (The Mother Goddess bless me).

In front of Devi-angan, the two parikrama routes, one along the fortification wall (*Kalai*) and the other below the foothill, merge together.

From here, the devotees while performing *parikrama* pay their obeisance to the Goddess Mahalakshmi by salutations (*namaskar* with folded hands) near Mahalakshmi thapna, which is situated at a higher elevation near the thapna of 'Hari'. The devotees do not offer pooja here specifically, as Kashmiri Pandits have preferential adoration for the Goddess Saraswati - the Goddess of knowledge and learning rather than Laxmi - the Goddess of fortune and wealth.

Next and opposite to Mahalakshmi *thapna*, on the left side of *parikrama* route, there is a temple called 'Amber Kouls' mandir, though some people wrongly refer it as Ram Kouls' mandir. A little distance away from this temple is 'Waris Khan's *chah*.' Amber Koul's temple is believed to be the first Lord Krishna's temple in the valley. The devotees after performing pooja and meditation would enjoy a panoramic view of the Dal-lake, while taking rest on a wooden platform of the temple facing east. Next on the *parikrama*, falls the *thapna* of 'Vamdhev', which is located on the left side of the route. Vamdhev is regarded as the Divine Consort of the Goddess Raghnya. Previously, there existed a stone statue of Lord Vamdhev and a small "Dharmshalla". The devotees also perform *parikrama* here.

Pokhribal- the shrine of the Mother Raghnya is the next holy spot on the parikrama route. It has a holy spring inside the temple complex. A '*samput yagnya*' used to be performed in honour of the Goddess Raghnya

especially on Shuklapaksh Ashtamis and other auspicious days.

A small Hanuman temple located on the right side of the foothill is the last holy spot on the *parikrama* route.

The circumbulation or parikrama ("prakrum") of the Hari-Parbat ends at "Kathi-Darwaga", which is one of the two main gates of the township around Hari Parbat, the other being "Sangeen-darwaza" towards Hawal. Hari Parbat is surrounded by orchards of almonds (called *Badam-Vari*) on its' three sides i.e. on north, west and east. During spring the 'badam-vari' presents the look of a fairyland and people visit it to enjoy the almond blossom, locality known as "*Badamphulai*".

A regular visit to Hari Parbat used to be an integral part of the socio-religious life of every Kashmiri Pandit. The devotees would flock to the holy shrine early in the morning for solace, solitude, self purification and spiritual pursuits.

It is rightly believed that those who worship at Hari Parbat are deemed to have worshipped all the Gods and Goddesses of the Hindu mythology.

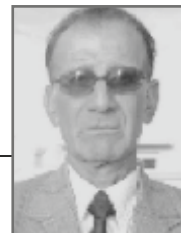
Undoubtedly, the whole hillock of Hari Parbat is a hallowed place and a source of spiritual, religious and cultural strength. It is a place of devotion and reverence for the entire Kashmiri Pandit Community.



Fig. 3 : Sri Chakra



- B L Saraf



Townships for the Pandits – Is Return Plan Unfolding?

Return of the Pandits to the Valley is in hot news. Earlier also, many a trial balloons were floated in this regard but nothing materialized. We hope it is real this time. Governor Satya Pal Malik has announced Government's intentions to bring Pandits back to Kashmir. Some days back he told a national daily about his plans. He gave a broad hint that the Pandits will be settled in separate townships for which land will be acquired, at different places. Malik identified certain places where Pandits can live safely. He explained the need for separate places: "it is not a matter of choice but necessity that they should have a nice place to live." He appreciated their concern for safety and said "they deserve safety as leaders enjoying in the state."

This is a welcome statement. It marks a serious departure from the past announcements. Primarily, for realizing the urgency of matter and then mincing no words when it comes to finding places for the displaced Pandits to live in Kashmir. Probably, for the first time the admission has come from the state that the ancestral places, from where Pandits were uprooted, stand usurped. So it carries no sense to tell them to go there and live as they used to before the exodus. Then, there is the Governor's message to the local leadership that their lukewarm attitude towards the return of the displaced persons was not an appreciable one. He made them conscious of the duty and, in a veiled form, impressed upon them to be the facilitators in the process. Well said, Your Excellency!

True, it is essentially the responsibility of the government to ensure safer and dignified return of the exile. Kashmir Civil Society and

For the displaced it has been decades long wait for the return – months more waiting can't be that harmful, if a well thought out plan of return and rehabilitations consumes some more time to get unveiled.

the local leadership have to be the facilitators in the endeavor.

We understand that GOI does not hold referendum to settle local issues. So KPs shouldn't expect to be asked to vote for their return plan. However, they being the vital stake holders in the process which has direct bearing on their future - as they have to live there, it is only natural for the government to have, at least, a sense of their feeling on the issue. The displaced must have the inkling of what is to come in the plan before they are asked to embark on the return. Nonetheless, the displaced community itself has a huge duty cast on to see the government's effort, as and when put in real motion, bears fruit. This is a delicate issue, still in embryonic stage. One has to tread cautiously. Every word spoken or action contemplated has to be tempered with a sound reason. Before articulating a view on the subject regard for its general acceptance, desirability and achievability of the object has to be kept in mind. There is every possibility of Pandits losing a right to be heard if they keep harping on the unachievable objects, raised in purposeless cacophony and go on interjecting extraneous issues. Whenever need arises for a comment it ought to be made in unison, after due deliberations and enough thought process having gone into. The tendency to cut one

another, by raising mutually contradictory voices, must be avoided at all costs.

For the displaced it has been decades long wait for the return – months more waiting can't be that harmful, if a well thought out plan of return and rehabilitations consumes some more time to get unveiled. Community concerns must be taken into the consideration and its genuine apprehensions should be addressed. After all, it is not for the first time that Pandits have suffered the unintended exodus.

It will be highly desirable to have some clarity on the concept of separate townships. It must not be left to the ambiguous and unintended interpretations. Because the issue has inbuilt fault lines, prone to explode anytime with a derailing effect on the process. Nobody will like a caged and inhibitive living. It shouldn't be to the total exclusion of other communities living in the Valley.

Nobody should have any illusion that Pandit's return to Kashmir is subject to the clearance of any non state actor / actors. The displaced are their own masters in this regard. Nevertheless, by way of abundant caution, that the return initiative doesn't abort, the government must learn from the past experience that it is not a good strategy to mix other kind of settlements with that of the Pandits.

As flagged by the Governor Malik, we feel assured that security concerns of the returnee Pandits will be taken care of. But something more needs to be done. For them to live there honorably and have means of a good living Pandits need economic safety, also. Thirty years long separation has deprived them of means of livelihood. Government must give due thought to this aspect and analyze it after taking Pandit youth into the confidence. They have as much aspirations as youth of any other community does have. Make no mistake! A pandit living in Kashmir largely depends upon how their young ones take to the place. Mere assurance of job will not satisfy them. The unfulfilled PM Package of 2008 discourages them to fall in line with the state assurance. Non fulfillment of this package has dampened their hopes.

It may not be out of place to say that for a peaceful living of all some sort of closure must be there for the issues that often threaten peace in Kashmir. It is good and timely that Defense Minister Rajnath Singh has touched the issues, rather seriously. He told public in Kathua the other day "Kashmir problem is bound to be solved, no power on earth can stop from happening it."

Pray: it happens soon!

(Writer is Former Principal District & Session Judge)





- Ashok Manvati



Genocide or Democide?

World over, leaders are innovative. They have to be, if they have to lead, find new ways and means to achieve what may seem unachievable. We Kashmiri Pandits are no exceptions. Every one of us knows that each one of us is a leader. This is exactly the quality that has helped us survive through all the travails, historical atrocities and day to day struggles of professional life that has paved our way to reach to the pinnacle of chosen professions wherever we have been in the past, or in recent times after barbaric genocide of 1990. The community has set an example of professional integrity, calm and poise globally, in-spite of being under the barrel of survival threats where we could have easily reacted and retaliated. Or could have even been a part of Azaadi caravan.

Fundamentally we all are well wishers of each other. No human being can afford to wish ill-will for any one because we share the same ecosystem, the same room. What hurts one can hurt another as well. Exceptions may be there.

Too much of presumptive and imaginary goodwill can be destructive. One of my friends, who alas, left his mortal frame about twenty five years ago, would often repeat a story to highlight this bitter fact of life. The story goes like this.... "A Bear and a woodcutter were very fast friends. The wood cutter wood feed the Bear whereas the Bear would sway away the flies while the woodcutter would rest a while after cutting the wood that he would carry home to sell. One day it so happened that the woodcutter fell fast asleep. It was a hot sultry summer day and too much of flies & insects flying around. The Bear could not sway away the flies effectively. In a rage of loveable frustration, the bear took a stone

and threw at the flies with an intention to kill them in one go so that they could no longer bother his very dear friend. But, the unintended result was the sudden and sure death of his dear friend. Same is the fate many times of good intentions not well thought of and executed in an unplanned way."

The people who had an unauthorised meeting with the Hurriyat leaders in Srinagar, or other persons who have been doing similar unauthorised activities over the decades, I believe, fall in the same category. As an educated community, the saner way is not to boycott them without hearing. Either let them of their own call a meeting of various registered KP organisations to explain the reasons of meeting and choosing words like "our religion is Kashmir" or "Democide" as the reason of our exodus in 1990, or let any of responsible KP organisation individually or collectively call these fellows to explain the reasons thereof. They must understand that the bullying panther cannot feed the victim. This may pave a way to make such persons accountable and responsible to society, and sensitize them to the serious politico-administrative repercussions involved for the future of the community because of such activities. We Kashmiri Pandits that have withstood centuries of atrocious coercion to convert, cannot lend a voice to sedition.

Such persons must understand that "**Democide**" is a term proposed by R.J. Rummel since at least 1994 who defined it as "the intentional killing of an unarmed or disarmed person by Government agents acting in their authoritative capacity and pursuant to government policy or high command". According to him, this definition covers a wide

range of deaths, including forced labour and concentration camp victims; killings by "unofficial" private groups; extrajudicial summary killings; and mass deaths due to the governmental acts of criminal omission and neglect, such as in deliberate famines, as well as killings by de facto governments, i.e. civil war killings. This definition covers any murder of any number of persons by any government. Examples quoted are Nazi Killings etc.

Have we Kashmiri Pundits been victim of Government's intentional killings or radical Islamic Wahabism? Even Farooq Abdullah, the then Chief Minister, ran away from Kashmir when KP's were being selectively targeted by these zealots. How can they forget incidents like killing of Sarla Bhat, who was gang raped and cut to pieces on a Band-saw? Can they be that naive and forgetful? Thirty years is no doubt

frustratingly a long period for finding ways and means of rehabilitation, but that surely does not mean to play in the hands of ISI.

Our religion is what it is. Our well documented and internationally acclaimed philosophical and cultural legacy of over five thousand years that has been the fountain head of Indian philosophical, cultural, linguistic and political ethos, cannot be negated by the seven centuries of sword. Even the buried engraved stones get exposed in time. They relate their own story globally, and cannot be gunned down to dust.

The need, as always has been, is to have a comprehensive, persuasive and persistent push on the Government of the day to resolve our issues. We need to find ways and means to do it. Shortcut methods will lead us to unknown maize of political jugglery.

Let the community think over.

Event of the Month

Sharavan Purnima / Raksha Bandhan	15 th Aug
Sankranti	17 th Aug
Sankat Niwaran Chaturthi	19 th Aug
Chandan Shashti	21 st Aug
Zaram Satam	23 rd Aug
Janam Ashtami	24 th Aug
Kusha (Darabh) Amavasya	30 th Aug
Vinayak Chaturthi	2 nd Sept
Ashtami Vrat, Ganga/Sharda Lalleshwari Jayanti	6 th Sept
KP Balidan Diwas / Purnima / Pitr-Paksh Starts	14 th Sept

Note:- Pann Saath- 2nd, 4th, 5th, 11th, 12th September



- Ravinder Gurtoo



From Sufism to Terrorism

Ancient Kashmir has been a protected place of stay and meditation for the Saints and Rishis and other devoted worshippers of God. History suggests that these saints belonged to different religions that include Shaivism, Buddhism, and Islam. Indigenous version of Sufism evolved which was mostly influenced by Shaivite teachings and was practiced by early Muslims. The Sufism in Kashmir adopted pan Islamic color when Syed's from Central Asia came to valley. There is a strong belief that eclectic practices came to define a Sufi and the growth of Sufism in Kashmir.

During the rule of Chak's and Shamir's, there existed six orders of Sufism which were Qadiria, Sahurwardia, Kibrawiya, Naqashbandia, Noorbakhshia and Rishia. While the first five had arrived from Iran and Turkistan, the sixth one was originally from Kashmir and sought to combine the very best elements of the different religious orders.

The beautiful valley of Kashmir exerted a special attraction on the Sufis saint whose shrines, people would flock in large numbers to pay homage. The most dominant influence on the Kashmiri identity, in terms of our Kashmiriyat, is that of the '**Rishi**' order of Sufis. According to a scholar: "*Where Sufis are Rishis and Rishis are Sufis*". The term '**Rishi**' itself is clearly a derivation from Sanskrit and Indian traditions, though some Medieval

Muslim scholars have tried to show that it is derived from the Persian word **raish** or **rish** meaning the "**feathers or wings of a bird.**"

Kashmiriyat, that was a beautiful blend of Shaivite and local Sufi values. However, this Rishi -Sufi tradition has abandoned and new Wahhabi radicalized teachings have overtaken the valley which has resulted in violence in the form of ruthless murders, arson and loot, destruction of religious places of Kashmiri

Pandits including some Ziyarats of local Sufis. This mindless radicalization has also responsible for throwing out of Kashmiri Pandits from their homes. In short the heaven has now turned into hell.

Kashmir is bleeding for last thirty years owing to the separatists, who themselves lie in magnificence and affluence while the ones they tend to represent, are misguided by them and are made to fulfill the nefarious designs of these separatist elements which has created a cycle of violence against

India. The irony is that they require Indian blood in the hospitals, to be infused with life only to bleed India later.

Rising influence and number of mosques controlled by Wahabi groups is a great concern. These places have become very popular among youth as they are being funded through oil money pumped in from the Gulf countries. The number of such mosques controlled by Wahabis

The beautiful valley of Kashmir exerted a special attraction on the Sufis saint whose shrines, people would flock in large numbers to pay homage. The most dominant influence on the Kashmiri identity, in terms of our Kashmiriyat, is that of the '**Rishi**' order of Sufis.

including Ahl-e-Hadith has gone up quite substantially in last thirty years as these have almost doubled with most of the youth opting for them than the traditional Kashmiri Sufi shrines. Unlike the followers of the old Sufi shrines, Ahl-e-Hadith mosques are more radical where men sport beards and don skull caps. The funding for these mosques and madrasas comes from sources in countries like Saudi Arabia and Gulf countries where oil money is transferred from promoting their brand of Islam among the followers. This funding is so well channeled that there is lavish use of marble in building the structures and effort is to make them look pompous and attract the youth. These structures are completed within the shortest period and with lot of investment to attract youngsters who can be potential recruits for terrorists in future.

Governments in India have failed to bring down the heat of terrorism in Kashmir.

But then again, what is the price for doing nothing. Children born after the Kashmir revolt erupted 30 years back are brainwashed and are bequeathed with legacy of violence and arson.

The game plan of terrorists in Kashmir is crystal clear. They have terrorized the population into submission to their reprehensible programme of creating a Wahabi society in the state. It has sounded the death knell of Kashmiriyat as we have known it and perhaps the Jamhooriyat in the state for long time to come. Insaaniyat is nowhere in sight in the valley anyway.

Kashmir was only Muslim majority state in India where Muslims need to learn from the teachings of Dara Shikoh who represents secular values and not that of divisive elements who are

hell bent upon dividing the society and reducing it to the state of no return. Therefore, time has come to wean away radical elements and set right the things by inculcating secular teachings and values among people of Kashmir who are influenced currently by false narrative and self-destructive ideology. We should not mind the human costs, resources and time it requires.

The Wahabi project of radicalizing Kashmir started during 1980's. Authorities in Delhi either were unaware of it or they did ignore it. The costs are now too evident. Since 1953, it was a routine practice for Delhi to transfer slush funds to Kashmir to keep the local politicians in good humor. This practice has continued unabated. Clearly, Delhi has, for the last six decades effectively helped the mal-governance in Kashmir. This must change now if the situation has to be retrieved.

Kashmir is perhaps the oldest Jihadi project in the world, predating all others in our neighborhood and West Asia. It has gathered strength due to the sheer incompetence and cynical corruption of the ruling elite in Srinagar.

The people of Kashmir, caught between unrelenting violence by Jihadis and brazen corruption of ruling establishments in the state, seem to have lost faith in India's democracy, which in the past they supported at the risk of their lives. No wonder a collective suicide wish seems to have overtaken them. Kashmir is at the edge of a precipice. Urgent action is needed. Government must act with all urgency and resources to address the twin cancer of radical Islamisation and mal governance in the valley. This alone will give the people the much-needed space to revert back to their pre-radicalized lives.





- Chaman Lal Gadoo



Chanakya of Kashmiri Pandits - A Humble Homage



Dr. Mohan Krishen Teng and Chaman Lal Gadoo

Kashmiri Pandits lost Dr. Mohan Krishen Teng, a great son of the soil. Former Head of Department Political Science, Kashmir University, a think-tank and founder member of Panun Kashmir (PK). Dr. Teng a legend, a prolific writer, who played vital role in highlighting the Genocide, Ethnic Cleansing and Human Rights Violations of Kashmiri Pandits during early years of nineties and guided our struggle for survival. After 1990 turmoil in Kashmir that forced exile of the entire Kashmiri Pandit Community from the Valley, he along with his family migrated to Jammu. He suffered a lot at Jammu due to indifferent attitude of State Government and withholding his due pension for many years. He struggled but never changed his stand on genocide and ethnic cleansing of

Kashmiri Pandits. He worked hard for organizing opinion in India and abroad against terrorism in Kashmir. He campaigned against the separate constitutional position of Kashmir envisaged by Article 370. He talked about Article 370 in detail. He spoke forcefully on various occasions and in many seminars about Human Rights of Kashmiri Pandits. He presented memoranda, memorials and reports to United Nations Commission on Human Rights and to National Human Rights Commission, New Delhi. He was the first Kashmiri Pandit intellectual to raise such issues privately and publically.

Dr. M.K. Teng was a simple man, affectionate friend and authority on Kashmir affairs. He had done doctorate in Political Science and was author of many books. A

scholar of excellent repute authored more than a dozen books namely, Kashmir: Constitutional History and Documents, Kashmir : Special Status, Article 370 of Indian Constitution, Kashmir: Myth of Autonomy, National Movement and the Indian States, and Northern Frontier of India (on which Indian government imposed a ban). He wrote many thought provoking research papers and other books on Kashmir. Dr. M.K. Teng, a genius, philosopher, was architect of Margdarshan 91 and a signatory to this great resolution of Kashmiri Pandits. Panun Kashmir is his brain-child.

We met for the first time during a long, purposeful and fruitful meeting with US Congressman Stephen J. Solarz, Chairman, House of Subcommittee on Asian and Pacific Affairs, first of its kind, on 31st May 1990 at New Delhi. The delegation comprised of Dr. M.K. Teng, Dr. K. Warikoo, Dr. Utpal Kaul, and Sh. Vijay Tikoo and led by C.L. Gadoo. Dr. Teng was at his best to put his stand in the meeting. Kashmiri Pandits in USA like Sh. K.L. Koul, Sh. H.L. Fotedar, Dr. Vijay Sazawal and others had also met Mr. Solarz earlier. Congressman Stephen Solarz of New York was at one time (in 1990) the only pro India Congressman in the U.S. Congress. He was at a loss to comprehend why India has treated Kashmiri Hindus so poorly.

Thereafter we worked together on many projects till last, as Co-Chairmen of Joint Human Rights Committee, New Delhi, organizing different seminars on Kashmir, meeting different dignitaries and apprising them about conditions of Kashmiri Pandits in exile. We jointly drafted 'White Paper on Kashmir' which was published by Joint Human Rights Committee, New Delhi and released by Sh. Kidar Nath Sahani, President, BJP, Delhi Pradesh, in 1996. Earlier, on 28th Oct. 1993, a symposium on 'Human Rights Violations in Kashmir' was organized by Kashmiri Samiti, at Himachal Bhavan, New Delhi and was attended by Dr. Teng and Dr. Hari Om from Jammu. During the function, a booklet written by Dr. M.K. Teng and C.L. Gadoo was released by Sh. Atal Bihari Vajpayee. It contained details of Kashmiri Pandit genocide in detail. The work was appreciated by Sh. Vajpayee and he personally distributed the booklet on "Human Rights Violations in Kashmir" at an important

event at UNHRC session in Geneva during March 1994. Our other joint ventures: Human Rights Violations in Jammu & Kashmir, Kashmir--Militancy and Human Rights, Terrorism and Human Rights Violations in Jammu and Kashmir, Kashmir-The Bitter Truth, Kashmir-Greater Autonomy, and Sri Ram Temple Movement. Dr. M.K. Teng, a political and social analyst, wrote amazing introductions of my two books Kashmir-Hindu Shrines and Kashmir-Hindu Religious Culture are noteworthy.

While in Delhi, Dr. Teng used to stay at Gomti Guest House, primarily meant for official guests of the Jawaharlal Nehru University and Research Scholars/Teachers from other educational/academic institutions who come to Delhi for academic work. We would regularly meet there. For a change, occasionally he would visit us on lunch, as my wife was a great cook too.

He struggled but never changed his stand on genocide and ethnic cleansing of Kashmiri Pandits. He worked hard for organizing opinion in India and abroad against terrorism in Kashmir. He campaigned against the separate constitutional position of Kashmir envisaged by Article 370.

During later years he used to stay with his daughter at Faridabad instead of guest house at Delhi and we would meet there and discuss about our future books. I was in regular contact with him till his end.

Dr. M.K. Teng, the Chanakya of Kashmiri Pandits, was a great scholar, ideologue, writer, social and political activist, also a great visionary of his time. His passing away at this critical juncture is great loss to our community and a personal loss to me.

His well wishers will miss him a lot!

MAY LORD SHIVA GRANT HIM SHIVLOKA!

Break the fake!



Anshul Koul 'Ashok'

The lips are painted,
The eyes are lined,
The cheeks are blushed,
The lashes are curved,
Oh Lady, Break the fake!

The speech is less,
Or the speech is false,
Your ego is might,
Your show is high,
Oh Lady, Break the fake!

The hairs are dyed,
The curls are permed,
The minds are stuffed,
The hearts are biased,
Oh Lady, Break the fake!

No real heart,
No real face,
A woman is great,
Who lives with grace,
Oh Lady, Break the fake!



The Dance of Death



Dr. Ravi Dhar

A stranger from lands
unknown I am
Weary from travel in mud and
mire
And if you know the hostile
wire
Will someone open the door
fo me?
The sun sinks far in the
horizon
The winds grow fierce as they
howl through
The chill in the breeze seeps
through my marrow
Why do you peer through
frosted glass casements
Do you not see that I have
hands that hold and feet that
walk

Will someone open the door
for me?
Are you so scared of a being
like me?
Eyes to see and a heart to feel
Yet you will not open the door
for me
Perforce I must surrender to
the gale that blows
Perforce I must return to the
jungle and mire
Perforce you must stay indoors
Perforce you must guard the
doors
Adieu Adieu you got your
chance
You threw the pearl for the
deathly dance.

Shradhanjali



Smt. Shanta Shah

AIKS is sad to inform about the demises of Smt. Shanta Shah mother of Sh. Arvind Shah, Member, Advisory Board, "Vaakh". She was a devotee of Swami Lakshmam Joo and a spiritual practitioner of Kashmir Shaivism, even in her eternal journey; she showed the splendour and magnificence of Shiva's eternal grace.

She concluded her daily prayer by a hymn composed her in Kashmiri meaning: "My spirit shall emerge to merge into Your's oh my Guru in Your care."

She left her body frame on 12 July, 2019.

Our Naman to her.

AIKS is sad to inform about the demises of Sh. Rahul Jalali, aveteran journalist and former President of Press Club of India, New Delhi. He breathed his last on 27th July 2019 at New Delhi, early morning. He was 63. He was son of famous journalist Late Pran Nath Jalali.

We pray for eternal peace to departed soul and strength to the bereaved family ti bear tha loss.



Sh. Rahul Jalali

Kashmiri Pandit - Bujhte Chirag”

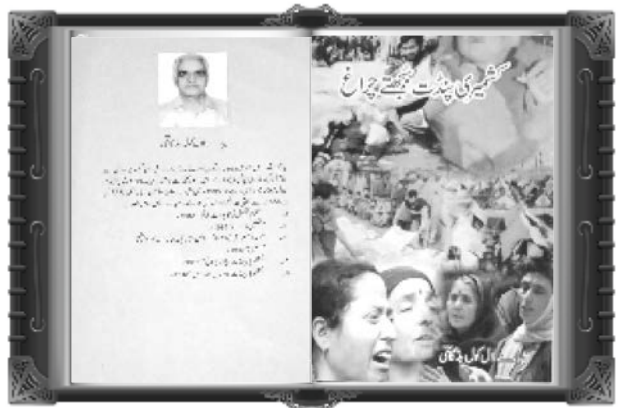
Revised and Updated Edition By

- P.L. Koul Badgami

Reviewed by

- Suraj Krishan Koul

P.L. Koul Badgami, social activist of great repute, has come up with updated version of “Kashmiri Pandit - Bujhte Chirag.” As against seventeen



chapters of the previous edition, the updated edition has twenty three chapters and an increase of almost twenty five pages of the reading material. The new chapters focus on the condition of Kashmiri's before independence of the union of India, impact on the Kashmiri social fabric after its accession, slow but steady rise of separatists and the attempts at breaking the ethos of Kashmiryat, the rise of Islamist and jihadist lore inspired by the ideology behind Caliphate and Ghazwatul-Hind and the tentacles of fear cumulatively moving in one direction – forced exodus, and of Kashmiri Pandits and ethnic cleansing of the valley. All these details and chapters have been wedded into the previous structure of the book and the entire narrative becomes cohesive. There is also one chapter on those martyr Kashmiri Pandits who have fallen to the inhuman hate and bullets of the sons of Satan.

The author has been candid in saying that the events in the valley unfolded before his eyes and hence the narration and description does not need certification of a historian for their authentication. The Jihadist narrative and Wahabi thought found space in the valley because mainstream politician there, became willing partners in implementing ISI and Pakistan sponsored agenda of thousand bleeding cuts. Muscle, gun, money and ideology created such a deadly mix that it stopped dissent and exposed its horrible face of genocide intent while dealing with Kashmiri Pandits. The members of the majority community could not provide any safety valve, by design or force only time will tell. If the civil society failed

Kashmiri Pandits, the administration and the political leadership was worse, laments Badgami. The exodus was so painful and shaking that the community is still in a state of helplessness and confusion. The wait for return to the homeland is becoming increasingly dreadful and no solution seems to be in sight. Those who matter do not consider Kashmiri Pandit worthy of being seen as victims. All the successive governments of the state continuously discriminated against the Kashmiri Pandits and finally with a horrendous push of gun and hate, the entire community was thrown out. The author has aggressively put forth the flow of events and the honesty and sincerity of expression is quite evident. Readers' attention is firmly sustained.

In his foreword, the author bemoans that the situation in the valley has deteriorated to the extent that in Kashmir the talk of social harmony and peaceful co-existence is being considered as un-necessary and futile. The narrative of hate has become so ingrained that religious fanaticism has become a way of majority community behavior. Once a tolerant society, has become completely intolerant.

The author also regrets that not only the state government, but all the successive governments at the centre have miserably failed Kashmiri Pandits and that also includes the present dispensation as well. The killers are freely roaming in the streets, lanes and by-lanes of Kashmir and there is no settlement plan on the table – this even when the community has generally favoured one satellite township settlement.

The pain of exodus and life under hostile circumstances has been poignantly reflected on the cover page - new addition. Nothing can be more horrifying in detail and impact than the sight of cold-blooded murder, wailing and crying, the collective coffins and the helplessness all around. Wandhama is just one instance.

The book has been written in chaste language and the events described with conviction. However, even when the author has genuinely blamed the mainstream Kashmiri politicians for the plight of displaced Kashmiri Pandits, he has been slightly magnanimous in not apportioning greater degree of blame on the powers that be, at the central level. The book is a value addition on the previous one and in the words of Dr. K.N. Pandita the reader is well advised to understand the honest intention behind the making of this book. Must read, effort.

BOOK REVIEW

The Slumberland of Kashmir

by P.K. Badam

Publisher : Uday Publishing House, New Delhi

Reviewed by : **Arvind Gigoo**

Year of publishing : 2019

Price : 795

Kashmir is India's abode of soul

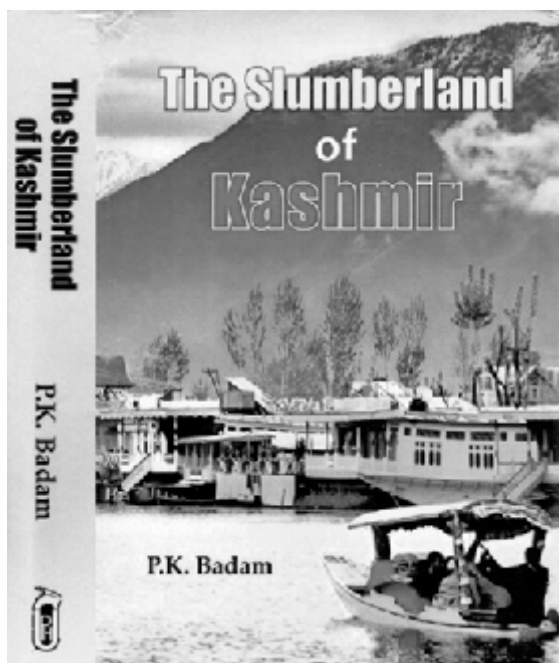
- **Ira Pande**

The book *The Slumberland of Kashmir* authored by P K Badam is an addition to the rich treasure of books on Kashmir and describes, in brief, the history of Kashmir and touches its various aspects. It is a useful guide and source material for reference purpose. It is a fruitful book for the present and future generations of the Kashmiri society. The author's aim is to educate and enlighten the younger generations of the Kashmiri community about the history of the state.

The state of Jammu and Kashmir has gone through turbulent times in its long and chequered history. The author presents a detailed account of the various features of the history of Kashmir right from its inception to the present times. It is a reference book for it is a source material for many features of the Kashmir history. The readers can very easily read it without much mental effort. They can enrich their knowledge about Kashmir and its turbulent history. The author believes that the readers will enjoy reading the book and feel satisfied. He has dedicated the book to the Kashmiri Pandit community. The foreword is written by Vijay Raina, the president of Kashmiri Samiti, Delhi. Dr. Mohan Kaul of UK and Dr. Vijay Sazawal of USA have written the preface. In Acknowledgements the author is thankful to all those who have helped him and whose writings he has used.

The Slumberland of Kashmir is divided into 15 parts and each part contains essays on the various facets of the Kashmir history. In *Evolution of Kashmiri Society* the author talks about the excavations undertaken by the Archaeological Survey of India at Burzahama and other places. He also talks about Dravidian and Harappan civilizations and how they originated. He mentions the hostility between Nagas and Pisachas. He details the influx of Aryans and the changes brought about in the situation. The earliest migrants of the Kashmir valley were Shardiens. They were more advanced than the Nagas. Kashmiri Pandits are known as Saraswat Brahmins. They are the direct descendants of the Aryan civilization.

In the chapter *Historical Background of Kashmir* mentions Nilmat Purana, Kalhan Pandit's Rajtarangini, Jonaraja, Sukka and other historians. Kashyap Rishi pioneered the Brahmanical society in Kashmir. Some historians believe that Kashmir has derived its name from Kashyap Mar. He mentions Arya Bhatt, Patanjali and others. Hinduism flourished in Kashmir before the advent of Buddhism. In the chapter *Hindu Rule* the author talks about Mahabharata, the Kings Damodar 1 and Damodar 2, King Ashoka and all others. Kashmir remained an independent Hindu State for a long time after Jayasimha. The formidable mountains of Kashmir saved the place from the attacks of



Turks. Eleven kings ruled over Kashmir. One Dalucha, a Mangol chief, plundered the valley for eight months. The other kings were weak and incompetent. Renchana fled from Ladakh with hundreds of his armed men. Shah Mir, a Muslim adventurer, arrived in Kashmir with his relatives and friends. Renchana took over as the king in 1320. He gained the goodwill of Kota Rani by appointing her brother as a Minister. Kota Rani ruled for 22 years and sowed the seeds of decay of the Hindu rule. In the chapter Kashmiri Pandits under Hindu Rule the author writes about Jayapida, Lalitaditya, king Harsha and Avantivarman. The reign of Avantivarman was a golden period in the history of Kashmir. In the chapter Muslim Rule the author writes in detail about the Muslim kings who ruled Kashmir and converted the Hindus to Islam. He writes about Mughals, Afghans and the Pathan rule and the persecution of Hindus at their hands. Afghan rule was a reign of brutal tyranny. Ahmad Shah Abdali was known for his brutalities. Many Pandits committed suicide. With the arrival of Sayeed Ali Shah Hamdani in 1372 the seeds of disharmony between the two communities were sown although the early period of Muslim rule in Kashmir was noted for amicable relations between the two communities. The arrival of Sayeed Ali Shah Hamdani brought irreparable loss to Pandits. They were forced to convert to Islam or to die or be dumped in the Dal Lake. Zain ul Ab Din's rule was a golden period in the history of Kashmir. Emperor Aurangzeb inflicted untold atrocities on Hindus. With the end of his rule and that of the Afghans Kashmir heaved a sigh of relief. The defeat of Afghans in 1819 laid the foundation of Sikh rule in Kashmir. The State of J and K was restored to Maharaja Gulab Singh and he became the ruler. Cow slaughter was banned and temples which had been destroyed by the Muslim rulers were repaired. With the passage of time Dogra rule was established in the state. On the whole Pandits were happy under the Sikh rule and the Dogra rule.

Maharaja Gulab Singh became the first Dogra ruler of J and K state. He restored the law and order situation in the valley and brought about an improvement in the state administrative machinery. Corrupt officials were brought to book. During the Dogra rule there was all round development and significant progress in the state. The system of State Subject Certificates to the locals was introduced which protected their rights. A Labour Board was established for the benefit of the Muslim labour with the help of Kashyap Bandhu, a social reformer. The Dogra rule ended with the partition of the country on 15 August in 1947.

Jews, Parsis and Christians came to the valley from time to time. There was hardly any conflict with the natives. Europeans took advantage of the decaying political and military power in India and established their own rule. They left after sowing the seeds of disharmony and discord. Hindu nationalism came to the fore. It was encountered by Muslim nationalism. This gave birth to the two-nation theory. The problem of Kashmir arose as a result of the partition of the country. A new dimension was added to the situation by Pakistan's role in promoting militancy in J and K. Both India and Pakistan are at loggerheads and there seems to be no end to the problems confronting the two countries.

P. K. Badam has listed all the blunders committed by India in handling the Kashmir issue. He writes about Nehru, Sardar Patel, Dr. Shyama Prasad Mukherjee, Dr. B R Ambedkar and others who handled the Kashmir issue. He writes about the differences between Nehru and Sheikh Abdullah. He writes about the creation of Bangladesh, the Shimla Agreement, Lahore Declaration, Delhi-Lahore bus diplomacy, Tashkent Declaration, Atal Bihari Vajpayee, Agra Summit, D P Dhar and other politicians and diplomats who played their roles from time to time.

Part 3 of the book gives a description of the bane of terrorism and militancy in Kashmir, Pakistan's role in promoting it and the exodus of Kashmiri Pandits.

In Part 4 P K Badam writes about the cultural history of Kashmir and its ethos. He writes about its spirituality, Kashmiriyat, Trika, Rishi-Sufi cult, the holy shrines belonging to Hindus, Muslims, Sikhs, Buddhists and Christians. Kashmiri mysticism is influenced by Advaita-Shaivist philosophy of

Kashmir and the liberalism of Sufi saints. In the chapter Kashmiri Pandit Community he talks about the giants like Pandit Har Gopal Kaul, Amar Nath Kak, Ram Chander Kak, Prem Nath Bazaz, Kashyap Bandu and their contribution to Pandit culture. The chapter Persecution of Kashmiri Pandits is a detailed analysis of the history of the Pandit persecution and suffering. The forced exile of Kashmiri Pandits during 1989-90 is a tragic story. It can be labeled as genocide. Thousands of Pandits were killed. Those who survived fled to other places in the country and abroad.

In the chapter Literary Heritage of Kashmir the author writes in detail about the poets who wrote poetry and contributed to culture. He has listed all poets, scholars and historians and their works. He introduces Nilmata Purana, Rajatarangini and other texts to the new generation. He has written an interesting essay on Sir Aurel Stein and his contribution to literary heritage of Kashmir. In the interesting and informative chapter Origin of Kashmiri Pandit Surnames he gives the origin and meanings of the surnames of Pandits. Political Awakening in Kashmir details the rise of Muslims in the valley and their leadership. The author writes about the media in Kashmir. He has named the newspapers and journals published and the radio and TV programmes broadcast regularly.

Kashmir is known for its architectural and artistic attainments and for its contribution to philosophy, religion and literature. The valley abounds in masterpieces of art, design and workmanship. Temples, forts and other monuments are an important link between the states' past and its present. The author has written in detail about the Kashmiri language and the poets, authors and researchers who added to it. He mentions Hebrew, Arabic, Persian, Sanskrit and other languages and scripts and their evolution and contribution.

In Part 9 of the book the author writes in detail about the establishment of Indira Gandhi National Centre for Arts, the Institute of Kashmir Studies. He also says how the Pakistani Rock Band Janoon and Zubin Mehta performed in Srinagar to delight the audience.

In Part 10 of the book P K Badam writes about Parmeshwari's marriage, the agitation and its failure. He names G M Sadiq, Sayed Mir Qasim, DP Dhar, Indira Gandhi, Prem Nath Kaul Ghasi and some others who played their roles during that time. The hijacking incident and the release of some militants are talked about in detail.

Part 11 is about temples, shrines and mosques in Kashmir. Besides, festivals of Pandits, Hindus and Muslims are described in detail. Part 13 is devoted to saints, sufis, poets and intellectuals of the J and K state like Kashyap Rishi, Kalhana, Abhinavagupta, Bilhana, Lal Ded, Sheikh-ul-Alam Noor-ud-Din Noorani, Bulbul Shah, Parmanand, Swami Ramji, Swami Shankar Razdan, Master Zinda Kaul, etc. All Kashmiri poets and authors have been talked about. Political leaders, chief ministers, social reformers, doctors, film actors find their rightful place. Part 14 of the book is about eminent personalities of the J and K state like Dr. Karan Singh, Sheikh Mohammad Abdullah, Bakshi Ghulam Mohammad, Mirza Mohammed Afzal Beg, Ghulam Mohammed Sadiq, Sayed Mir Qasim, Dr. Farooq Abdullah, Omar Abdullah, Mufti Mohammed Sayeed and all other politicians, chief ministers, doctors, actors, performers, editors and broadcasters. P K Badam writes in detail about the veteran actor Anupam Kher.

P K Badam says that 'from time immemorial it (Kashmir) has been a land of peace and amity and that is why it is also known as slumberland'. Actually slumberland is an imaginary land described to children as the place they enter during sleep. This reviewer has some reservation about the title of the book. There are some topographical errors in the book which mar it. The words 'Part 4' have been repeated. Much space is devoted to some persons whereas less space is devoted to others. His ideals are those of the Kashmiri Pandit middle class whom he represents and about whom he writes. The youths can come to know about those Pandits who have made tremendous contribution to the Kashmiri Pandit culture, architecture, philosophy and religion.

» COUNSELLING**CAT 2019 – IIMs Common Admission Test for PG Admission**

CAT or Common Admission Test is one of the largest MBA entrance exams conducted in India, annually. Every year it is conducted by one of the IIMs at rotational basis. This year IIM Kozhikode will be responsible to conduct CAT 2019. Apart from 20 IIMs, CAT scores are used for admission to various management institutes across the country.

CAT 2019 will be conducted by IIM Kozhikode on 24 November 2019 as Computer Based Test (CBT)

CAT Exam Notification has been issued on July 28, 2019. Online Registration starts from August 5, 2019. Last date to register online is September 20, 2019.

Correction if any will be allowed up to September 27 to 30, 2019. Admit Card can be downloaded from October 24 to November 24, 2019 and Examination will be held on 24 November 2019.

Candidates should have a bachelor's degree in any stream from a recognized institution/ university. Candidate should secure 50% marks in aggregate in the qualifying Examination. CA/ ICWA/ CS candidates are also eligible to apply for CAT 2019. Candidates appearing for the final year of Bachelor's degree/equivalent qualification exam and those who have completed degree requirements and are awaiting results can also apply. Every B-school along with IIMs has its own selection criteria and cut-off list.

Candidates can register for Common Admission Test (CAT) through online mode only, on the official website: www.iimcat.ac.in. The details are available in the registration guide on the website www.iimcat.ac.in.

The candidates will have to pay the registration fee of 2000 in online mode only. The payment can be done by using Debit Card

/ Credit Card / Net Banking.

CAT is a computer- based objective type test with a mix of multiple choice questions (MCQs) as well as some non-MCQs. The CAT 2019 will comprise of three sections, i.e. Verbal Ability and Reading Comprehension, Data Interpretation and Logical Reasoning & Quantitative Ability.

CAT will be conducted in centres spread across around 147 test cities. Test cities will be mentioned in CAT website and the name of the test centre will be indicated in the Admit Card. The CAT results are likely be declared by second week of January, 2020. CAT 2019 score is valid only till December 31, 2020 and will accordingly be accessible on the website. Thereafter, no queries related to issuance of CAT 2019 score cards will be entertained.

For more detail information on Cat 2018 visit the website: www.iimcat.ac.in.

CAT 2019 Syllabus is not predefined. As per trend, the questions can be asked from any topics of Verbal and Reading Comprehension section, Quantitative Aptitude section and Data Interpretation and Logical Reasoning.

What Changes are Being Brought in Medical Education?

Union Health Minister Harsh Vardhan introduced the National Medical Commission (NMC) Bill in Lok Sabha. An earlier version of this Bill was introduced in the 16th Lok Sabha, and had passed the scrutiny of the Parliamentary Standing Committee on Health and Family Welfare. However, that Bill lapsed at the end of the term of the last Lok Sabha. Once the NMC Bill is enacted, the Indian Medical Council Act, 1956, will stand repealed. The existing Act provides for the Medical Council of India (MCI), the medical education regulator in India.

Why is Medical Council of India being replaced?

The Parliamentary Standing Committee on Health and Family Welfare examined the functioning of the MCI in its 92nd report (in

2016) and was scathing in its criticism: “The Medical Council of India, when tested on the above touchstone (of producing competent doctors, ensure adherence to quality standards etc.) has repeatedly been found short of fulfilling its mandated responsibilities. Quality of medical education is at its lowest ebb; the current model of medical education is not producing the right type of health professionals that meet the basic health needs of the country because medical education and curricula are not integrated with the needs of our health system; many of the products coming out of medical colleges are ill-prepared to serve in poor resource settings like Primary Health Centre and even at the district level; medical graduates lack competence in performing basic health care tasks like conducting normal deliveries; instances of unethical practice continue to grow due to which respect for the profession has dwindled.”

The Committee also said it was “shocked to find that compromised individuals have been able to make it to the MCI, but the Ministry is not empowered to remove or sanction a Member of the Council even if he has been proved corrupt. In a day and age when the need for sturdy systems and enhanced transparency based regimes are being increasingly emphasized, such state of affairs indicates that the MCI has not evolved with the times. Such states of affairs are also symptomatic of the rot within and point to a deep systemic malice”.

How will the proposed National Medical Commission (NMC) function?

The NMC Bill provides for the constitution of a 25-member NMC selected by a search committee, headed by the Cabinet Secretary, to replace the MCI. The Bill provides for just one medical entrance test across the country, single exit exam (the final MBBS exam, which will work as a licentiate examination), a screening test for foreign medical graduates, and an entrance test for admission in postgraduate programmes.

The Bill proposes to regulate the fees and other charges of 50 per cent of the total seats in private medical colleges and deemed universities. A medical advisory council —

which will include one member representing each state and Union Territory (vice-chancellors in both cases), chairman of the University Grants Commission, and the director of the National Accreditation and Assessment Council — will advise and make recommendations to the NMC.

Four boards — dealing with undergraduate and postgraduate medical education, medical assessment and rating board, and the ethics and medical registration board — will regulate the sector. The structure is in accordance with the recommendations of the Group of Experts headed by Ranjit Roy Chaudhury, set up by the Union Health Ministry to study the norms for the establishment of medical colleges.

The Bill marks a radical change in regulatory philosophy; under the NMC regime, medical colleges will need permission only once — for establishment and recognition. There will be no need for annual renewal, and colleges would be free to increase the number of seats on their own, subject to the present cap of 250. They would also be able start postgraduate courses on their own. Fines for violations, however, are steep — 1.5 times to 10 times the total annual fee charged.

What are the changes in the 2019 Bill?

There are two crucial changes, following the recommendations of the Parliamentary Standing Committee on Health and Family Welfare (109th report in 2018). One, it has dropped a separate exit examination. Two, it has dropped the provision that allowed practitioners of homoeopathy and Indian systems of medicine to prescribe allopathy medicines after a bridge course.

What is the so-called “bridge” course?

This was one of the most contentious provisions of the Bill with even ruling party MPs criticising it.

» EDUCATION NEWS BYTES

IIT-Madras Launches Ttech MBA Programme for Undergraduate Students

The Indian Institute of Technology Madras

(IIT Madras) has launched a first-of-its-kind programme, tech MBA, for its' undergraduate (UG) students from all the engineering streams. The students taking techMBA programme will be awarded two degrees, engineering UG degree (B.Tech) and Master's degree in Management (MBA).

The programme will be a part of the five-Year inter-disciplinary dual degree (IDDD) and is conceptualised by the Department of Management Studies (DOMS), IIT Madras. The institute is introducing the programme the academic year 2019-20 and it will have an intake of 25 to 30 students.

Over 75 Engineering, Technical Colleges to Shut Down

During the 2018-19 academic session, 54 colleges had chosen progressive closure, while the number of such colleges More than 75 engineering and technical colleges that are preparing to shut down have opted not to admit students from this academic session, majority of them in Uttar Pradesh, officials said.

The major reasons behind the institutions opting for closure are less takers for the courses or colleges and shortage of funds, a senior official of the AICTE told PTI.

So far, 78 technical colleges have opted for "progressive closure" this year, the officials at the All India Council was at 106 during 2017-18.

"Colleges opting for progressive closure, stop admitting fresh students and continue to function till the time the existing students graduate. Thirty-one of the colleges are based in Uttar Pradesh, while Punjab has six of these colleges," the senior official of the AICTE said.

"Among the colleges that will be shutting down, five each are based in Chhattisgarh and Haryana, while four each are in Uttarakhand, Tamil Nadu, Madhya Pradesh and Gujarat. Two colleges each are in Rajasthan, Telangana, Odisha and Maharashtra," he said.

As per AICTE statistics, there are 264 engineering colleges that are operational in the country without approval from the council,

while there are 116 architecture colleges functioning without the AICTE's nod.

Credits HT

Cabinet Gives Approval for Common Exit Exam for MBBS Graduates

The Union government has been undertaking several steps to streamline the medical education in the country. In a new step, the Centre has announced its decision to convert MBBS course's final exam into a licentiate exam. In addition to that, this exam will also use as entrance for admission into PG Medical courses. It will also act as a Screening Test for the Foreign Medical graduates. Currently, the government plans to call this test as National Exit Test (NEXT).

On July 17, 2019 the Union Cabinet had approved a Medical Commission Bill. All these proposals regarding the exit exam were taken during this meeting. Once it comes into effect, National Medical Commission would replace the existing Medical Council of India.

Under the Commission, there would be four boards – Undergraduate Medical Education Board, Post Graduate Medical Education Board, Ethics & Medical Registration Board and Medical Assessment and Rating Board. Apart from regulating the Medical education in India, the other tasks of this board would be – Regulation of Medical Fees, and other similar charges in Medical Universities in Deemed Universities and other Private Medical Colleges.

The Bill also aims to unify the different Medical entrance admission processes in order to grant admission for the Medical seats to the eligible students. NEET and NEXT as well as admission counselling would be applicable for All India Institute of Medical Sciences (AIIMS) as well.

India's First Smart School Campus to Come up in Pune

The Singapore-headquartered Global Indian International School (GIIS) will launch India's first SMART campus in Pune as part of its Rs 420 crore investments in education in India over the coming years. GIIS said the

concept of an international award-winning SMART Campus, launched in Singapore in 2018, will be implemented at Hadapsar and Balewadi campuses with the aim of providing students with NextGen learning to hone 21st century skills.

The SMART Campus has features to enhance learning outcomes for the students with the use of SMART Campus pedagogy and to prepare the students for the future. The SMART Campus offers Digital and Virtual Classrooms for global student exchange, facial recognition for student attendance and campus security, innovation, artificial intelligence, robotics and entrepreneurship studios for imbibing new skills in students among various other features for their overall development. The GIIS has more than 15,000 students across 21 campuses in Singapore, Malaysia, Japan, Thailand, UAE, Vietnam and India. Founded in 2002, GIIS offers a comprehensive range of International and Indian curricula for Kindergarten to Year 12 students.

»» **ADMISSION ALERTS**

Materials Science Engg

The University of Sheffield, UK is inviting applications for BE in Materials Science and Engineering course starting in September this year. For more details, log on to www.sheffield.ac.in or write to materials@sheffield.ac.uk

Landscape Architecture Course

The University of Sheffield, UK, is inviting applications for MA Landscape Architecture course starting in September 2019. For more information, log on to Sheffield.ac.in or write to landscape-admissions@sheffield.ac.in or write to landscape-admissions@sheffield.ac.uk.

Robotics Course

MVJ College of Engineering, Bengaluru is offering specialised courses in Robotics and Industrial Automation. For more details, log on to www.mvjce.edu.in or contact 080 42991040 or 9535499465.

Management Course

The University of Strathclyde, Glasgow, is inviting applications for MSc Global Innovation Management course starting in September 2019. Students applying for this course will be eligible to apply for a Faculty of Engineering Excellence Scholarship. For more information, log on to www.strath.ac.uk or write to dmem-pgt@strath.ac.uk.

»» **SCHOLARSHIP**

Means-Based Scholarship

HDFC Bank Educational Crisis Scholarship Support 2019 invites applications from students studying in Classes 6 to 12 and those pursuing undergraduate, post-graduate, or PhD courses who are unable to bear the cost of education. For more details, log on to www.hdfcbbank.com or contact 011-430-92248

NTSE Scholarship Numbers Increased from 1000 to 2000

In 2019, the government had announced to increase the number of scholarship for National Talent Search Examination (NTSE) to 2000 NTSE scholars instead of 1000.

The students who are in 10th standard are eligible to give this exam. After fulfilling certain conditions, the scholarship amount continues until the PhD level. The candidates who successfully crack this exam get Rs 1250 per month during their X and XII. During their UG and PG courses they get Rs 2000 per month. Those who are pursuing PhD are given scholarship in accordance with the University Grants Commission (UGC) norms.

The talented candidates are identified through two process. In the first process, the States or Union Territories conduct exams to select the students. Then the National Council for Education Research and Training (NCERT) conducts a national level exam for the final selection. The exam syllabus is similar to that of Class syllabus.

Feedback : vijaykashkari@gmail.com

MARTYR'S OF JIHAD IN KASHMIR

List of August

Team NAAD pays homage to the martyr's who were brutally killed by Jihadi's in Kashmir which eventually lead to the ethnic cleansing of Kashmiri Pandit's from their Homeland. NAAD shall regularly pay homage on monthly basis to these innocent victims of Islamic fundamentalism. The given below list is not comprehensive we request community members along with friends, and relatives of victims to share further details of martyr's so that we can compile a complete list and pay our tribute to them.

S. No.	Martyr's Name	Location	Killing Date
1	Sh. Jia Krishan Bhan	Dribyar, Srinagar	02.08.1990
2.	Sh. Jawahar Lal	Tral, Pulwama	03.08.1990
3.	Sh. Ram Nath Bhat	...	06.08.1990
4.	Sh. R.k. Handoo		09.08.1990
5.	Sh. Arjan Nath	Shalipora, Budgam	09.08.1990
6.	Sh. Saroop Narayan	...	10.08.1990
7.	Sh. Manoj Kumar	...	10.08.1990
8.	Sh. Prathavi Nath Bali	...	10.08.1990
9.	Sh. D.N. Chowdhary	...	11.08.1990
10.	Sh. Rashanlal Chowdhary	Rainawari, Srinagar	11.08.1990
11.	Sh. Vasudev Pandita	Rohama, Anantnag	11.08.1990
12.	Sh. Tarlok Chand	Achabal, Anantnag	11.08.1990
13.	Sh. Autar Krishen Pandita	...	12.08.1990
14.	Ms. Babli Raina	Sopore	13.08.1990
15.	Sh. Darshan Koul	Anantnag	15.08.1990
16.	Sh. Maheshwar Nath	Kupwara	16.08.1990
17.	Sh. Madan Mohan	Sopore	17.08.1990
18.	Sh. Baljeet Kour	...	17.08.1990
19.	Sh. Chand Ji Kher	Vessu, Anantnag	17.08.1990
20.	Sh. Rattan Lal Raina	Rainawari, Srinagar	18.08.1990
21.	Sh. Shanker Nath Tiku	Wadwan, Badgam	21.08.1990
22.	Sh. R.K. Koul	Nai Sarak, Srinagar	24.08.1990
23.	Sh. Gopal Ram	Kokernag, anantnag	28.08.1990
24.	Sh. Bansi Lal Raina	Srinagar	29.08.1990
25.	Sh. Mahesh Chander	...	30.08.1990
26.	Sh. Omkar Nath	Baramulla	30.08.1990
27.	Sh. Surinder Kumar	...	26.08.1991
28.	Sh. Kanya Lal Dudha	...	14.08.1993



AIKS Matrimonial Service



1. Seeking suitable alliance for our son, born at Srinagar on 23rd July, 1988 at 11.59 AM, 173 CMS. He is pursuing his own business at Valsad, Gujarat having a decent annual income in seven figures. The family is currently based in Faridabad. Interested may please contact for further details on email: rajindermagazine@gmail.com or Mobile/WhatsApp: 9810847376



2. Suitable alliance for our daughter born on 8 April 1989. She is B.Sc., LL.B. graduate and has completed Masters in Law currently working as Counsel in SC with AOR. Interested may contact on 9468940219, or raj317360@gmail.com



3. We invite a suitable alliance, from respectable families, for our daughter, MBBS, currently studying for MS [Ophthalmology] second year. Our daughter is 1992 born and is 163 cms. tall. The boy should be an India based doctor [MD/MS]. Those interested may please respond with a tekni and a short bio-data on skjailkhani@gmail.com.



4. Looking for a Suitable Match for our Son Born, 7th September 1991 (11.02AM) at Jammu, height (178cms). B.E (C.S.E). Presently working in MNC AS Team Leader in Gurugram (Haryana), earning handsome salary. Interested person may contact on MB- 8826008555. Email- vijaykaul622@gmail.com.



5. Looking for a Suitable Match for our Son Born, 2nd January 1991 (6.30PM) at Jammu, height (5'.11"). B.Tech (C.S.E) computer Science from VTU Bangalore, Karnataka University. Presently working as Senior Business Development specialist in Sales in Net Surion (USA) MNC at Bangalore, earning handsome salary. Parents are settled in Jammu & Pune. Interested person may contact on MB- 7006171324, 9055272134, 8717090264. Email- hldhar1958@gmail.com



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



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



8. Suitable alliance invited for our son Akshit, born 10 December 1991, 1410 hrs at Jammu, Height 166 cms, B Tech(Software Engineering) from Delhi college of Engineering, MS/PhD in

Electrical Engineering from USA, Presently working with Intel Oregon, USA. Interested may contact Bharat Peer, email id- bb.peer@gmail.com / 8146625401, Anita Peer/ 9872967824



9. Suitable alliance for our daughter born on December 9, 1991 in Faridabad (Time: 9.58 AM). She is 5'.7" tall and has had done BBA from IP university, Delhi. She is an Asst. Manager Talent acquisition (Recruitment) in NCR. Parents belong from Habba Kadal Srinagar. Presently living in Faridabad. Interested may send CV & Kulawali along with snaps of the boy on our email id- mansi.kaul18@gmail.com. You can also contact us on mob: 8447956643.



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



11. Seeking divine matrimonial alliance from respectable KP families for our son, BE (E & TC); Born: 29 June '89, Srinagar, Kashmir (Time: 9.12 am); Height - 5'.8". Presently posted at Pune as 'Team Leader' in ACCENTURE (A fortune 500 Global MNC). Those interested may kindly contact our family (now in NOIDA) with relevant details on Mob : 9412224683 / 7982907003 ; Email : paannyaar@rediffmail.com / rameshmanvati@yahoo.co.in



12. Alliance invited for our daughter, born 30.11.1992 at 3:42 am in Mumbai. Height 164 cm, B.E. (Comp. Engineering Gujarat University), P.G. (Animation Gujarat University). Presently working in an internationally reputed Noida based company as an Animator. Parents based at Baroda. Interested may respond with Tekni and Bio-data to susheel819@yahoo.com. Mob: 9898046098 / 9898086097



13. Wanted Alliance for my Son Date of Birth 3rd July 1983, Time of Birth 11:10 AM @ Kashmir. Qualified BDS Doctor with Post Graduation in Endon, Presently working at Delhi. Boy is legally divorced after short marriage of few months. Interested may contact me @ 9419853205; rlgaroo99@gmail.com

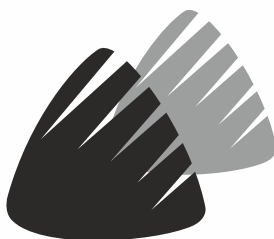


14. Wanted suitable match for our daughter born on, 11th Aug. 1993 at 12.10 A.M. at Delhi. Height 5'6", Education B.E. (Electronic & Communication) and MBA (Marketing and Finance) currently working with Insurance Company at Gurugram. Interested may please contact with Tekni/Kulawali on E-Mail: dileepdhar@yahoo.com or contact on Mob. No. 9810775153, 9958866998.



15. Seeking Suitable Alliance for my son 167 cms. tall born in Ghaziabad on 7th July 1990 at 18.42 hrs. B.E.(CS) Working with MNC at Gurugram. Interested may please contact at 9219551200, 9818721322, EMAIL: bimaltiku@yahoo.co.in

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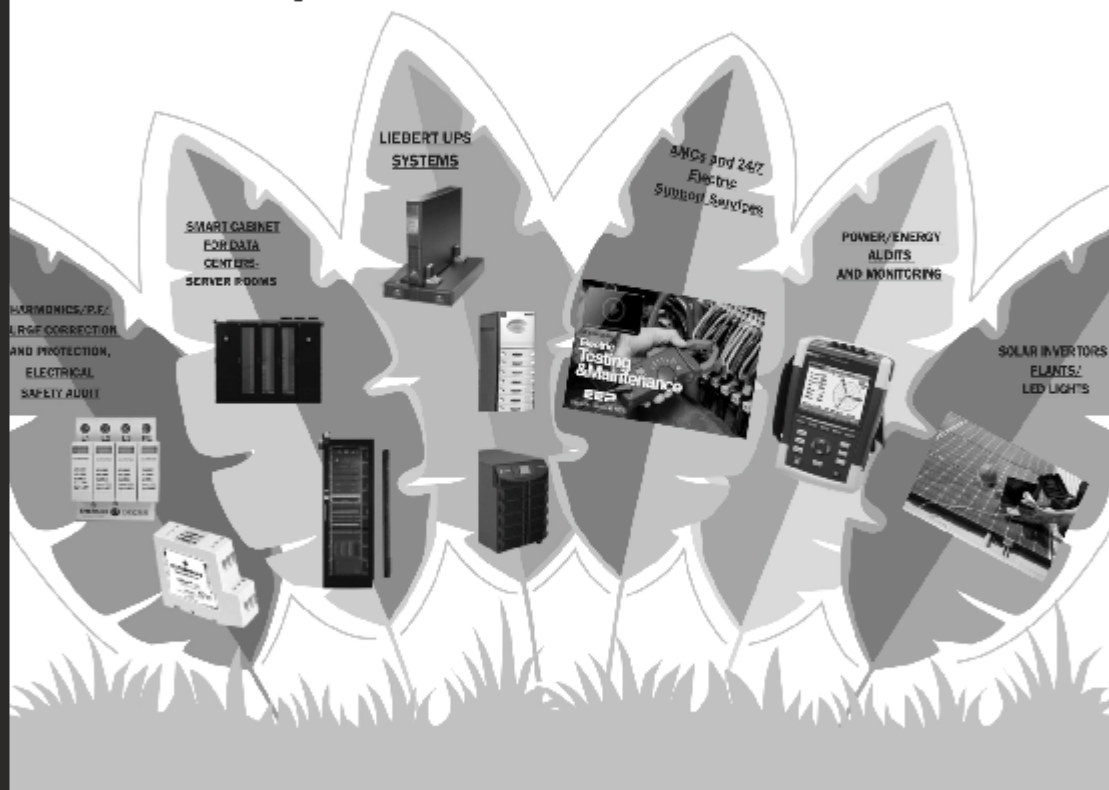
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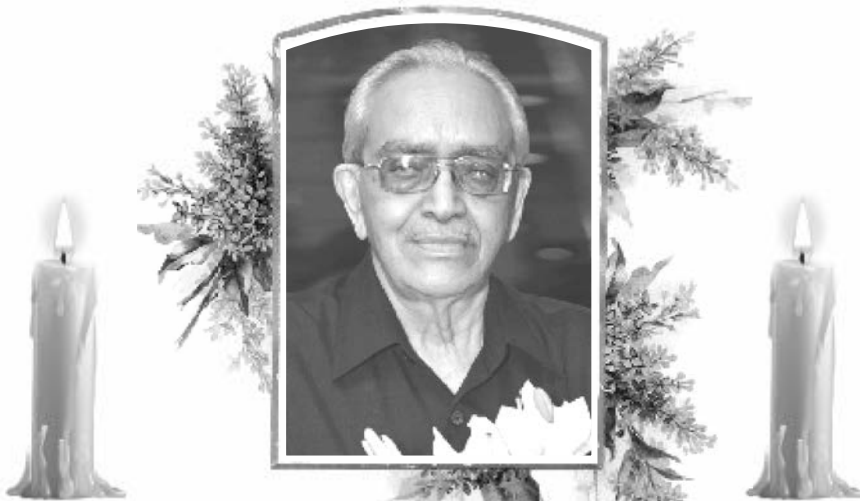
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Obituary



Shri AN Kaul 'Sahib'

27.01.1931 – 18.07.2019

We regret to inform the sad demise of our dear Papaji on 18th July 2019. He was not keeping well for sometime.

Originally a resident of Shalla Kadal, Srinagar, Kashmir he moved to Delhi in early 1950s.

He will always be remembered as a prolific writer and eminent social personality dedicated to the cause of community service in whatever way he could. He was a very affectionate and understanding father to us, a friendly Nanaji /Dadaji/Papa to his grandchildren who could discuss anything with him and he in turn would learn so many things from them. He was a doting "Bade Nanu" to his great grand children who are really going to miss his love and affection.

Even at the age of 88 he was quite net savvy and very active on social media platforms like Facebook and Whatsapp which kept him connected to everyone. We are really going to miss his frequent phone calls inquiring about the welfare of each and everyone close to him and his good morning messages with blessings.

He was a pious soul who moved on to his eternal journey peacefully. May he rest in peace wherever he is and keep showering his blessings on all of us.

Deeply Mourned By :

Ravinder and Indu Kaul (son and daughter- in -law)
Swaran Lata Kaul (Daughter), Meena Malla (Daughter), Shyama Tickoo (Sister)
Santosh Kaul (Bhabi)

Grand Children :

Nitin & Megha Kaul, Nikhil & Anuradha Kaul, Charu & Himanshu Madan,
Siddharth & Pooja Kaul, Karishma & Mohit Arora, Abhishek Malla

Great grand children :

Bhavya Madan, Myra & Shaurya Kaul

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The advertisement is set against a grey stone wall background. It features several framed elements and product shots:

- Top Left Frame:** Text reads "We knew it was possible to Better So we made it."
- Top Right Frame:** Text reads "We love you too" above a close-up of a golf club head.
- Center:** A large product shot of a dark blue golf bag with yellow trim. The bag has "ALCORNET" and "GOLFER'S SHOT" printed on it, along with "GO CARTING GAMES". Below the bag, the text "Better Your Game" is written.
- Right Side:** Two circular award medals. The top one is a "MONDE SELECTION" medal from 2018. The bottom one is a "GRAND GOLD QUALITY AWARD" medal.
- Bottom Left Frame:** Text reads "Recipe We have simply added Gold to Water".
- Bottom Right Frame:** Text reads "Popular" above a checkmark icon, and "Well Made" below it.

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