

ISSN : 2582-1857
Text - 80 Pages, Price : ₹50



AIKS 𑆑𑆑𑆑 naad



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

VOL XXX No. 10

October 2020



Valley Based Hindus Face Apathy Of Administration



SAVE TIME EASY TO ORDER

100% PURITY GUARANTEE

Jammu Special Rajma
Kashmiri (Kesar - Honey)
Kashmir Kesar (Saffron)
Bhaderwah Rajma
Varimuth (Black Bean)
Al Hutch
Tamater Hutch
Wangan Hutch
Kashmiri Kehwa
Kehwa Instant Mix (Sugar Free)
Kehwa Instant Mix
Sher Chai
Dry Fruits
Gulbandi Giri
Walnut Giri / Sabot

Kaju Sabot
Kishmish
Anjeer
Pista
Apricot
Lal Mirchi Powder
Sonth (Ginger) Powder
Haldi (Turmeric) Powder
Garam Masala Powder
Zeera White Sabut
Green Elachi
Dalcheni Powder
Anar Dhana (Sabut)
Kasuri Methi
Kali Mirch Powder
Tej Patta
Heng (Yang)
Singade Ka Atta



Indulge yourself in our exclusive collection of spices, dry fruits & loose tea leaves.
We deliver freshness & quality to your doorstep across the country.

KINDLY PLACE YOUR ORDER ON WATSAPP NUMBER : 9311065558

FREE HOME DELIVERY WITHIN 24 HOURS in DELHI (NCR)
SPECIAL DISCOUNT FOR MEMBER / REGULAR CUSTOMER

DELIVERY AVAILABLE FOR PAN INDIA THROUGH COURIER
PAYMENT MODE : PAYTM, GOOGLE PAY, CASH

EDITOR-IN-CHIEF
Sunil Raina Rajanaka

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

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

Circulation Manager
Hony Capt. Virender Rawat
9639740129
011-26107431

**Circulation Feedback
&
Data Processing**
Bharti Raina Kaul
8130538867 / 9958154848

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

DISCLAIMER

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

THIS MONTH'S COVER
The cover pic is recent
hunger strike of valley
based Hindus for their
demands

INSIDE

- 04-05 *Editorial* - Sunil Raina Rajanaka
- 06-07 *From the President's Desk* - Col. Tej K. Tikoo
- 08-09 *General Secretary's Column* - M. K. Pajan
- 10 *News Folio*
- 11-15 *Existential Crisis* - Sanjay Tickoo
- 16-18 *KP-A Responsibility or A Liability* - Vijay Kashkari
- 19-21 *KPSS' Fast-Unto-Death & Curious.....* - Col. Yoginder Kandhari
- 22-24 *Problems Faced by PM Package Employees* - Vinod Tikoo
- 25-26 *Negotiations are Getting Complicated* - Maj Gen (R) Harsha Kakar
- 27-29 *An Eyewitness Account of the 1947 Raid.....* - T N Bhan
- 30-32 *Concept and Formation of AIKS* - B.L. Wanchoo
- 33-34 *Dr. Farooq Abdullah and His Tantrums* - Surinder Koul
- 35-38 *Ram Janambhoomi Vs. Babri Masjid Issue* - Shailaja Wanchoo
- 39-41 *Tennis Elbow* - Dr M K Mam
- 42-43 *Covid-19 Situation in Jammu* - Dr Ramesh Bhatt
- 44-46 *Holy Cave of Kuber Ji* - Dr. Manmohan Kishen Magazine
- 47-49 *Jwalaji, Khrew* - Chander M. Bhat
- 50-54 *The Legends and Tales of Gund Gushi,* - Upender Ambardar
- 55-57 *A Tribute to Sh. Hriday Kaul Bharati* - Suraj Raina
- 58-60 *Kashmir As It Is Repository for Future* - Shivani Bhan Dhar
- 61 *Books and Counter-Books* - Tej N Dhar
- 68-72 *Naad Education Folio*
- 73-74 *AIKS Metrimonial Service*

From the
Editor-in-Chief



Dear Readers,

The last 30 years have been the most trying times for Kashmiri Hindus as post displacement the community spread across various geographical regions which were never thought of earlier. The community faced tremendous challenges, and, during the years of forced displacement, there were few thousand souls which, due to various reasons, stayed put in the valley. These Kashmiri Hindus are community heroes who, despite all provocation and threats to their lives, have continued to stay back. They have kept the Hindu Consciousness alive in Kashmir.

Despite staying in Kashmir all these tumultuous years, these valley-based Hindus have faced a lot of discrimination from the local and central dispensation. Their genuine demands were unattended or ignored and they had to face ridicule from the local bureaucracy who treated them as pariah. The Jihadi infested local administration systematically encouraged their neglect so that these few thousand leftover Hindus are forced to leave the valley. Not only the bureaucracy, but the local majority population always ridiculed them for not leaving the valley and subjected them to choicest abuses whenever situation turned hostile for Jihadis in Kashmir.

Post-1990, jihadis left no stone unturned to drive these Hindus away from Kashmir. The large-scale massacres of Hindus in Nadimarg, Sangrampora, Wandhama and Telwani bear testimony to the fact that these Hindus risked their lives all these years and became the prime target of Jihadi's. But despite all these sacrifices, the dispensation at the centre and at local level turned Nelson's eye towards them. When central government speaks about the

return of displaced Hindus to valley, the claim appears hallow as they have done nothing to take care of the left-over Hindus. Government must realise that these valley-based Hindus are the living symbols of Indian Civilisation who have risked their lives and are living under hostile conditions. The recent killing of Sarpanch Ajay Bharti is an example of how Hindus are living under constant threat hanging over their heads in Kashmir.

Living in fragile environment with hostile neighbourhood, these Kashmiri Hindus devised a subtle and democratic way of representation. Over the years they have submitted their demands to visiting central government representatives and to the state authorities for redressals. However, despite all their efforts they have been neglected and these neglected people had to fend for themselves. The irony is that not many community organisations have come forward for their support. Recently valley based Kashmiri Pandit Sangarsh Samiti led by Sh. Sanjay Tikoo had to undertake fast unto death to highlight the demands of the community who are facing discrimination and deprivation. The demands of valley-based Hindus are not only doable but are a step towards larger rehabilitation of Hindus in valley. The charter of demands are:

1. Jobs for the valley based Kashmiri Hindus in public enterprises.
2. Providing accommodation to valley-based Hindus who had to shift from their homes within valley due to security concerns.
3. Treating valley-based Hindus at par with displaced Hindus and thus extending the financial assistance to these families.

4. Protection and Preservation of Temples and Shrines of Hindus in Kashmir.
5. Establishment of nodal agency which shall redress their grievances regularly.

These are some of the doable actions which the LG administration should work upon to restore the confidence of the valley Hindus and thus that of the community at large. These steps would not only speak about the seriousness of the central government towards them but shall also be a step in defeating the Jihadi mechinations in valley which have rendered Hindus homeless.

Whenever the displaced community returns to their moorings, these non-displaced community members will act like a sheath

anchor which would facilitate rehabilitation. These Hindus are a link between Kashmir and displaced Hindus and their safety and wellbeing should be a priority of the state which has previously failed miserably in preventing their forced displacement.

This issue of Naad is a special issue dedicated to the valley-based Hindus who over three decades have played a vital role in keeping the place-consciousness alive in Kashmir and have faced enormous security threats. The articles in this issue shall bring in focus the problems faced by them so that both the central and state administrations wake up and take an earnest step in addressing their problems.

मनील गुप्ता गणक

Cartoon Corner

- Anil Nakhasi





Our Neglected Brethren in Kashmir

Whereas the Kashmiri Pandit diaspora outside Kashmir has attracted media attention, particularly during the past decade, those of our community members who chose to stay back and face whatever consequences followed, have not attracted the same degree of attention either from the media or from the government, ever since 1989-90, when nearly the complete Kashmiri Pandit population were ruthlessly cleansed out from the valley.

Recently, Sh Sanjay Tikoo, President, Kashmiri Pandit Sangarsh Samiti, a Kashmir-based organization of left-over Kashmiri Pandits had to undertake a fast unto death, to force the government of JKUT to accede to his just and ordinary demands. These demands are so routine that in a democracy no one needs to resort to 'Fast unto Death' to attract government attention and force the government to accept such demands. But such has been the neglect of our Community members still living in Kashmir, that Sh Sanjay Tikoo had to resort to this unusual form of protest. Sh Sanjay Tikoo's fast, KPSS' demands, govt reaction to this fast and other allied details are covered elsewhere in this issue of Naad, as part of its cover story.

As if the utter neglect of our people in Kashmir was not bad enough, those young people who have taken up jobs in JKUT, particularly in Kashmir, as part of PM package, too have been facing discrimination through various acts of omission and commission on the part of the state administration. To start with, their 'terms and conditions' of employment were draconian to say the least. To add to their woes, their living

conditions have been pathetic and despite many requests, protests, etc., these continue to be so. The facilities being provided to them are sub-standard, poor, and unworthy of human habitation. With the security threat constantly hanging over their heads, their lives are miserable. It is obvious that the UT administration is treating them as children of the lesser God.

It is amazing that while the government at the centre and the administration at JKUT level have been proclaiming their intention to persuade the displaced Kashmiri Pandits to return to Kashmir, the same government is not able to provide even basic facilities to those who continue to live in Kashmir. The simple question any right-thinking person will ask, "How is the Government expecting to motivate the displaced KPs to return to Kashmir, when those who are already there are being treated so shabbily?" A couple of months back one of our community Sarpanchs, Sh. Ajay Bharti, was gunned down in broad day light in his village. This brutal killing induced so much fear among the minuscule population of the community in Kashmir that many fled to Jammu. Such fear for their own security has made matters even worse for them in Kashmir. With no guarantee of their security and pathetic living conditions, it is difficult to convince our Kashmiri diaspora living in various parts of the country and abroad to return to Kashmir.

It needs to be reiterated that Kashmiri Pandits, as the aborigines of Kashmir, cannot and will not give up their claim on their motherland. Unless they return to Kashmir with honor and dignity in a secure

environment, any claims made by the Central Government and JKUT about the normalization of the situation in Kashmir, will sound hollow. It is a well-known fact Kashmir issue has international ramifications and is a many-layered problem. One of its many layers hides the naked truth that nearly the whole lot of Hindus were cleansed out by heavily armed Islamists from one part of its country that espouses secularism as the bedrock of its democratic existence. Therefore, its reversal will remain a centre point of India's fight against forces of extremism, violence and Islamic radicalism within Kashmir and its sponsors outside Kashmir.

It is more than a year since the insidious Art 370 and 35 A were neutered by the Parliament of

India. However, there has been little movement on the issue of rehabilitation of displaced Kashmiri Pandits. This, coupled with poor living conditions of our brethren in Kashmir and their insecure living environment, have created doubts and cynicism in the minds of the KP diaspora about the intentions of the central government. It is hoped that government will act fast to take some visible action on this important issue. To begin with, the JKUT administration needs to improve the living conditions of the left-over Kashmiri Pandits in the valley. This is not asking for too much. END

- Col. Tej K. Tikoo

Email : tk.tikoo@gmail.com



Rajen Ghassi

Karaghhar at Mathura, the exact spot where Bhagwan Krishan was born, has been in the news lately. This place is now out of bounds for the public.

In a rare picture above, one of our community activists, Sh. Rajen Ghassi, is shown inside the revered place in 1981.



General Secretary's Column

Lt. Governor's Attention Requested to save a life

Expressing our concern, Lt. Governor UT J&K was apprised about the indifferent attitude of his administration, leading to a community member sitting on fast-unto-death in Srinagar. AIKS appealed to the Lt. Governor, Jammu & Kashmir, to save the life of community leader, Sh. Sanjay Tikoo, fasting-unto-death in Ganesh Ji's temple (Ganpathyar) at Srinagar, along with some community activists.

In an emergency (virtual) meet called to take stock of the situation, AIKS core group presided over by its President Col Tej K Tikoo (Retd), criticized the government for the neglect of the Kashmiri Hindu Society staying back in the valley in difficult conditions.

AIKS Appeals to the Lt. Governor to improve the Health Care set-up at Jammu in view of the prevailing COVID 19 Pandemic.

All India Kashmiri Samaj (AIKS), in a communiqué to, Sh. Manoj Sinha, the Hon'ble Lt Governor of JKUT requested him to pay attention to the serious deficiencies existing in the Covid-care facilities in Jammu, which has created a huge health care scare in the whole region. Compared to Kashmir valley, as the government figures themselves point out, Jammu region is woefully short of essential medical facilities to deal adequately with this health crisis created by the pandemic.

He has been also petitioned to look towards the condition of Jagati Township, which houses nearly 20,000 displaced Kashmiri Pandits, has no facility to deal with the current emergency. Some deaths have already been reported from this township. In the absence of any improvement in providing

better healthcare, it is likely that situation will further deteriorate.

AIKS has also requested the Hon'ble Lt. Governor, to utilize the hospital at Jagati as a COVID Hospital, to cater for Covid care of Jagti, Nagrota and adjoining areas.

AIKS expresses its solidarity with KPSS

We have expressed our support with Kashmiri Pandit Sangarsh Samiti for its struggle to get its due share from the JKUT Administration.

Their demands, enumerated below, are just and fair and must be agreed to.

1. An enquiry against the officials of Relief & Rehabilitation Department for stalling and sabotaging relief and rehabilitation of Kashmiri Pandits living in the valley.
2. Implementation of Hon'ble High Court directions and recommendation of the Union Ministry of Home Affairs regarding the provision of jobs to unemployed none-migrant youth of the community.
3. One Time relaxation in the age for employment on compassionate grounds.
4. Providing bonafide certificates as per SRO 425 dated 10 October 2017.
5. Relief to 808 non-migrant families living in Kashmir.
6. Allotting accommodation to deserving people living in Kashmir

The minority community of Kashmir continues to be discriminated against by the insensitive individuals in the administration. AIKS has assured its support to the KPSS.

Observing Balidan Diwas

On the occasion of Balidan Diwas, All India Kashmiri Samaj (AIKS) and its affiliated

units across India and abroad paid rich tributes to the martyrs, through a webinar. The panelists recounted the brutalities inflicted on the martyrs. They re-counted their phase of traumatic experience in displacement.

The panelist included President AIKS Col.(Rtd) Tej Tikoo, Dr S K Handoo, President KSS, Faridabad, Sanjay Raina, President KSS, Chandigarh, Dr Sanjay Dhar President KPS Mumbai, Smt. Bina Misri President Kashmir Sabha Kolkata, Rajesh Raina former President KPS Amritsar, Sunil Saraf President KHS Telangana, VK Bhat President KPCC Ghaziabad, Kamal Hak President KMWVA Noida, Rajiv Koul President KS Vadodara, AK Wattal President Kashmir Sabha Ambala, Dr Shakun Mallik President KOA, USA and Sandeep Tickoo President Kashmir Sabha, Johannesburg.

In the webinar, Dr Sanjay Dhar illustrated the apathy of 1990 through a PPT. Sunil Koul son of Martyr Chaman Lal Koul of Chhatabal; Srinagar played a documentary on the martyrdom of his father, which touched the panelists and guest audience's heart. All were seen in tears. The tributes to the martyrs were inspiring and thoughtful.

On the occasion, Dr SK Handoo, President KSS, Faridabad announced to build a memorial honouring the Martyrs at Faridabad. He produced, in the webinar, the drawings of the memorial.

A minute silence was observed in the remembrance of the KP Martyrs and Martyrs of the security forces.

The webinar was moderated by AIKS General Secretary MK Pajan. Vote of thanks was given by AIKS Vice President, Vijay Kashkari. Technical expertise was given by AIKS Secretary Sunil Koul.

CKLLC an entity of AIKS holds a Webinar

Centre for the Kashmiri Language, Literature and Culture (CKLLC) an entity of All India Kashmiri Samaj (AIKS) held a webinar on building a consensus on the necessity of having Devnagri as a co-script for the Kashmiri Language. The participants in the webinar gave the reasons for justifying such a

demand. The President Col. (Retd) Tej Tickoo opened the seminar. Dr Roop Kishen Bhat read the keynote address. The moderator of the programme was Sh. Arvind Shah.

The participants who spoke in the seminar included Sh. Dilip Mattoo, Sh. M K Bhat Nirdhan, Dr, R L Shant, Smt. Sunita Raina Pandit, Sh. Anil Bhatt, Sh. M K Pajan summed up the proceedings and proposed the vote of thanks.

The AIKS account of the justification of this issue is published elsewhere.

Guidance to Registration on Migrants at website www.aiks.org

Taking in several queries for the procedure to follow at the websites www.jkmigrantrelief.nic.in and jk.gov.in for the registration as a migrant and receiving domicile certificate, the IT cell of AIKS has uploaded, Guidance for Registration of Bonafide Migrants and Issuance of Domicile Certificate. The same guidance was issued by All India Kashmiri Samaj for the furtherance of the community at several social groups and sent to all the affiliated units of AIKS.

Pertinent to mention here, the government has given us a chance to be counted for our social, economical and political justice.

Webinar held on the Delimitation and Political Recognition of Displaced Kashmiris.

On 19th September 2020, AIKS conducted a Webinar on the delimitation in JKUT and the Political Empowerment of displaced Kashmiri Hindus. The widely watched webinar by the community was moderated by The President Col. (Rtd) Tej Tikoo. The participants in the webinar included S/sh. (Dr) K.N. Pandita, Vijay Sazawal, Vijay Kashkari, Shiban Khaibri, Ajay Bharti, Sanjay Saraf, Surinder Ambardar, Reapan Tikoo and A.K. Raina. The vote of thanks was proposed by Sh M.K.Pajan & Technical guidance was rendered by Sh Sunil Koul.

Detailed report will be published in next issue.

*Email: raj_692@hotmail.com
Mob.: 9910166993*



Prize Distribution, 1st ever Online Essay writing competition for Non Migrant Children of Valley

Ramakrishna Mission, Srinagar; Zeishtha Devi Prabandhak Committee, Srinagar & Kashmiri Pandit Sabha, Amphalla, Jammu jointly organised 1st ever Online Essay writing Competition Post 1990 for the children of minorities who are still presently settled in the valley in their homes or Displaced Camps.

A total of 108 entries were received; out of which 62 children actually sent their respective essays on two given topics:- **Why I love Swami Vivekananda?**, **My Village, My Mohalla.** The Competition was held in two categories viz. Junior (6th to 9th Standard) & Senior (10th to 12th standard) both in English & Hindi languages. The essay were judged by Sh. KK Khosa, President, KP Sabha; Sh. B.B Bhat, President, ZDPC; Sh. MK Bharat, Poet & Sh. Satish Vimal, Poet & Producer. The following Children won prizes:-



Topics	Why I Love Swami Vivekananda?		My Village My Mohalla.
Senior Category:-	1st Sheen Pandit, Mattan 2nd Pandith Kuldeep, Chittergul 3rd Suraj Bhat, Habba Kadal	Senior Category:-	1st Megha Bhat, Murran Pulwama 2nd Vineet Tickoo, Mattan Megha Bhat, Habba Kadal, Srinagar
Junior Category:-	1st Kadambari Bhat, Mattan 2nd Riddakshi Ganjoo, Lajoora 3rd Vishali Ganjoo, Ranipora, Mattan	Junior Category:-	1st Rohit Dhar, Qazigund 2nd Mrinali Tickoo, Mattan 3rd Nandita Pandita, Vessu
Special category:-	1. Arnav Pandita, Indra Nagar, Srinagar 2. Aahana Bhat, Pohru, Nowgam		
Consolation prizes:-	01. Ronita Sharma, Zewan 02. Rashmi Raina, Murran 03. Aahana Bhat, Sheikhpora 04. Diya Mattoo, Sheikhpora 05. Mehakh Bhan, Sheikhpora 06. Ronak Bhat, Sheikhpora		07. Khanak Tandon 08. Oshen Bhat 09. Tanishq Mantoo 10. Dev Vasu Bhat 11. Shivin Bhat 12. Rishu Rawal

Prizes with Ashirvaad were given by Swami Ritamananda, Secretary, Ramakrishna Mission, Srinagar after strictly observing COVID related SOPs viz. maintaining distance & wearing masks, while all the people present were given sanitizer for hand disinfection while entering the hall.

Earlier lectures on Life and works of Swami Vivekananda were delivered by Swami Ritamananda; on moral values by poets and writers viz Smt. Santosha Nadaan Shah, Smt. Sunita Raina Pandit and above all a special personality development lecture by Maj. Gen.(Retd) S.K Razdan, Shaurya Chakra which was highly appreciated by children as well as their parents.

The efforts put in by team of Mentors viz Tandon Parivaar & Mrs. Meenakshi of Sheikhpora; Samir Tickoo of Mattan, Sunil Pandita, Sanjay Ganjoo of Veesu headed by Dr. Ramesh Razdan were highly appreciated by one and all. Sports goods, mostly indoor & books on Swami Vivekananda were mainly included in the prize kit.

Place: Mattan Swami Ritamananda, Secretary, Ramakrishna Mission Srinagar



Existential Crisis

Non-Migrant Kashmiri Pandits / Kashmiri Hindus (Paying cost for holding roots)



Kashmiri Pandit Sangarash Samiti is an organization which completely gyrates around the possibilities of the existence of Kashmiri Pandits / Kashmiri Hindus who chose to live in Kashmir Valley even after the forced mass exodus of Pandits from the valley in 1989-90. While presenting a broader perspective on the theme we have tried our best to give qualitative and quantitative information about the life and living of the Valley-based Kashmiri Pandits / Kashmiri Hindus, who have continued to live in the valley without any significant support from any quarter. It is rather a bitter truth that till 1998, not a single organization based outside Kashmir recognized

the existence of Kashmiri Pandits in Valley but on the contrary, exploited the situation for their vested interests. It must be recognized that Dr. Vijay Sazawal from USA was the first person to speak outside of the Valley about the centrality of the Valley-based Kashmiri Pandits in preserving the Pandit culture and heritage in a paper written in 1999 that was published by the "Koshur Samachar", a community journal in New Delhi, in early 2000. But the article, at that time, failed to bring awareness in the Kashmiri Pandit diaspora about various challenges faced by Valley-based Pandits. Shri. Moti Koul, Shri. M. K. Kaw, the then President, AIKS and Late Shri. Shiben Dudha, the then General Secretary,

AIKS also tried to raise the basic issues related to Non-Migrant Kashmiri Pandit / Kashmiri Hindus within and outside Community but failed to gather attention due to discordant political opinions within Community by some vested interest players.

Today everyone from the State Government to the majority community in Kashmir is trying to call back the Kashmiri Pandits who left Valley due to militancy. Even the Government is duty-bound to provide

abdicated its responsibility and New Delhi lost in the wilderness, the exodus of KPs continued unabated. While in 1992, the number of Kashmiri Pandits / Kashmiri Hindus in the Valley came down to 32,000 souls, 1998 recorded a sharp fall to 19,865. As per a survey conducted by KPSS from 2013-2015, left-over KPs have shrunk to mere 808 households/3445 souls scattered over 242 places. The district-wise breakdown is here.

Besides economic strangulation by

No	Anantnag	Bandipore	Baramulla	Budgam	Ganderbal	Kulgam	Kupwara	Pulwama	Shopian	Srinagar	Total
Families	142	32	223	44	15	72	12	102	49	117	808
Population	604	137	949	187	64	307	54	434	211	498	3445

NOTE: For security reasons, most families have abandoned their homes to relocate in respective district headquarters. Seventy-two families have shifted to Srinagar.

rehabilitation to those who wish to return back to the valley. Unfortunately, the plights of Kashmiri Pandits / Kashmiri Hindus who stayed back and never left the valley are totally ignored by everyone. No meaningful gestures - whether financial or psychological relief, or rehabilitation, or a job package have been offered to the minuscule minority community that kept the feel of “Reshi-ism” alive by putting themselves in harm's way. The left-outs, who always maintained the sense of collectiveness in Kashmir, have laid the foundation that makes the return of Kashmiri Pandits possible, and yet is never recognized by those who manage and dispense political power in the state.

Exasperated and exhausted due to the callous approach of JK-UT Government towards Non-Migrant Kashmiri Pandits/ Kashmiri Hindus living in Kashmir Valley, recently, Shri. Sanjay K. Tickoo, President, Kashmiri Pandit Sangarsh Samiti (KPSS) and Youth Activist Shri. Sandeep Koul were compelled to go on a fast-unto-to death pledge for more than ten days (248 hours) before the UT administration relented to furnish a written commitment through District Magistrate, Srinagar to redress the long-pending and legitimate grievances.

Travails of Left-Over KPs.

In the early 1990s, almost the entire KP community was forced to flee to the safety of plains, leaving behind a minuscule number. With political executive in the State (now a UT)

successive governments, vote bank politics by all including the few cadres from local BJP and venom spewed by some vested players within Community in media have rendered Non-Migrant Kashmiri Pandits / Kashmiri Hindus stay in the Valley almost untenable. How insensitive could the environment have been for the left out population who chose to stay back in the Kashmir Valley and faced all sort of odds and were always in harm's way?

Eight hundred and eight Non-Migrant Kashmiri Pandit / Kashmiri Hindu families living in Kashmir Valley are fighting an existential battle today and are pleading for bare necessities of life i.e. Food, Security and Shelter which including the right to survival with honour and dignity.

What do the Non-Migrants Kashmiri Pandits / Kashmiri Hindus Demand?

The left-over Kashmiri Pandits-Kashmiri Hindus living in Kashmir Valley demands are basic i.e. jobs, shelter and security and right to survival with honour and dignity.

1. Extension of PM's Job Package and apportionment of 500 posts / one job per family (preferably) criteria for 808 Non-Migrant Kashmiri Pandit / Kashmiri Hindu Families.

a) That implementation of the recommendation issued by the Ministry of Home Affairs vide communication no. 12013/6/2014.KV dated 04.12.2015 read with

recommendation no. 16030/05/2020-JK dated 23.06.2020 supported vide Two Parliamentary Standing Committees dated 13.02.2009 and 19.02.2014 and Hon'ble High Court directions dated 31.05.2016 passed in OWP 1986/2013 titled Kashmiri Pandit Sangarash Samiti and others Vs. Union of India and others read with Judgment dated 14.02.2019 passed in OWP 2048/2017 titled Kashmiri Sikh Community and ors Vs. State of JK and ors read with Hon'ble High Court Judgment dated 02.07.2019 passed in WP(C) 2266/2019 titled Kashmiri Pandit Sangarash Samiti and others Vs. State of J&K and others for apportionment of 500 posts done vides GDC-205/CM/2017 dated 03.10.2017 for Non-Migrant Kashmiri Pandit / Kashmiri Hindu Community living in Kashmir Valley and forward the same to the recruiting agency under the Recruitment Rules 2009 (Jammu & Kashmir Kashmiri Migrants (special Drive) Recruitment Rules, 2009) on the already sorted out mode, as per qualification and residence with the then Commissioner Secretary, DMRR&R.

b) That process of recruitment be initiated by the concerned department on priority basis because already almost four (04) years are wasted after the Hon'ble High Court passed necessary directions on 31.05.2016 with a request that the higher age be relaxed in favour of those candidates who were eligible on the said date i.e. 31.05.2016 for the posts so apportioned for Non-Migrant Kashmiri Pandits / Kashmiri Hindus living in Kashmir Valley.

c) That 500 posts so apportioned is requested should be as district wise and qualification wise so that justice is to be done with the persons who are well qualified.

d) That it has come to fore that the some officers from local administration is causing harassment and un-necessary discrimination between the words Kashmiri Pandit and Kashmiri Hindu. It is apt to mention here that every State Subject Hindu permanently living in Kashmir Valley is a Kashmiri Pandit in general and by virtue of "Gotra (Clan)" he or she is a Kashmiri Brahmin or Khatri or Rajputs etc. As such, Divisional Commissioner, Kashmir and Deputy Commissioner Concerned of Kashmir Valley be directed to provide "Bonafide Certificate" which is mandatory under SRO 425 dated 10.10.2017 whosoever applies for the same from the Kashmiri Pandit / Kashmiri Hindu Community.

2. Providing of Accommodation to all deserving Non-Migrant families

a) That accommodation be provided to all the deserving families, including the one who are facing social and religious isolations at their native places, at the transit camps constructed at all the district headquarters on priority basis to mitigate long pending genuine grievance of the left out Community and also take stern action against the erring officers/officials of the DMRR&R Department to cause deliberate and intentional harassment and mental agony to the Non-Migrant Kashmiri Pandits - Kashmiri



Hindus living in Kashmir Valley. That the Ministry of Home Affairs intimated the applicant organization through communication bearing no. 16030/3/2016-K-V dated 26.10.2016 under subject “Extension of PM's Return and Rehabilitation Package for the Kashmiri Pandits families who stayed back in Kashmir valley-reg” that “Kashmiri Pandit families who stayed back in Kashmir valley during militancy period are already being provided various assistance by the State Govt. of J&K under PM's Package-2008. These families are also eligible for the benefits of the recently announced PM'S Package-2015 under which 3000 additional jobs are to be provided to the Kashmiri migrants in the State Govt. of J&K and 6000 transit accommodations are being constructed in the Kashmir valley”. While as whenever a Non-Migrant Kashmiri Pandit-Kashmiri Hindu family residing in Kashmir Valley, who doesn't have any sort of accommodation in Kashmir or he had to leave his ancestral place due to militancy threats and is residing in some other place in Kashmir Valley submits his / her application for accommodation before DMRR&R, the application is rejected on the ground that “the issue regarding providing of transit accommodation to the families of non-migrant Kashmiri Pandits living in Kashmir does not fall under the ambit of this organization, because these families did not choose to leave Kashmir Valley and also there are no instructions from the Central Government to provide accommodation to the Non-Migrant Kashmiri Pandits living in Kashmir Valley”. That the issue stands already agitated number of times before the Competent Authority but unfortunately cruel, unruly and morally corrupt staff of Disaster Management for Relief, Rehabilitation and Reconstruction is sitting on the issue for the reasons best known to them only.

3. Extension / providing of necessary financial assistance to the 808 Non-Migrant Kashmiri Pandit / Kashmiri Hindu families living in Kashmir Valley

a) That entire nation is facing, due to the spread of COVID-19 and to provide respite from the situation Government of India has already sanctioned a number of provisions and schemes to tackle the situation and also to provide

necessary financial assistance to the deserving families, but Non-Migrant Kashmiri Pandits/Kashmiri Hindu's who are not part of any Government / Semi-Government institutions are also facing the crunch caused due to the lockdown.

b) That it is a known fact that entire Kashmiri Pandit / Kashmiri Hindu Community who chose of leave Kashmir in 1990 are in one way or another facilitated monthly based financial assistance, leaving behind only 808 families, who chose to stay back in Kashmir Valley, to live a starved and miserable life. This facts also stands validated by the Two Parliamentary Standing Committees reports dated 13.02.2009 and 19.02.2014.

c) That the issue stands already submitted for redressal and necessary action but till date nothing has been done in this regard for the reasons better known to the administration only. The step-motherly treatment towards aboriginal religiously minuscule minority of Kashmir Valley is heartbreaking and non-consideration of the genuine demands put a question mark on the intentions of the persons who are at the helm of affairs. Extension of monthly financial help to the 808 Non-Migrant Kashmiri Pandit / Kashmiri Hindu families living in Kashmir Valley is need of the hour and requires immediate action from your good offices.

4. Extension of benefits of Migrant Welfare Fund to the Non-Migrant Kashmiri Pandits – Kashmiri Hindus living in Kashmir Valley.

a) That the issue is already agitated before DMRR&R Department in the year 2019 and the then Commissioner Secretary, DMRR&R agreed to our request but unfortunately when the current incumbent took charge of the department, this issue also met the same fate as has happened to other legitimate grievances mentioned in this memorandum. DMRR&R Department has become hostile towards us for the reasons unknown since present incumbent took charge of the department.

5. Constitution of Nodal Agency between UT Government including Relief Department headed by Divisional Commissioner, Kashmir with one member from KPSS Core Committee.

a) That 808 Non-Migrant Kashmiri Pandit / Kashmiri Hindu families living in



Kashmir Valley are facing isolation and harassment from DMRR&R Department and other concerned agencies on the issues like encroachment of personal / community properties by unscrupulous elements, day to day security issues, Issuance of Non-Migrant Certificates / Bonafide Certificates / Domicile Certificates and other related issues. As such, KPSS request that a Nodal Agency be constituted headed by Divisional Commissioner, Kashmir in which one member from KPSS be also included in order to facilitate the Community members easy and stress free redressal of grievances within stipulated time frame.

6. Protection, Preservation and Restoration of Temples and other religious institutions belonging to the religious minority in Kashmir Valley.

a) That encroachments and illegal sale and purchase of the temple properties in Kashmir Valley is at galore, though the Hon'ble High Court has passed a number of directions in petition(s) OWP 610/2007 titled Sanjay K. Tickoo and others Vs. Union of India and others, OWP 785/2008 Ghulam Nabi Khan and Another Vs. State of J&K and others, CPOWP 572/2014 Sanjay K. Tickoo and others Vs. Rajeev Mehrishi and others, CPOWP 217/2017 Sanjay K. Tickoo and others Vs. Shri. Baseer Ahmad and others upheld by Hon'ble Division Bench in LPAOW 180/2010 and LPAOW 36/2011 on the issue, but the field officers / officials of the implementing agency(ies) are not adhering to the same causing irreparable loss to the temple endowment properties. In violation of the Hon'ble High Court directions, Endowment Properties are still transferred by different

means using Subordinate Judiciary, Revenue Department and Municipal Corporations. Even in broad daylight commercial complexes and residential houses are being raised on the temple endowment properties, it seems that the concerned authorities show disregard to the Hon'ble High Court directions by putting them in the dust bin and allowing the mafia to loot and rob our religious identities for the reasons best known to them only, as such a direction be passed on the issue and a full-fledged inquiry be initiated in the matter to book the guilty and restore back the temple properties with protection and preservation. It may be apt to mention here that previously communication no. 16017/6/2014-K.V dated 17.03.2015 and 04.06.2015 Ministry of Home Affairs has also extended cooperation to the local Government to implement the directions but all in vain. Apart from that Hon'ble the Chief Justice, High Court of Jammu and Kashmir vide order no. 230 dated 30.05.2019 have also intervened on the issue but the local administration hand in glove with mafia are using all the means and tactics to destroy the endowment properties belong to the Kashmiri Pandits – Kashmiri Hindus in Kashmir Valley. A detailed memorandum along with a list of temples located in District Srinagar was also submitted before Worthy Chief Secretary on 24.09.2018 in Deputy Commissioner, Srinagar Office but till date no actions stands taken in that also.

Genuine demands of the left-over KPs are ignored not only by the Government but also by the migrant KP Diaspora. However, recent fast-unto-death pledge by Shri. Sanjay K. Tickoo, President, Kashmiri Pandit Sangarash Samiti, and other members of KPSS evoked massive support for KPSS demands from all political parties, less the ruling one, some KP organizations, and a number of well-meaning individuals. This all-round support gave KPSS a morale boost to carry on with the fight to its logical end.

Regrettably, some migrant KPs with political affiliations and ambitions played petty games to discredit KPSS' genuine protest as 'drama'. Least they realize what struggle in adversity means—such petty-minded need to understand that any form of resistance is indeed bravery. Resist, we must.



KP-A Responsibility or A Liability



The value of Kashmir, once the abode of Saints and Sufis, now collapsed in terms of basic human values. The onslaughts of Muslim fundamentalism are guilty of reducing the valley to a sanctuary for the worst type of terrorism in recent history. In the late 80s and early 90s, the political overtones and the religious zeal aimed to exterminate a small group of Kashmiri Hindus whose cultural Heritage has its tale and tradition.

Kashmiri Hindus (Pandits) were the primary target of terror. It forced them to flee their home and hearth and seek shelter in the camps and rented houses at Jammu, Udhampur, Delhi and other places across India.

Union Minister of Home Affairs stated in Lok Sabha on 17th March 2020 that 64951 families registered as migrants (code name), 43648 families registered as migrants with Relief and Rehabilitation Commissioner (Migrant) Jammu, 19338 families in Delhi and 1995 registered in other States, whereas 808 families stayed back in the valley and opted to live in their motherland, once a symbol of a synthesis of various cultural and ethnic diversities, giving rise to a structure based on mutual trust and respect for each other and other thought practices and value systems. These 808 families wanted to be an integral part of the centuries-old practice based on principles of co-

existence, brotherhood and tolerance. Their decision came with a price. They got separated from their kith and kin. They are the subjects to the undeniable damages and series of critical issues, vulnerable to social and economical damages. The separation from their acquaintances and relatives affects them psychologically. They are exposed to traumatic stress. The miseries do not halt there, their living conditions, financial constraints and unknown diseases take a heavy toll on them. Many families were displaced from their habitats due to terrorist threats and took refuge in Srinagar and Budgam, putting them in physical and mental pain.

The 3445 persons constituting 808 families are scattered in Anantnag, Baramulla, Budgam, Kupwara, Srinagar, Shopian, Bandipur, Ganderbal, Kulgam and Pulwama districts of Kashmir.

The suffering continues, through the unpleasant and plunge of scorn and conciliation, the Valley-based KP identifies himself to be the

was to trace the link between mass migration and cultural identity of non-migrant Kashmiri Pandits, to explain the nature and dimensions of the cultural identity of Kashmiri Pandits and to analyse the impact of mass migration on the cultural identity of non-migrant Kashmiri Pandits. The case study was 150 families living in Srinagar and Budgam districts. The following table explains the result of their research.

To figure out of their research, the non-migrant Kashmiri Pandits who stayed back in the valley have suffered their existence and their social and cultural linkages are becoming thinner with passing time. Majority of the members of non-migrants are giving up their traditional practices and customs like putting on of "Dejhoru" by womenfolk. The behaviour and dress code has changed to a greater extent. Their bond with Kashmiri Muslims is diminished. There are no happy sentiments for each other. The shared presence of both the societies does not exist now. There is exceedingly less synergy between the members of both the communities,

Table-1	Task	Response	Percentage
	Socio-religious activities of the community not being practiced.	Yes	74
	Mass migration has affected the composite culture of Kashmir	Strongly agree	60
	Living in isolation	Strongly agree	92

bottom of deplorable ignorance and contempt by his claim on Kashmir.

Kashmiri Hindus have organised themselves in the valley. Two organisations were formed by the names of Hindu Welfare Society and Kashmiri Pandit Sangarsh Samiti, to represent the so-called non-migrant Kashmiri Hindus of the valley, for the welfare of the Hindu populace.

'Dynamics of Cultural Identity in Non-Migrant Kashmiri Pandits - A Sociological Study' and 'Social impact of mass migration on the health status of non-migrant Kashmiri-Pandits', is the two research papers published on 28th April 2018 and 1, January- 2018, in the Journals, 'International Journal of Recent Scientific Research and International Journal of Economics and Social Sciences (IJRESS)'. The authors of the paper Dr Manjoor Hussain and Rafia Rashid of Kashmir University conducted a sample survey and the subject for the analysis

which has led to the dissolving of old connections. Displacement of Kashmiri Pandits has influenced on the psyche of non-migrant Kashmiri Pandits. The ensuing lines, copied from the research study, say volumes, "The mass migration of 1989 has a negative impact on the self-image of the non-migrant Kashmiri Pandits. Before mass migration the self-image of Kashmiri Pandits was very high but now, it has lost its uniqueness. The non-migrant Kashmiri Pandits have got comprising self-image in the sense that they compromise even on performing certain customs and traditions."

Analyzing the health condition of non-migrants, the analysts have come to the end that mass migration has a disastrous effect on the health of all migrants. The health status of non-migrant Kashmiri Pandits was compared during pre and post-mass-migration period. To find out what changes took place, a five-point scale was used. Their findings are, the majority migration

of Kashmiri Pandits has affected the physical and psychological health of non-migrant Kashmiri Pandits. Majority of the people of this community were having either hypertension or depression due to separation from their relatives, friends and near and dear ones. The community was facing common, uncommon diseases, mental and physical diseases. Comparing the health status of this community before migration and after migration, it was found that the mass

the higher age is relaxed favouring those candidates eligible on the said date, i.e. 31.05.2016 for the posts so apportioned for Non-Migrant Kashmiri Hindus living in Kashmir Valley. The acrimony is that some officers from local authority are causing harassment and unnecessary discrimination on the words Kashmiri Pandit and Kashmiri Hindu as revealed by the President of KHSS. Later, the Divisional administration assured of accepting

Impact of mass migration on health of non-migrant Kashmiri Pandits

Theme	Response	Percent
Hypertension	37	24.66
Mental depression	27	18.00
Psychiatric disorders	3	2.00
Heart diseases	7	4.66
All of the above	76	50.66

migration had given rise to other diseases like depression, hypertension, heart diseases, stress etc. It was found that non-migrant Pandits visited a doctor was per need that depended upon the nature of the disease they were suffering from.”

The anguish of non-migrants doesn't halt with their psychological uncertainties.

India has always been at the forefront of opposing cultural and religious discrimination. It is an irony that a small population of 808 Kashmiri Hindu families in the same country is the victims of the bureaucratic imbroglio. The President of Kashmiri Hindu Sangarsh Samiti, Sh. Sanjay Tikoo along with the other member of their organisation Sh. Sandeep Kaul was compelled to sit on fast-unto-death in the Vinayak temple known as Ganpathyar, Srinagar. The group was forced to take the extreme measure after it took no action on its last memorandum submitted to the Lieutenant Governor of the Union Territory to provide urgent relief to non-migrant Kashmiris. Mr. Tikoo claims that the issue stands already agitated several times before the Competent authorities. Speaking about the employment to non-migrant Kashmiri Hindus, the Hon'ble High Court has given the directions to the respondents, on 31.05.2016, with a request that

the demands of the non-migrants, they broke the fast.

Another non-migrant Kashmiri Pandit leader Mr. Chunni Lal Bhat, the president of the Hindu Welfare Society Kashmir (HWSK), says that they stayed back in difficult times and kept alive the age-old traditions of Kashmiri Pandits. They were internally displaced within the valley and faced problems regarding their rehabilitation. According to him, they were promised suitable rehabilitation, but the promise was never fulfilled. On top of that, the youths were not getting jobs in Kashmir. Mr. Bhat claimed that they had even been disallowed from meeting higher-ups during the Governor's rule. "While the previous regimes would at least give us assurances, we were not even given appointment to meet the Governor earlier so that we could apprise him of our concerns. We hope the new regime listens to our woes and addresses these on a priority basis," he said.

Indian State has to give a serious thought if Indian ethos has to survive in Kashmir, the 808 families of non-migrants are to be protected. The Powers in the corridors of Government of India and Government of Jammu and Kashmir has to decide if the small community of 808 families is a responsibility or a liability.



KPSS' Fast-Unto-Death & Curious Case of Silence

One can safely infer that uprooted Kashmiri Pandit (KP) diaspora has already made a truce with its gunpoint exodus from the Valley and whatever appears to cause an upset to its exiled life meets with an instant obstruction. Faint cries for 'Homeland' or resettlement in the Valley don't carry any conviction with the ruling political class in Delhi. Such a scenario is a fertile ground for the luxuriant growth of vested interests, and that is what we witness today.

Personal ambitions of the 'self-styled' leaders of the Community have pushed the travails of tenement dwellers into oblivion. They ignored the left-over lot in the Valley as if they did not exist. No one, except US-based Dr Vijay Sazawal, ever spoke up for them. While migrants lapped up all the Government doles, concessions and relief, none cared for the non-migrants- as if they sinned by refusing to be cleansed by the Islamist onslaught. Rather than standing by them, the Community ridiculed them, abused them and wrote long articles on how they had compromised their religious identity and national interests. Fear builds phantoms which are more fearsome than reality.

It was only recently when Kashmiri Pandit Sangarsh Samiti (KPSS)- an organisation of the Valley-based KPs- undertook a fast-unto-death inside the iconic Ganpatyar temple, Srinagar, did some KP organisation take note of them. Yet, the most vocal among them preferred to remain silent.

Why Fast-unto-Death?

In the early 1990s, almost entire KP community fled to the safety of plains, leaving behind a minuscule number. With political executive in the state (now a UT) abdicating its responsibility and New Delhi lost in the wilderness, the exodus of KPs continued unabated. As per a survey conducted by KPSS in 2019, left-over KPs have shrunk to just 808 households/3445 souls scattered over 242 places. Besides economic strangulation by successive governments, vote bank politics by all including the BJP and venom spewed by their own in the media have rendered their stay in the Valley almost untenable. How insensitive could the environment be for these unfortunate people?

Eight hundred and eight non-migrant families are fighting an existential battle today. For the last two decades, KPSS has been imploring the Central and J&K UT (erstwhile State of J&K) Governments to ameliorate their lot. Two successive Parliamentary Standing Committees, in 2009 and 2014, underlined the urgency to address problems faced by the left-over KPs in the Valley. These Committees also recommended setting aside special budgetary provisions to 'fulfill their genuine needs of housing/employment/self-employment and improving living conditions'. In 2017, PDP-BJP Government promulgated SRO-425 reserving 500 posts for non-migrant KPs. This cheer soon evaporated as SRO implementation got mired in litigation. After, the Hon'ble High Court ruled in

favour of KPs; the Disaster Management Relief, Rehabilitation and Reconstruction Department (DMRRR) stepped in to sabotage the recruitment process. Though KPSS accuses DMRRR of deliberate delay, former's stance appears to be one of being politically correct. Babus dare not disregard the will of the state unless they have the backing of the wily politicians.

Frustrated, KPSS ran out of patience dealing with the callous JK-UT administration. So exasperated was the organisation as to compel its President, Sanjay Tickoo, and youth activist, Sandeep, to go on a fast-unto-death for ten days before the UT administration relented to furnish a written commitment to redress their grievances. Will the administration keep its word?

What does KPSS Demand?

All the demands of KPSS are fully justified. These relate to the basic human needs, summarized hereunder, that the Government is duty-bound to provide to all its citizens.

❖ Jobs

KPSS toiled hard to highlight economic deprivation of non-migrant KPs-Kashmiri Hindus to the Central and State (now UT) Governments. This long-drawn effort fructified in the shape of the promulgation of SRO 425 by the J&K Government setting aside 500 posts for non-migrant KPs. Unfortunately, its implementation was not to be. First, Kashmiri Sikh community, as if on cue, moved Hon'ble High Court against the SRO. However, the Hon'ble Court dismissed their petition; their appeal too met the same fate. As decks seemed cleared, DMRR&R stepped in to stall the recruitment for four long years. Now, KPSS demands:

- a. The Government must speedily fill-up 500 posts set-asides for non-migrant KPs.
- b. Relaxation of upper age limit for overage non-migrant KPs who were otherwise eligible for employment as on 31/10/2016, i.e. the date on which Hon'ble High Court passed the order.
- c. Issue of suitable instructions by the Government of JK UT that ensures non-migrant Kashmiri Hindus too become eligible for employment under SRO 425.

❖ Secure Housing for Relocated KPs-Kashmiri Hindus.

A large number of non-migrant KPs-Kashmiri Hindus facing social ostracisation, religious isolation and security threats at their native places have relocated elsewhere in rented accommodation- a luxury they can ill afford. While JK administration allots hotel accommodation and security to thousands of Political Migrants in hotels, it is deaf to the appeals of the deserving non-migrant KPs/Kashmiri Hindus for similar facilities. KPSS demands allotment of secure accommodation to all such families at their respective District headquarters.

❖ Financial Assistance to Deserving Non-Migrant KP - Kashmiri Hindu Families.

Non-migrant KPs-Kashmiri Hindus are not beneficiaries of any Government welfare schemes/financial assistance. COVID pandemic has accentuated their misery. Laid off private employees are living in abject poverty. KPSS demands extension of financial relief to the non-migrant KPs- Kashmiri Hindus on the pattern of monthly cash assistance extended to Kashmiri migrants.

❖ Protection, Preservation and Restoration of Temple Assets in the Valley.

Encroachment and sale of temple assets in the Valley have gone on unabated for the last three decades. Politicians-bureaucracy-land mafia nexus, in connivance with the black sheep in the Community, made fortunes through illegal sale and encroachment of temple properties in the Valley. KPSS filed several court cases against the unlawful sales of temple properties. Hon'ble High Court has passed numerous judgments/directions to the local administration to scrutinize all temple sales, identify temple lands and to forestall fresh sales. Following up the Court directions, KPSS submitted a detailed list of all the temples located in Srinagar to the Chief Secretary and Divisional Commissioner, Kashmir, but nothing has moved. KPSS demands of the Government to identify the

temple properties in the Valley scrutinize their present status and to protect, preserve and restore these to their pristine glory.

Notwithstanding support from various political parties, less the ruling one, KPSS has steered clear of any political affiliations. Maybe that is the reason for their continued neglect. Though under Central rule, whose writ runs in the administration is no secret. Therein probably lies the devil.

KP community is leader-less and rudderless. In such a vacuum, court jesters thrive. Belittling a questioning community member by publicly calling him a '*nali ka keeda*'

or labelling a solemn protest a 'drama' or speaking the language that the establishment wishes to listen are traits of sycophants that court jesters are. Those who have appropriated the leadership mantle of KPs have often let the Community down. Neglected and abandoned, non-migrant KPs have shown the grit to take their fight for legitimate rights to the next level. Only All India Kashmiri Samaj (AIKS) and some non-descript organisation have come out in support of the protesting community members. All other organisations and 'self-styled' leaders appear seized by the silence of the grave.

As you walk along the dreamy beach
look at the tiny footprints
little kids leave behind
as they wobble on the wet sand.
Even when the restless waves
wash the prints away
their images will long stay.

As you take a pause
to watch the lovesick waves
lapping the shores,
do hurl a few flat pebbles
along the water's surface
and watch how far it goes.
We used to indulge in that fun
every time we walked
by the side of a limpid lake or river
back home in Kashmir.
The sweet memories still linger.

As you eat popcorn off your paper bags
or savor potato fingers from MacDonal'd's
pray, scatter some to the squawking gulls
that shadow you along the beach,
to feed their voracious hunger,
for the pleasure it provides,
and the wonder it evokes
like when we fed the crows and sparrows
that looked forward for their morning grub.

Along the sea beach



-K L Chowdhury



(Carmel-by-the Sea, California 2017)



Problems Faced by PM Package Employees

After the biggest exodus of People since India's Partition, almost half a million Kashmiri Pandits were hounded from their homes and hearths resulting in the biggest exodus of independent India in 1989-90's. The union Ministry of Home affairs had stated that around 62,000/- KP families have been displaced since 1989-90. The Government of India (GOI) has acknowledged it as genocide.

Whatever has happened after that, every Kashmiri Pandit (KP) has a tale to tell. Over the years, the life in Migrant Camps of Purkhoo, Jagti, Muthi has featured in popular movies also. We have faced tortures, Killings, Brutalities in Kashmir and have landed in hot and humid Jammu after our forced exodus.

Gradually, we started our lives from scratch and by our hard work faced life with dignity. The youth of our community was working in private sector in Jammu on meagre salary. The then Central Government, led by PM Dr. Manmohan Singh announced an employment Package in 2008 for KP's. Even after 12 years since its announcement only approximately 4000 youths have been appointed and posted throughout the length and breadth of Kashmir Valley. Though the employees are paid through central budget, the State Govt formulated harsh conditions and invoked SRO 412, which is draconian and exploitative in Nature. The employees cannot get transferred outside the valley and can't leave





Kashmir under any circumstances. The employees are made to sign a bond which states that they cannot seek transfer outside valley.

Employees have suffered several hardships silently and patiently till July 8, 2016, when terrorist Commander, Burhan Wani, was gunned down in Kokernag, Anantnag which gave rise to large scale disturbances. The valley again got into agitational mode and several young boys and men lost their lives in the ensuing violence. The agitation of 2016 is known as 2016 unrest. The Transit camps of PM Package employees at Hawal Pulwama and Natnussa, Kupwara, were attacked by Mobs. The Cars of employees were attacked and damaged even though employees escaped physical assaults narrowly due to swift action of Security forces posted in these camps. The situation Post July 2016 was replica of 1990's which had led to the exodus of entire community. The situation caused fear Psychosis and employees had to again flee to Jammu under cover of darkness. The employees, on arrival at Jammu sat on a dharna at Relief Commissioner's office for nearly a year but the Government continued to be indifferent towards our plight; a fact known to everyone. The State was being run

by PDP-BJP coalition at that time. Though the CM Mehbooba Mufti listened to our grievances and released our salaries from time to time after APMCC Chairman Vinod Pandit met her several times in Srinagar, the state BJP's attitude towards PM Package remained lukewarm.

It is pertinent to mention that the employees have always faced problems in disbursement of salaries, unavailability of essential services, high handedness of immediate supervising officers, etc. The employees are harassed everytime they had to visit their families or relatives in Jammu. Some of the employees complain that they had to even rush to DC offices to get permission to visit their families.

The first batch of employees joined in December 2010; back in our ancestral land after a gap of 20 years. The Muslims in valley welcomed us outwardly, but their actions did not match their words. They lived up to their reputation as enunciated by Brijesh Mishra, Principal Secretary to PM Atal Bihari Vajpayee (who also served as India's first NSA), who had once said, "The only thing straight in Kashmir are the Poplars."

Carrying the burden of community's

Though the employees are paid through central budget, the State Govt formulated harsh conditions and invoked SRO 412, which is draconian and exploitative in Nature. The employees cannot get transferred outside the valley and can't leave Kashmir under any circumstances.

“It is pertinent to mention that the employees have always faced problems in disbursement of salaries, unavailability of essential services, high handedness of immediate supervising officers, etc. The employees are harassed everytime they had to visit their families or relatives in Jammu.”

history, marred with six enforced exoduses, twenty years later, when we landed here in Kashmir along with our families, we considered ourselves lucky to again live in our motherland and were thankful to be back in our roots after living a miserable lives in exile.

We knew we will not be welcomed here. As we moved in the lanes and by lanes of our places, we were reminded of the harrowing time that we had seen in 1990's when Islamic terror-struck Kashmir. At that time, we at least had an identity, but now being homeless and nameless, we had come again to Kashmir with an intention to settle again at our place from where we had been uprooted. Our language had also got transformed. When I spoke with the locals, they knew I am an outsider as my Language had added a new accent. While walking to my ancestral home and seeing it in ruins, It was the same home which once flourished and was a beehive of activity. All the nostalgic moments began to flash in front of my eyes. The last 20 years had been the darkest period in the history of our community. The state of KP's right now is that some are still languishing in camps like Jagti, Nagrota, etc. Some are living in Pathetic conditions in Delhi/NCR and elsewhere in country, without any support of Government.

The KP is dying and the back page of local newspaper is filled with obituaries of our dear and near ones. With each passing day, the KP is losing faith in successive governments. We are only waiting for the day to go back in vale which is our homeland.

Presently, there are at least 4000 employees serving here in valley. The Government had promised to provide accommodation along with the jobs, as this package was termed as 'Return and Rehabilitation Package' for honorable return

of Kashmiri Pandits. The following places were chosen and transit camps were established in these locations:

1. Vessu Camp Kulgam district.
2. Mattan Transit Camp in district Anantnag.
3. Hawl Transit Camp in district Pulwama.
4. Sheikhpora Transit camp in district Budgam
5. Natnussa Transit Camp in district Kupwara.
6. Veerwan Transit camp, Baramulla.

The Vessu Transit camp has accommodated only 310 families that too in fiber-sheet quarters, where rats are ruling the roost. Similarly, Mattan Transit camp has accommodated 97 families where six families share single quarter, a single wash-room and single Kitchen, The families are suffering for the past 10 years. There are 6 gas cylinders in single kitchen.

The problem has got worse due to Covid now. The social distance can't be maintained. God forbid, if anybody gets infected with virus, it will endanger whole complex. Similarly, Sheikhpora has accommodated 266 families, Veerwan Baramulla 151 families, Hawal Pulwama 110 families. The total families accommodated till date are only 1055 families and rest are living on rentals since past so many years.

Some employees term this package as cage-package because of SRO 412.

The worst sufferers of this package are children. The schooling of our children has suffered as valley has been on boil always.

Government always speaks about the rehabilitation, but on ground the situation is altogether different.

The volatile valley, where incidents of Pakistan-sponsored terrorist activities are always in news saw therecent killing of KP Sarpanch Ajay Pandita by Terrorists. The Government always overlooks such brutal and barbaric incidents.

Now it is a high time that Government should understand the pain of PM Package Employees and make an honest effort to mitigate their sufferings. The work on Transit accommodations should be completed on priority and employees provided the accommodation at the earliest.



- Maj Gen (R) Harsha Kakar



Negotiations are Getting Complicated

In a change in stance, Wang Wenbin, the Chinese spokesperson stated, 'China does not recognise the so-called union territory of Ladakh illegally established by India and opposes infrastructure construction in disputed border areas for military control purposes. 'This statement and China pushing forth its 1959 claim lines has only made negotiations more difficult. China has been stumped by the speed of Indian development of infrastructure in border areas. It has denuded the advantage of quicker deployment movement which China possessed.

The Indian decision to abrogate article 370 and convert J and K into two union territories was an internal matter, for which India needed no global approval. However, post abrogation of article 370 and converting J and K into two union territories there were concerns from China due to pending resolution of the LAC and comments by the Home Minister that Aksai

Chin remains as part of Indian Territory and India will claim it back. Relations between the two countries were then cordial and the pandemic had yet to hit the globe, thus India opted to assuage Chinese perceptions.

Indian foreign minister, S Jaishankar, specifically visited China and briefed his counterpart of the decision and emphasized that it would make no difference to Indo-China relations. He subsequently stated, 'I went a few days after the legislation to China and explained to them that as far as they were concerned, nothing had changed. India's boundary had not changed; the Line of Actual Control had not changed.' Raising of the same topic now is an indicator of diplomatic manoeuvring and seeking to gain an advantage by drawing India into a new controversy, apart from resolving the LAC.

India made similar efforts of conveying its reasons to its other global strategic partners,



which was well accepted. There was an outcry from some individual personalities and human rights groups on the decision, mainly linked to detention of political leaders, blocking of internet services and enhanced presence of security forces to control any outburst of violence. With the situation remaining normal, almost all political leaders have been released, additional security forces withdrawn, and some level of internet connectivity resorted. Restrictions remain on internet services mainly to curb terrorism and its exploitation by terrorists.

Pakistan had also objected, including degrading diplomatic ties by withdrawing its High Commissioner from Delhi. It also raised the issue in global forums including the UN and OIC, which India rejected. Its attempts to link the removal of the article 370 to enhanced terrorism, false flag operations and a nuclear war, which Imran projected for two years in a row at the UN General Assembly, have proved false.

Many questioned the Indian government for failing to respond to China by raising Taiwan and Tibet, pushing back its One-China policy. In Jun 2014, during an interaction with the Chinese foreign minister, Wang Yi, Sushma Swaraj had stated, 'Mr Minister, we support the One China policy. However, we expect you to also have a One India policy.' This discussion was in the context of China adopting the policy of stapled visas for residents of Arunachal and J and K. It was the first time India had placed the issue of One India policy on the table as a means of supporting the One China policy. China should be reminded of this conversation.

The current remarks by the Chinese spokesperson came on the day when the Indian Air Force chief, Air Chief Marshal RKS Bhadauria, speaking during a webinar stated that the prevailing situation along the LAC was 'uneasy'. He added that a 'no war, no peace' status was prevailing in Eastern Ladakh.

The Working Mechanism for Consultation and Coordination (WMCC) meeting was conducted last week in the shadow of the growing diplomatic hardening. The statement issued post the meeting by the Chinese foreign office was noncommittal only stating further talks and disengagement.

Currently, both nations remain deployed in

proximity. Despite Indian desires the LAC has become akin to the LOC, where eyeball to eyeball contact exists and the situation could easily escalate. Force levels on both sides are matching and neither is willing to revert to their original positions. The trust deficit is high hence; there is a concern on both sides that if they vacate their current positions, these could be exploited by the other side. The deployment is unlikely to change in the coming months and forces would remain in situ as temperatures drop to below minus 30 degrees Celsius.

Would China's outpouring have any value within India? Should India react in a similar manner? China stating its non-recognition of Ladakh has no implications on Indian decision to create the Union Territory. The Chinese statement however implies that they consider Ladakh as part of J and K though not a separate Union Territory. Other than displaying a support to the Pak stance, which has already been rejected globally, it has no impact. Since Ladakh remains an integral part of India, Chinese discussions would remain with the Indian government. Indian silence is a display of it holding its retaliatory cards close to its chest, to be opened when the need arises.

Chinese demands for defining the LAC as per the 1959 agreement is another issue. While India has rejected the demand, claiming it was never accepted, it has ramifications in the current scenario. Backing its claims, China would insist on India pulling back from its deployment on the Kailash Ridge, which dominate all its positions, which India would refuse, while it would seek to continue in its present positions, stating they remain within this line. Their 1959 claim includes Aksai China which China already occupies, which India refuses to accept.

Though there was no mention of claims of the Chinese spokesperson in the recent talks, it is evident that insisting on it would be the future Chinese approach. The result is that negotiations, which are already complex would get more complicated with these additional claims. Ladakh would witness the current deployment continuing for a prolonged duration, with no resolution in sight. The new Chinese claims are likely to be stumbling blocks and become hurdles for an early resolution to the standoffs.



An Eyewitness Account of the 1947 Raid by Tribals from Pakistan

My name is Triloki Nath Bhan and I was 18 years old young boy living in Sehyar, test Srinagar when Pakistani Army along with Kabalies from North West Frontier Province, launched a series of surprise attacks across Jammu and Kashmir on October 24, 1947. As is well known the Pakistani invaders quickly overwhelmed the forces of Maharaja Hari Singh. Most of the Muslim units of J& K Army comprising of Mirpuri deserted and joined the invaders after killing their Hindu and Sikh Officers. Muzzafarabad fell within a few hours of the attack and the invaders proceeded towards Baramulla, Sopore and Srinagar. At the Uri Bridge Brigadier Rajinder Singh lost his life putting up a valiant fight .He held the invaders for two days which gave time to the Maharajah to flee the valley. and the Indian Army to intervene.

The Pakistani invaders entered Baramulla on October 26, 1947 and proceeded to indulge in Rape, murder, loot and arson, especially targeting Sikhs and Kashmiri Pandit community. By the morning of October 27th some raiders had reached the outskirts of Srinagar. Hari Singh's exit had totally broken the morale of the government and security establishment. Police stations were empty. anything could happen at any time. Sheikh

Abdullah and his National Conference organized a voluntary force of young men known as Salamati Fauj in the city with specific direction to maintain communal harmony at all costs. This worked, Halka Committees became the police station. I remember I also joined this force to patrol the streets to ensure nobody disturbed the communal harmony. Most of the Hindu leadership had left the valley for Jammu. As the Kashmiri Pandits trickled in from the countryside we began to hear the tales of atrocities, plunder, rape and murder of innocent Hindus and Sikhs by the Pakistani invaders.

Although Kashmir's Pandits were leaderless as even our RSS leaders such as Bal Raj Madhok had left the city we the grassroots RSS Swyamsewaks began to organise ourselves to defend and protect Pandit honour. I belonged to PutliDharamshallaShakha. We decided to go out of Srinagar to visit other cities and villages and see for ourselves the condition of our Kashmiri Pandits brothers and sisters so that help could be arranged for the needy. I was accompanied by other Swyamsewaks such as Maharaj Krishan Mirza, Amar Nath Ganju, Manohar Nath Bhagati, Lakshmi Narain Kaul, Bhaskar Nath Ganjoo, Durga Nath Dhar, Trilokinath Dhar, Prithvi Nath Dhar, Naranjan Kaul, Brijnath Moza and others. These

We saw couple of KP's men and women coming towards us all in tears, and crying. They told us that the local Muslims had invited two Pakistani Kabalies from Baramulla and all our brethren had been asked to assemble in the ground near a mosque where a calf was slaughtered in their presence. Pieces of raw beef were forced down their throat and abuses were heaped.

volunteers hailed from Sehyar, Rehbaba Sahib and Rishi Peer. We began our journey on 30th October 1947. Starting on foot in the early morning we first touched Shalteing about four miles down the road from Chhatabal Custom Post. Here we went inside the enclosed Chinar Grove and found two dead bodies of the Kabali-invasers who had been strafed by the Indian Air Force aircraft. Onward we reached Pooshbugg a village near Pattan where Kabalies had executed 14 Kashmiri Pandits as they were performing fire veneration "Hawan". The fire was still smouldering. Luckily all fourteen had already been cremated by the Pandits of the neighbouring villages who had escaped the onslaught of these savages. All Pandit houses were looted. We tried to enter the town of Pattan but we were not allowed to enter. We could only guess the gruesome condition of Pandits in the town.

After Pattan we continued our journey to

had invited two Pakistani Kabalies from Baramulla and all our brethren had been asked to assemble in the ground near a mosque where a calf was slaughtered in their presence. Pieces of raw beef were forced down their throat and abuses were heaped. Their houses were looted-clean sweep, even the doors and window frames were pulled out. We spent the night with them, the bedding was the hay of rice. Of course we recited the bhajans the whole night. On the dawn of next day we began our journey towards Sopore. In this town not much damage was done. The leader of Kashmir pandits was JatKak Zutshi father of Jeevan Zutshi of California. Mr. Zutshi had worked with Muslim elders in the city to protect the KP's. Unfortunately JatKak had become a target of the Kabaleys and he hid under the hay in the house of a Muslim friend on the condition that he converts to Islam. JatKak Zutshi's family was my neighbour in Jamalattoo in Srinagar.

On Reaching Handwara we witnessed six kucha earthen mounds burying six Kashmir Pandits belonging to one family. It was a mass suicide committed by the family.

Sangarhama-detour to Sopore. There is a thick willow grove on the right side of the main road. A Muslim boy told us that we should go and see what had happened there. Visiting the Grove was most horrendous and traumatizing experience as we saw pieces of Indian currency notes and human skeletons scattered in the area. The boy told us that Sikh adults had killed their women and children here to ensure they did not fall in the hands of these heartless and treacherous Pakistani's. Dazed we turned and left toward Sopore. We had walked about 200 yards we found a kacha road to the left leading us to a Seer (Hindu Shrine). There we found a Mullah was teaching Quran to two Pandit women who were dressed in a Burka. As the Mullah saw us he took to his heels as we began chanting "Har Har Mahadev", the women retracted and threw their Burkas. The shrine in Seer was reduced to heap of rubble and two Muslim men were pulling out the nails from the burnt wooden planks. The worse was still to come. We saw couple of KP's men and women coming towards us all in tears, and crying. They told us that the local Muslims

The next day we proceeded to Bomai Village which is a couple of miles from Sopore on way to Handwara. Here the first assassination of a Batta had taken place a few days before the Pakistani invasion. The Martyre was Pandit Sarwanand Kaul an honest and diligent Intelligence Officer in the State Government. He was kidnapped and butchered a couple of kilometres from his house. We comforted the family. Buomay Battas were safe. No damage, except they were terribly shaken and fearful. We had lunch with them and assured them that the whole of Indian nation was with them.

On Reaching Handwara we witnessed six kucha earthen mounds burying six Kashmir Pandits belonging to one family. It was a mass suicide committed by the family. Then we witnessed the same thing as we had seen earlier in Seer. Houses had been looted, KP residents were helter-skelter seeking shelter to save their lives. We stayed in Handwara for the night sleeping on the bran (kuchh). In the morning we started to dig the bodies but the Commander of

the area prevented us and said that Army would do it. It was a very tense night for us as firing from both sides was still going on. Taking the kuchha route to Baramulla via Langet we continued our journey.

At Langet we found two dead bodies who were cremated by us. Langet had special significance for me as it is close to Trihagram where my maternal uncle Mr. Zindalal Raina of Rainawari residing near Hari Singh High School was assassinated in 1931 when Sheikh Abdullah as a Muslim Communalist had aroused the Hindu-Muslim strife in the valley.

We reached Baramulla in the evening and came across a young Kashmiri Pandit who was a lecturer of English in the Govt. College there. He offered us to stay overnight which we did. His house was also looted as mentioned earlier. He told us how his beautiful wife and other young KP ladies had been locked in a house and gang raped by the Muslim invaders. Next day he showed us the house from which these women had jumped to death from the fourth story. During the talk he told us that one respectable couple in the town was dragged through the streets. We saw every KP house was looted-clean sweep even the doors and windows were removed. Streets were deserted Batta houses were like skeletons and the inhabitants had either gone into hiding or were killed. Many had committed suicide by jumping into the Jhelum river. Crossing the bridge to the other side where market and Govt. offices were housed, we were shown a spot in the middle of the bridge from where young Hindu-Pandit, Sikh and Khatri ladies plunged to their death by drowning into the river. Those who did not have a chance to kill themselves were herded into Tehsil compound and gang raped. All Hindu shops were looted in totality. We finally went to the Christian School and found that even the Nuns were not spared. Many had been raped before being murdered.

Out of respect we went to the spot where Maqbool Sherwani was hanged for misdirecting the invaders. At that point the Army Commander advised us to return to Srinagar as Baramulla was still not safe for Hindus and Sikhs. It was clear that 30,000 Hindus men and women (Pandit, Sikh and Khatri) had either lost their lives or were taken as sex slaves by the Pakistani invaders.

Returning to Srinagar was a traumatic experience as if living hell was waiting for us. All of us were arrested and imprisoned in the Halqa Committee, denied food and beaten mercilessly for several days. By the skin of our teeth we managed our freedom with the condition that we would be under surveillance and roll called twice a day. It was clear to us that one way or the other these National Conference Halqa Committee Goons were going to get rid of us. We tried our best to find a way to get out of Srinagar. My quest to find someone who could get us out led me to Mr. Kashi Nath Fotedar who was an important Officer in the Indian Army in Badami Bagh. He was of immense help to many older Kashmir's Pandits and children who he sent out in Army trucks. Another great Batta was Flt. Luit J. N. Dhar from Vicharnag who was the only Kashmiri speaking Pilot at that time whom Nehru had deputed him to Srinagar. He too rendered great service to the community by flying out beleaguered KP's in Airforce planes. I need to introduce Pandit Kashi Nath Fotedar first as he is the industrious father of Hira Fotedar and is the father of my wife Dulari Bhan as well. Mr. J. N. Dhar is the maternal uncle of Hira and paternal uncle of Vijay Dhar of Union City California.

My escape from Srinagar was possible only on April 6, 1948. I along with Manohar Bagati, Lakshmi Narain Kaul and Amar Nath Ganjoo walked all the way to Pathankot on foot for 22 days. I finally settled at Saharanpur UP where I lived for 54 years.

Now I would like to pay my homage to all the KP Martyrs in 1931, 1947 and 1990. My compliments to those who by didn't of their courage, resilience and focus rebuilt their lives from scratch without Government aid under very difficult circumstances. I wish to thank many old Kashmiri Pandits who offered all four of us help in Kanpur and helped us settle down. My companions Bagati, Kaul and Ganjoo sahib eventually returned to Srinagar where Mr. Amar Nath Ganjoo became an important RSS functionary. My thanks to Mr. B. K. Kaul ICS Iron and Steel Controller, Mr. H. N. Sapru Dy Director of Industries UP and S N Shivpuri, GM Cement Corporation. I am sure these great men have left us but I did want to recognise their help to many KP refugees in 1947.



- B.L. Wanchoo



Concept and Formation of All India Kashmiri Samaj



Justice P.N. Bakshi and Justice A.N. Mulla at the inaugural session of the two-day Conference

As I have been associated very closely with the concept and formation of All India Kashmiri Samaj (AIKS), I wish to put on record, for the posterity, how AIKS was conceived and formed under the leadership of the then Justice P.N. Bakshi, in Allahabad, whom we fondly called Pratap Bhai.

On selection through UPSC, I was selected as Civilian Gazetted Officer in Ministry of Defence and posted to Ordnance Depot, AOC (Army Ordnance Corps) Fort, Allahabad in November 1977. As my family could not join me in Allahabad, I was living there as a forced Bachelor. Therefore, I had sufficient time with me in the evenings for social work. Before my departure from Srinagar, my father had given me

few references of Kashmiri Pandits settled in Allahabad, mainly after 1947. Some prominent names were Tickoo Brothers (Shri P.N. Tickoo & Shri B.N. Tickoo) from Katra (a well-known locality of Allahabad); Shri Makhan Lal (who was running a well-known restaurant in the Katra area), Shri G.N. Handoo in Allahapur, Shri Lakshmi Nath in Rani Mandi Chowk Area, Allahabad and several others who had settled there.

Shortly after my stay in Allahabad, there was a function of Kashmiri Samiti Allahabad, where I was also invited and introduced to the then President of Kashmiri Samiti Justice P.N. Bakshi. Earlier before him Justice Shiv Nath Katju (Retd.) was the President of Kashmiri Samiti, Allahabad.

At that time, there were four serving Kashmiri Pandit Judges in Allahabad High Court i.e. Justice B.N. Sapru, Justice B.N. Katju, Justice P.N. Harkauli, besides Justice P.N. Bakshi.

Thereafter I became an active member of the Samiti since I had sufficient time in the evenings at my disposal. Every Wednesday we used to meet in the evening in Justice P.N. Bakshi's residence to carry on the Samiti work. Mrs. Bakshi was a pious lady who would arrange tea and snacks for us. There was a battery of cooks and waiters at his residence as well as a Steno taking care of Samiti's correspondence, etc. It was his own house in Civil Lines in Allahabad, as he had not accepted Government accommodation.

back, were settled in Allahabad and in other parts of UP - would call themselves Old Kashmiri and called those migrated after 1947 as Fresh Kashmiris, the category to which I belonged.

Anyway Justice Bakshi had no such inhibition, and was keen to know and learn his mother tongue and Kashmiri roots better. He would often ask me to visit him every Sunday and teach him Kashmiri Language which I refused politely stating that normally on Sundays I had personal work to attend to.

The financial position of the Samiti was not as good as expected, keeping in view the social status of those at the helm of affairs of the Samiti. To combat that, we had developed



Delegates at the Conference

Besides myself, the other members of the Samiti included Shri O.N. Sharga, Shri Jyoti Mushran, Shri K.K. Shangloo, Advocate, Smt Kamla Sapru (w/o Justice B.N. Sapru), Smt Malini Kaul, Smt Nalini Chak among others.

One day a Samiti member in some context called me as “Tash Kaash”. I could not understand what it meant. Whole night I pondered over what he meant. After a lot of mulling over I could decipher that this word meant those people who have in the recent past migrated from Kashmir which probably meant - Taza Kashur (Fresh Kashmiri arrivals) which he could not even pronounce properly. Because the other Kashmiri Pandits like him - whose ancestors, on leaving Kashmir a few centuries

certain schemes like lottery, Tambola, etc which we would play during get-togethers. The money thus collected was spent on prizes, and the remaining was used for Samiti Funds.

It was around 1979 that Justice P.N. Bakshi said that he wanted to convene a Conference of Kashmiri Pandits of mainly U.P. and nearby areas. However, as the core team, we worked on this proposal and sent the invitation to well-known Kashmiris all over the U.P. as well as other parts of the country like Srinagar, Delhi, Bombay, Calcutta etc. Fortunately we got positive responses from all around. About 150 prominent Kashmiri Pandits from various places of the country informed that they shall be attending the Conference.

So we had to now get into the nitty-gritty of organizing the proposed an All India level event, and make necessary arrangements for reception, boarding, lodging etc., which was a Herculean task given the financial constraints of the Allahabad Kashmiri Samiti.

After preliminary meetings in this regard, a final plan was drawn up for venue, accommodation, etc. Justice Shiv Nath Katju's ancestral house, being in Civil Lines area itself, had a spacious ground which he offered for the function as the venue of the Conference.

As regards the accommodation of the delegates, some of the members of the Samiti accommodated the delegates in their own houses. I too arranged accommodation for some of the delegates in Ordnance Officers Mess and

All India Kashmiri Samaj.

The two-day Conference with eminent delegates from across the country gave birth to the idea of the formation of All India Kashmiri Samaj (AIKS). A Resolution was passed during the deliberations of the Conference, authorizing Justice P.N. Bakshi to lead as the President of AIKS, and to further work out the modalities, aims, objectives, and the functioning of AIKS.

Initially Allahabad Samiti team itself was tasked to assist the President of All India Kashmiri Samaj viz. Justice P.N. Bakshi (President), Shri O.N. Sharga (Gen. Secy.), Shri Jyoti Mushran (Secy.), B.L. Wanchoo (myself) as Joint Secy., and Shri T.N. Dhar (Treasurer).

Thereafter, the Constitution was also drafted by us and duly approved by the Samaj.



One of the preliminary meetings - Justice P.N. Bakshi and B L Wanchoo (myself) - {Standing on either side}

Guest House in Fort, Allahabad. Some of the delegates from Calcutta had arranged their own accommodation in the hotels nearby to the venue in Civil Lines, Allahabad.

The two-day Conference (8-9 March 1980) was inaugurated by Justice A.N. Mulla, Retired Justice of the Supreme Court, and a famous legal luminary. He was a writer of several legal books, and an old Kashmiri Pandit. Smt. S.S. Nehru, living in Allahabad, the Aunt of the then Prime Minister Smt. Indira Gandhi, could not attend due to health reasons but sent her good wishes for the Conference.

A sight-seeing trip, on the last day of the Conference, was organized to take the delegates on tour inside the Allahabad Fort which houses Ashoka Pillar, Rani Jodha Bhai Palace, Patalpuri Temples, Saraswati Koop, and Akshay Vat. On the concluding day a group photograph was also arranged through the famous Tandon Photographers of Civil Lines. This photograph presently adorns the home page of the website of

Then in subsequent years, the Annual Conference was hosted by units of AIKS in Calcutta, Bombay, Jodhpur and Hyderabad.

Although I was soon posted out from Allahabad in February 1982, I kept in touch with Justice Bakshi thereafter as well. Whenever I visited Allahabad on official tour, I would ensure to visit Justice P.N. Bakshi and Mrs Bakshi, both of who met me affectionately.

Justice P.N. Bakshi had a further proposal of acquiring a piece of land for the permanent office of AIKS at Allahabad, however the same could not materialize.

I am happy to see the progress and achievements by way of great recognition attained by the AIKS and having now become a global organization of Kashmiri Pandits at the international level. The prestigious Magazine of the organization - *Naad* has attained highest professional standards across the nation.

I wish the organization all the best under the present leadership in the days ahead.



- Surinder Koul



Dr. Farooq Abdullah and His Tantrums

Kashmiri don't feel they're Indian and might want even Chinese to come in rule statement by former Chief Minister and former Union Minister of India Dr Farooq Abdullah to Journalist Karan Thapar TV show in an interview was absurd in political parlance.

He moved one step further to vitiate the political system by saying that that it was easy for the people of the valley to go to Pakistan at the time of partition in 1947, but they did join Gandhi's India and not Modi's India. His

wavering perception got unfolded by hoping against hope of china advancing in North, which Kashmiri might accept according to his imagination. These announcements made by Dr Farooq Abdullah indicates his hollowness and myopic political understanding for such a political leader who had remained in the thick of Indian politics but continues to consider as a non-serious politician.

In the interview, Dr Farooq's failures in administration and law and order were countered by journalist. But, his incapability to protect minorities in the state and his excuse to run away from the responsibility as the CM of the restive state were not asked. The journalist seemed to be more interested in prodding Dr Farooq Abdullah to vomit out against Modi Govt. and his policy initiative against the state of J&K.



Opting for Pakistan by Kashmiri and its leadership Late Sheikh Mohd Abdullah at the time of partition of the country was out of the question. The reason being late Sheikh's limited political control was confined to the valley Kashmiri speaking region. The non-Kashmiri speaking regions of Jammu and Muzffarabad, Mirpur, Bhimber, Kotla, Bagh and Gilgit Baltistan area were under the influence of late Sardar Ibrahim Khan and late Chowdhary Ghulam Abbas. Late Sheikh did not find a comfortable space in

their combination. Moreover, they were running the Muslim Conference and Sheikh was heading National Conference baptized in 1939 from Muslim Conference established in 1931. So the Sheikh was an eyesore for Muslim Conference leaders. Knowing his fate would be marooned by joining Pakistan, he joined Nehru who supported Sheikh to the hilt. At the behest of Sheikh, Nehru totally sidelined the Maharaja Hari Singh who was forced to abandon his state forever. Sheikh could have had never dreamt of being the PM or CM of the state at all. Numerically, non-Kashmiri speaking Muslim population in the region of Muzaffarabad, Mirpur and outer regions of Jammu province were in majority comparatively to the valley-based Kashmiri speaking Muslims. Politically the chances of late Sheikh to be the Sultan of the erstwhile JKL and

Gilgit state were few and far between. In light of these historical and political facts, Dr Farooq Abdullah's admission was superfluous that Kashmiri could have chosen to be with Pakistan.

To pass such provocative remarks against a state, which gave Dr Farooq Abdullah the highest honour and respectable place in its political system was pointless. He became three times CM of the state of Jammu and Kashmir, two times Rajya Sabha member, and Lok Sabha Member and Union Cabinet Minister during his political career. His father Sheikh was the PM of the state soon after independence but his term was cut short when he tried to hobnob with the USA for his cherished desire of carving out an independent state of Jammu and Kashmir. But in 1974 after wandering in political wilderness from 1953, Sheikh was inducted as the CM of the state with Congress support in the Assembly at the culmination of Beigh – Parthasarthy dialogue to bury the past political antagonism between state and centre. Dr Farooq Abdullah's son Omar was also Minister of State in the Union Cabinet and in the next term, he became the CM of the state.

On three occasions, Dr Farooq Abdullah in the past represented Indian delegation in UNO led by Late A .B. Vajpayee, Salman Khurshid to counter the Pakistan propaganda on Kashmir. Late Vajpayee as opposition leader was impressed by Dr Farooq Abdullah's contentions and arguments on final integration of J&K state with India union. This gave Dr Farooq Abdullah a high push in popularity and acceptability across the party politics line in the country. One could visualize his presence around the rest of the country in commercial forums, MNC functions, media conferences, and political alliances and on campaigning for TDP in Hyderabad which depicted his graphic rise within the country. Dr Farooq Abdullah had the expectation to be the Tourism minister or Foreign Minister in UPA Govt. but he was made to accept Minister for Renewable Energy after hectic persuasion.

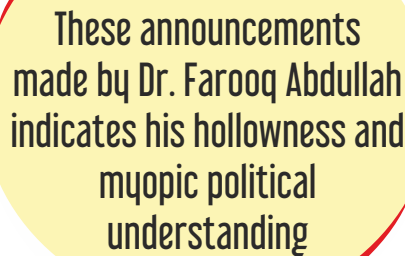
Inherently, there is something wrong with

the Abdullah family. When Late Sheikh was out of power, he came out with a demand of self-determination for the state to decide the future of the state. Thereby, he raised doubts on the final accession of the state with India and gave birth to Plebiscite Front in the valley. That resulted in the formation of a base for subversion and espionage in the valley and subversive youth groups got activated with Pakistan agency support. Those very elements made inroads in political core groups, in administration and fundamentalist party like Ahl-e-Hadis and Jamaat-E-Islami became strong which are hard to handle by now. That is why the people of Kashmir were driven to the extreme political uncertainty and suffer most because of their imprudent leadership. In a

similar pattern Dr Farooq Abdullah, finding his rank and file in disarray and falling political grip in the valley came out with the statement that Kashmir don't feel India and they might welcome the advancing of china which was contradictory to his past stand. His intermittent outburst against Modi coming to power in the central Govt. denoted his aversion towards new political change In New Delhi.

Probably the Abdullah family seems to be in habit of pushing shibboleth to draw political attention.

In fact, he should have been graceful enough to acknowledge the Indian political leadership that again repeated Dr. Farooq's coronation in 1996 as the CM of the state. His past role as CM was full of his failure as head of the state. Instead of taking over as the CM of the state, he deserved court trial for betraying the trust of people who elected him and his party to the assembly by fleeing to UK when the state was in the hands of Pakistan trained Kashmiri terrorist. Innocent persons were killed by the blast and by bullets. The microscopic Hindu minority was the soft target. The fear of AK 47 forced lacs of Kashmiri Hindus to leave their home and hearth in amass to safe places. Believe it or not, for this whole mayhem in Kashmir Dr Farooq and his government was responsible and history will underline his regime.



**These announcements
made by Dr. Farooq Abdullah
indicates his hollowness and
myopic political
understanding**



- Shailaja Wanchoo



Ram Janambhoomi Vs. Babri Masjid Issue

(Consequent up on the final judgement given by the Supreme Court on 9 November 2019, the foundation stone of the Ram Temple at Ayodhya was laid by Prime Minister Narendra Modi on 5 August 2020. Thus, the long-standing controversy was put to rest.)

Religion can dull the pain of oppression by promising a paradise of eternal bliss in life after death. Hinduism advocates the doctrine of Moksha through one's karma.

Some religions make a virtue of suffering produced by oppression. Those who bear deprivations with dignity and humility will be rewarded for their virtue. Religion can offer the hope of supernatural intervention to solve the problems on earth. Religion often justifies the social order and the person's position within it. God can be seen as creating and ordaining the social structure. In this way social arrangements appear inevitable.

The word secularism is so much overused and misused in India that it has come to mean all things – including nothing – to all men. The concept is foreign and so the context in which it arose.

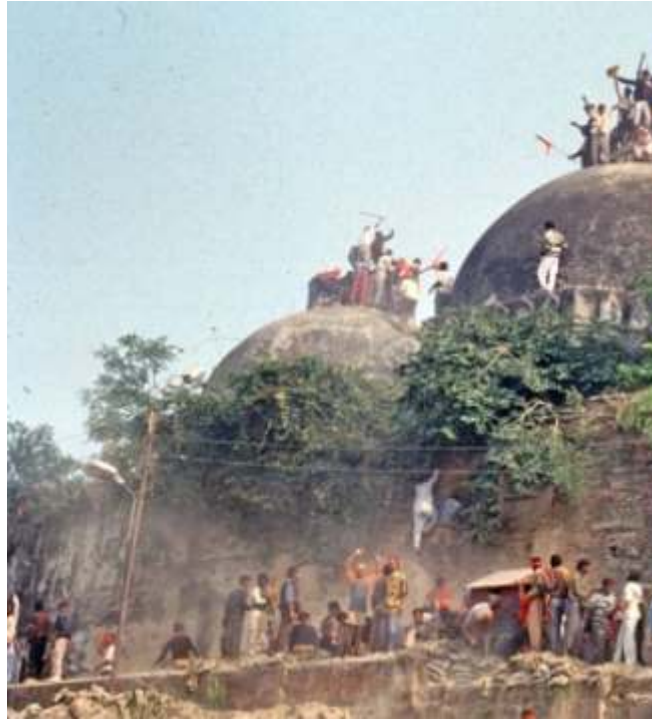
Basically, secularism was Europe's response to the European scene after the Renaissance. It was an integral part of the Reformation. The Roman Catholic Church was trying to act like a new Roman emperor, dictating terms to the princes of Europe. The princes resented that and called for a separation of the church from the state. Simultaneously, the traders of Europe also resented the many

imposts imposed on them by grasping church. And on top of this came modern science. When scientists declared that the earth was round and not flat, and that it went around the sun and not the other way, the church was scandalized: it would not tolerate anything going against the biblical book of Genesis. The church began to harass and persecute scientists. It was the convergence of the triple interest of princes, bourgeoisie and scientists that led to the protestant movement and the increasing separation of the church from the state now called secularism.

The Indian situation was entirely different. Neither Hindus nor Muslims have an organized church like the Roman Catholics. In the absence of any local relevance 'secularism' has come to mean different things to different men. Muslims think they have got something special in 'secularism'; Hindus resent that Muslims should get a candy called secularism. Today secularism is invoked in defense of the status quo in Ayodhya. Muslims said the structure was a mosque, and it should not be disturbed; Hindus said it was a site sacred to them and forcibly misappropriated by the Muslims; it should be restored to Hindus.

A thorough re-examination of the idea of secularization, as advanced in classical literature, has also been one of the significant consequences of conceptualizing religion in functional terms. The assumption that religion in modern societies would gradually diminish in importance or become less capable of influencing public life was once widely accepted. Indeed, much of the research on religion was informed by the assumption that secularization was an inevitable trend. That assumption has now become a matter of dispute. Many continue to stress the conflict between religion and modernization; others argue that the entire secularization thesis should be abandoned; still others suggest modifications that leave open the direction of religious change in specific historical periods. Most evident is the need to rethink the relation between religion and social environment. Modern religion is resilient and yet subject to many cultural influences; it does not merely survive or decline but adapts to its environment in complex ways.

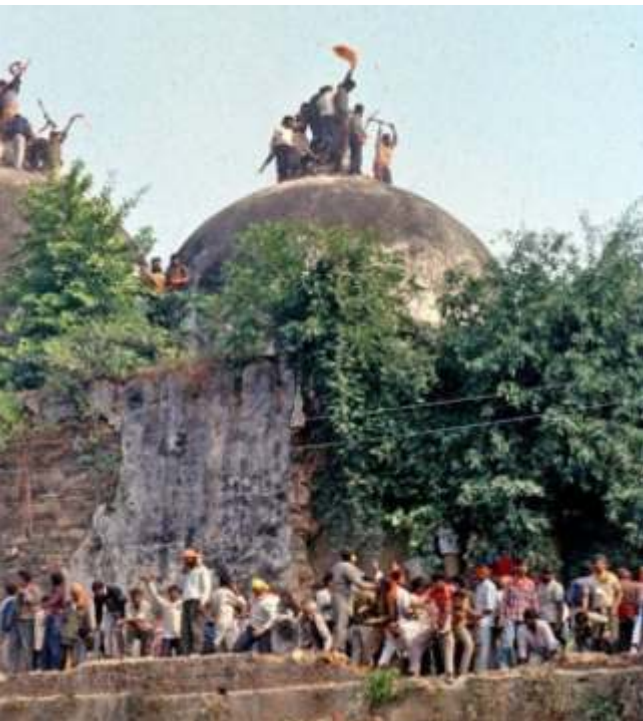
It is in this context that we will have to see



the role that secularism plays in India, and its relevance to the Indian society with its multi-racial and multi-ethnic groups of people. One thing is that India is a multi-ethnic country whose groups of people have a common history and a common culture to bind them in one country.

The Babri masjid - Ram Janmabhoomi dispute is one of the major controversies which being under the structure of the mosque has been exploited by politics. It is undoubtedly the biggest controversy after the Shah Bano case of 1985-1986. The controversy, along with the one on Shah Bano, attracted maximum media attention in mid-80's and the end of the last few decades.

What was worse was the cynical exploitation of the Babri Masjid-Ram Janmabhoomi dispute for winning the Lok Sabha elections by not only BJP, the Shiv Sena and other communal outfits, but also by the erstwhile secular party, the Congress which has a record for fighting the country's freedom. Those are the hazards of parliamentary elections. Every party competes with the other to capture the imagination to bag the votes. It can be said that the rise and spread of Hindu and



Muslim fundamentalism/communalism in the recent past, especially since the early 80's, was due not to any concern for religion or religious issues but primarily for party or group politics. Religion at best was used as an instrument. Both the Shah Bano and Babri Masjid questions should be seen in this political back drop.

To be sure, the Ram Janmabhoomi-Babri Masjid controversy was not of recent origin. It originated due to the British policy of driving a wedge between the Hindus and the Muslims and which culminated in the instances of religious violence in Ayodhya during 1855. The answer to the query as to whether the Ram Janmabhoomi was where the mosque stood recently depended on history and the availability of records to that effect. It is a very controversial subject, myths and facts have been mixed. It is exceedingly difficult to separate one from the other. The colonial government denied the demands of Local Hinds to build a temple on the erstwhile site of Babri Masjid, which lead the police to lock the gates to the public (both Hindus and Muslims). Only priests were allowed entry to perform daily worship as the idols remained inside. The civil suits were filed Hindu and Muslim organizations in a local court claiming

the site. Late In 1986, the district judge ordered the gates to be reopened and Hindus were permitted to worship inside.

Communal riots in many cities were provoked after “RATH YATRA” to Ayodhya organized in September 1990 by BJP leader L.K. Advani. Advani had written in his memoirs that "If Muslims are entitled to an Islamic atmosphere in Mecca, and if Christians are entitled to a Christian atmosphere in the Vatican, why is it wrong for the Hindus to expect a Hindu atmosphere in Ayodhya". On 6 December 1992, the mosque was attacked and demolished by Hindu 'Kar-Sevaks' within a few hours, climaxing in riots in which more than 2000 lives were lost.

On the instruction of the High Court the Archaeological Survey of India (ASI) carried out excavation in 1970, 1992 and 2003. Also, they were asked to do more in-depth study which they carried out. ASI found unquestionable evidence indicating that a large Hindu complex (definite proof of a temple) existed under the mosque. This was clear evidence that the predating structure was a massive Hindu religious building and was accepted by the court. The case was referred to the Supreme Court. From 6 August 2019 to 16 October 2019 the Supreme Court (SC) held final hearing on the case. The final judgement in the Supreme Court was given on 9 November 2019. The Supreme Court gave following verdict:

- a) It ordered that the land where the erstwhile Babri Mosque stood to be handed over to a Hindu trust to build the Hindu temple,
- b) It ordered the government to give an alternate 5 acres of land to the Sunni Waqf Board for the purpose of building a mosque.

Consequent up on the final judgement given by the Supreme Court on 9 November 2019, the foundation stone of the Ram Temple at Ayodhya was laid by Prime Minister Narendra Modi on 5 August 2020. Thus, the long-standing controversy was put to rest.

Janadesh (people's mandate) is of the essence of democracy. Seeking it is the highest form of democratic activity. BJP started a new phase in this country's power politics by embarking “RATH YATRA”. Although, it professed outwardly, that it was singularly free

from communal trouble but that was not the whole truth. Much of the aftermath of that phenomenon has sustained the belief that Indian democracy is threatened by a Hindu fundamentalist wave. No one denies the BJP's right to protest against what it perceives as a threat to multi-party democracy, but to project itself as it did, as the only protector of dharma and compare the party's opponents with Mahmud of Ghazni and Aurangzeb is a blatant attempt to arouse sectarian passions which deserves to be condemned strongly.

Hinduism has indeed provided the essential genius of Indian culture: this cannot be denied. It is both empirically and theoretically provable the religion plays a significant role in nation building. But, on the other hand, it alone does not build nations. Ethnicity, language, traditions and above all, diplomacy have also a crucial role to play. Depending on the circumstances one gets precedence over the other. Had religion been the sole factor, Europe would have been one single state, or for that matter the Arabs would not have carved out so many states.

The ingredients mentioned above were relevant for nation building in Europe in the 19th century. In the post-decolonization period, these theories of nation building have become obsolete. If religion has to be the sole criterion of nation-

building now, then the world map has to be redrawn providing for only five or six states: if ethnicity becomes the criterion, it would mean about 650 states, if not more: and if language is to be the criterion then innumerable states have to be carved. Decolonization has thrown up a peculiar challenge to the Third World where state formation has preceded the formation of nations.

Due to historical circumstances almost all Third World countries are ethno-linguistically pluralistic and as such new strategies must be worked out to keep the various groups under one umbrella. India's case provides one of the best examples. Since it is a multi-religious society it is secularism alone which can bind its various communities together although that is not everything. Alongside social justice must be ensured as otherwise, the whole concept will remain hollow.

Hinduism has indeed provided the essential genius of Indian culture. This cannot be denied. Significant cultural synthesis has not taken place everywhere, apart from Christianity in the small state of Kerala, there is much less non-Hindu cultural influence in south India than in the north. Thus, while not denying the reality and the importance of composite culture we must be prepared to deal with an Indian culture largely rooted in Hinduism.

ENJOY YOUR LIFE



-Divya

The ups and the downs,
As done by the clowns,
Along with the strives
Is What is life.

Its mixture of colours,
Sometimes brighter and sometimes duller.
Sometimes it's night,
But after, it's a bright light.

The sadness,
The dullness,
The happiness,
The brightness,
All of these are included,
As experience has alluded.

A flicking sea wave
Can only be conquered by a brave.
Accepting a challenge to survive
Is what is life.
It's beautiful,
But not plentiful.
So live it.
Enjoy it.

Don't bother
By a small problem
For u won't get another
Life such awesome.



Tennis Elbow

Tennis elbow also called lateral epicondylitis is a common cause of pain on the outer side of the elbow. It is a fact that it was the Tennis sport that brought attention to this problem as earlier it was found mostly in tennis players. Tennis players are more susceptible to tennis elbow (TE); however, it does occur in lot many people who have never used racquet-played tennis. It is also found in other sports and professions that involve repetitive motions of the wrist and arm like plumbers, painters, carpenters, bricklayers, gardeners, butchers etc. Computers are certainly an essential part of our life these days and most of us use whether we are in office or at home. There are reports that TE is one of the problems that are associated with use of computer- mouse and /or keyboard for longer hours that is why it is also called mouse or computer elbow. TE can result in significant disability- limitation of the activities of daily living and absence from work, and at times is difficult to treat. Good thing is that, in majority of patients (90 %), it resolves spontaneously within 12 to 18 months, however in some patient's symptoms may continue and deteriorate, and are refractory to treatment.

Causes: Exact cause of TE is not known. It is an overuse injury and usually follows repetitive stress at the tendinous attachment of

the common extensor muscle of the wrist (the muscle that moves the wrist upwards) at the outside bony prominence of elbow i.e. lateral epicondyle. Repetitive wrist extension especially against resistance and forearm rotation movements, and the stresses due to sports and professional activities may result in a series of tiny tears in the tendinous attachment of the muscles that are responsible for these movements at lateral epicondyle.



Clinical Picture:

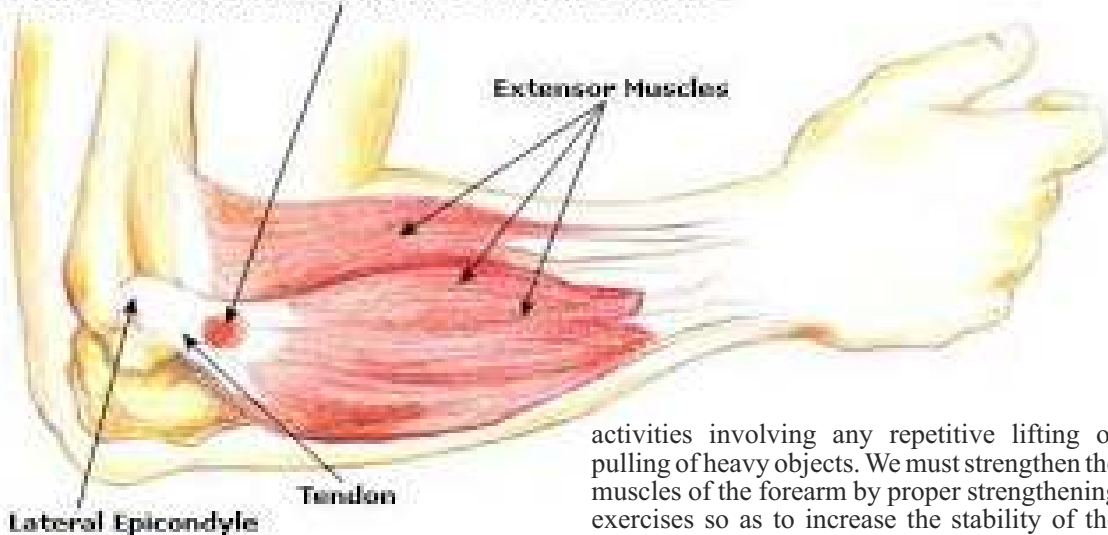
The patient is usually an active adult complaining of pain on outside of the elbow. Pain often comes gradually, is mild initially and then increases gradually. The pain increases on extension of wrist against the resistance. The pain may radiate down into forearm and wrist. The patient feels pain and weakness on lifting even small things, using computer mouse,

shaking the hands, turning a doorknob, turning a tap or holding a cup of tea. The patients also complain of weakened hand grip strength. Dominant extremity is more often affected. There is pain with passive wrist flexion and wrist extension against resistance. The elbow usually looks normal. There is a localized tenderness i.e. pain on pressure over the front of the lateral epicondyle that can be mild or severe. The movements of the elbow and the forearm are normal.

Risk factors :

Various factors that may increase the risk of TE include-- i)- Profession- People having jobs that involve repetitive motions of the wrist and arm like plumbers, painters, carpenters, butchers, gardeners etc. are more likely to develop TE . Again, the people involved in handling heavy loads are also at a higher risk of getting TE. Spending long hours at your computer whether you are typing or playing games does increase the chances of getting TE or computer elbow. There are reports that TE is associated with computer use of more than 20 hours per week and the risk increases in line with years of use. ii) Sports- People involved in racket sports especially where overhead movements are used, are more likely to be affected with TE. Poor

Overuse Of The Extensor Muscles Leads To Pain Here



technique and use of heavy racket certainly increase the chances of TE. iii) Age –It can affect people of any age;however it is more common in people of 30 to 60 years of age. iv) Sex- Women somehow are affected more often than men.

Diagnosis :

The diagnosis of TE is clinical and is based on history and the findings on physical examination. Imaging is usually not required.The X-rays may be done to rule out other causes of pain on the outside of elbow and any local pathology such as arthritis or injury. Systemic problems like gout, rheumatoid arthritis etc. can also be ruled out by doing

appropriate lab tests.Specialized investigations like Magnetic resonance imaging scan (MRI) is normally not required, however it is very useful when there is a doubt in diagnosis, and we want to rule out any other pathology. It is essential to rule out other causes of pain elbow like compression of posterior interosseous nerve at elbow, localized pathology of elbow like injury, gout, rheumatoid arthritis, degenerative arthritis etc.

Prevention :

It is important that an individual learns proper technique for all aspects of their sport or the profession especially when it involves weightlifting as poor technique increases the chance for injury including TE. It is also essential that one remains in overall good physical shape. It is good to avoid or modify

activities involving any repetitive lifting or pulling of heavy objects. We must strengthen the muscles of the forearm by proper strengthening exercises so as to increase the stability of the elbow joint. We must ensure that any equipment that is used has to be appropriate to the ability, body size, and muscular strength of the individual.Individuals working on computers for long hours just need to relax the shoulder, forearm and wrist. One should get up, stretch, and walk around periodically for five minutes or so at least once an hour. It is suggested that forearms and upper arms are at a ninety-degree angle by adjusting your chair up, down, backward, and forward. The fingers have to be in line with forearm.

Treatment :

Various options of treatment are available; however there is no true consensus on the most effective treatment of TE especially for effective

long-term outcomes. In fact, there is no single optimum treatment. Good thing is that majority of cases resolve spontaneously within a year or so and the main aim of treatment is to speed up the recovery. Rest to the elbow joint is important. TE braces do help by giving some rest and reducing strain to the forearm muscles. They work by reducing tension in wrist extensors. Analgesics and anti-inflammatory drugs help the patient to cope with the pain on short term basis. Topical non-steroidal anti-inflammatory (NSAIDs) gels improve pain in the short term. Physical therapy – stretching and strengthening exercises of forearm muscles - iso-kinetic exercises are useful in many of the patients. It is also important that we avoid or modify the activities which aggravate the pain like lifting, especially heavy weights. Workload modifications have to be considered, especially in patients involved in manually strenuous jobs. Local injection of local anesthetic and corticosteroid given under proper asepsis is commonly used and is the main stay of the treatment of TE. Majority of patients respond with good pain relief, however the relief is for a short term and recurrences are usual. Local skin problems such as hypopigmentation and fat atrophy leading to indentation of the skin around the injection site may occur in some patients especially after repeated steroid injections.

Surgery is considered in a very small percentage of cases that are not responding to a sustained period of well performed conservative treatment for at least for a year or so. We debride-clean up the area and release the tendinous attachment of the common extensor surgically and this can be done percutaneously with or without use of an arthroscope (pin hole surgery) or by an open method. With all the advances in arthroscopy, arthroscopic surgery is getting popular as there is advantage of quick return to work, we can see inside the joint for pathology if any and treat that at the same time.

Prognosis:

Most of the TE patients respond to the conservative treatment; however, there may be a relapse and /or moderate discomfort in many of the patients. The patients very often need a long period of treatment for recovery, but the good thing is that most of them improve with non-operative measures and we need to educate the patients accordingly. As such, we must follow an approach of wait and see i.e. watchful wait in most cases. It has been reported that the individuals with high level of physical strain at work and when condition is involving the dominant elbow have a poor prognosis.

(The writer is Formerly, Vice Principal, Professor & Head Of Orthopedics', Christian Medical College, Ludhiana. Author can be reached at drmkmamortho@gmail.com)

Feelings get rise,
Air gets wise,
Hands are trying,
Hairs are flying,
Come and have cup of love.
Maples are down,
With the face brown,
Peace is all around,
With the birds' sound,
Come and have cup of love.
Roads are calling,
Shikara is waiting,
For her rider to come again,
Animals want to get nurtured by us again,
Come and have cup of love.

**AUTUMN
COMES**



-Himanshi Roshan Bhat



Covid-19 Situation in Jammu



The COVID-19 pandemic situation in Jammu has been bad for quite some time and it shows no signs of abating. The position is unlikely get better over the next few weeks unless UT Government does not take immediate/pragmatic steps to address the issues that hamper overcoming of some visible shortcomings.

The complete plethora of facilities at the Government Medical College are saturated to the brim. As this is the main treatment facility, it receives a huge rush of people from all over resulting in inadequacy of treatment being provided to the patients who need immediate medical care.

Coupled with the fact that every COVID-19 patient is accompanied by a crowd of attendants, instead of one attendant, further

stretches the administrative requirements beyond its limits, resulting in frayed tempers, lack of medical attention and poor response from those who are meant to provide the treatment.

Within the hospital itself, it is difficult to distinguish a doctor from other medical staff as both are dressed identically. In such a situation, it leads to avoidable hassle where the attendants do not know whom to approach, or if they do, then they invariably approach the wrong person. It further complicates the matters for both the patient and the medical staff.

AS is wont with most government hospitals, the quality of the food being provided to the patients is of poor quality and invariably in far less quantity than what the patients need.

5. Testing facilities like X-ray, CT scan,

etc., is common for both, the COVID-19 and Non-COVID cases. This puts many non-COVID patients at great risk. This, I believe, is a fundamental principle which the hospital is violating, putting many people at risk.

Many states have established separate hospitals for covid care. In the interim, they have increased the capacity of existing hospitals to cater for extra load that the pandemic has suddenly. As is being seen in other states, many NGOs have come forward to create COVID facilities to help the government to overcome the emergency created by the pandemic. The Govt of JKUT could rope in some well-known NGOs who carry out philanthropic work, to help with this. Govt could also think in terms of utilizing a huge double-storey building at Jagti township which lying vacant for this purpose. This will ensure that all the patients coming to Jammu from Nagrota area are taken care of here and the load on Jammu would be substantially reduced.

There is also a requirement of roping in the private medical facility owners of nursing homes, hospitals, etc., in its fight against COVID. As it is these privately owned facilities do contribute in a big way in our fight against the covid. However, their efforts are disjointed and uncoordinated. This results in waste of effort and centralized control.

Throughout the world, a laid down protocol for treatment and handling of COVID-19 patients as laid down by WHO/respective countries is followed. However, in Jammu, these protocols are mostly violated. It is necessary for the government to enforce these protocols. One

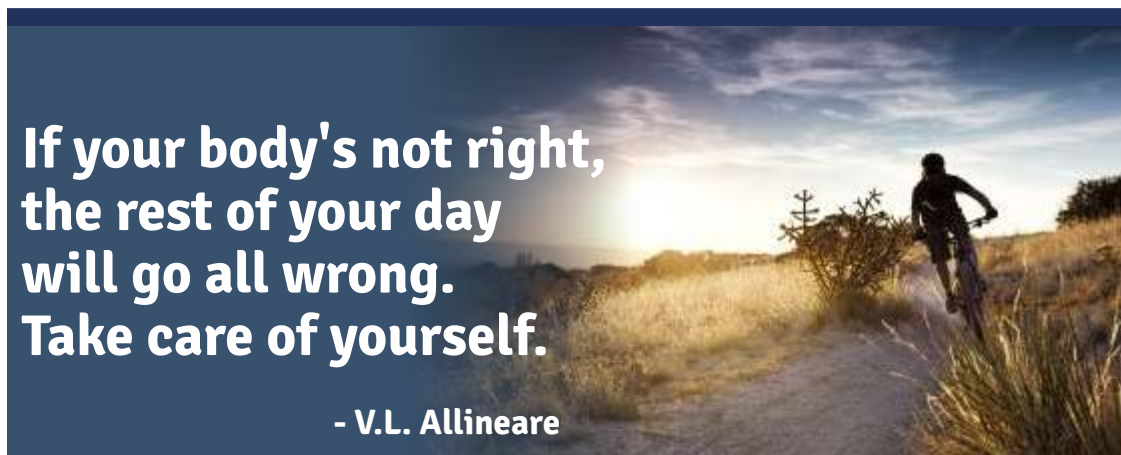
of the biggest preventive measures the government can adopt to stop spread of covid is to allow only one attendant with a patient. This rule can easily be adopted by issuing only one pass per patient.

Similarly, the hospital authorities must ensure that the diet provided by the Hospital authorities is as per required nutritional value as also in adequate quantity. Though this is difficult to implement, but efforts need to be made to ensure this. Regular supervision and holding the accountable for lapses in this regard, will improve the situation to some extent. Some other measures that the Government can take are: -

1. There must be clear distinction in PPE kits worn by Doctors and other paramedical staff.
2. Separate facilities for X-Ray, Ultrasound, CT Scan, etc., for COVID-19 and non-COVID-19 patients must be created to prevent further spread of COVID-19.
3. More Testing centres, particularly of the RT-PCR test must be created, as Rapid Antigen Test is error-prone.
4. Govt of India should help the UT Govt to establish at least two new laboratories as was done in case of Ladakh.

These demands have been raised on many occasions across the board and the concerned officials of the JKUT have been apprised of it. The Govt now needs to take some action.

Jammu has a heavy concentration of population and to avoid further spread of the pandemic. Government needs to augment the capacity keeping in mind the increasing graph of COVID patients. END



**If your body's not right,
the rest of your day
will go all wrong.
Take care of yourself.**

- V.L. Allinere



Holy Cave of Kuber Ji Dhyaneswar Yatra

[Details shared by Shri M L Bhatt of Bandipora, are gratefully acknowledged]



Dhyaneswar---Kubera, the deity of wealth in Shaivite lore, is one of the retinue (GHANA) of Lord Shiva; the corrupt/colloquial form of this proper name is Dhyaneswar, whose sacred cave is situated in the mountain fastness of the ranges lying to the east of Bandipora, Kashmir. It reminds one of the profound influence of Tantric Shaivism in the valley since times immemorial. That is why the Kashmiri ShivRatri Puja protocol is distinctly different than the one followed in the rest of northern India (the proper Bharat Varsha). Neelamat Purana sings of its glory as one of the six scared seats of Kuber Ji, placing it near the holy Vitasta (Jehlum) that is taken as the manifested form of Mother Parvati:

Drashtva Dhaneshwara Devam...vitastajhsh

Smiptah Drashtavikai Kamar Thetebhyu Dhanvan Bhijayte..... (transliteration)

Yes, one does catch a glimpse of the Jehlum and the vast expanse of Wular Lake, standing at the entrance to the cave, though these lie quite far away: it is the advantage elevation of the spot that opens up the vista.

In peaceful days of the past, a good number of devotees (from the valley as well as outside) would congregate, on or before Shukla Chaturdashi of Shravana, at Bandipora to march ahead as yatri for the Darshan of Shiva on Rakhshabandan day: on this very day also the holy Mace (Chhadi Mubarrak) is taken into the Shri Amreshwar cave (Amar Nath Ji). As the economy of the country kept on developing, the first eight kilometers, upto the mountain village

Arin began to be covered by bus. Many jungle settlements (all Muslim Gujjars) nestle in the folds and dales of these ranges that comprise the art gallery of nature for the discriminating eye of a connoisseur of scenic beauty. It intoxicates the devotee to an extent that they are unmindful of the animal instincts that otherwise are on the prowl to distract them from the sublime. Arin onwards it is a gradually ascending trail upto the elevation where denser forests are a welcome, as well as fear- instilling, sight; however, by now the depredations must have pushed them far above those locations. The next stretch presents a steeper ascent till Shamthan is reached, where the yatris halt for the night and get rejuvenated for embarking on the last lap of the journey in early morning.

At Shamthan, different groups light up their own bonfires-for pleasant warmth amidst, the ambient chill, and more importantly frightening away the roaming tigers and bears that keep frequently the area, particularly during this maize-ripening season (much relished by

This picture has ever since remained indelibly etched in my memory. And, I very often wonder how intensely the Pandits (all intelligence incarnate) felt inspired to rely only on our individual instincts for our dealings with the otherwise-common sources of animus against us. We are a group of politico-social individuals whom the unbroken hundred years (1846-1947 AD) of Dogra rule lulled into a spiritual coma, till 1989, since when we extended our hands to receive relief as migrants from our benefactors. Our much ostracized brethren, Bohuras (alias LejaBattas), because perhaps not matching our high standards of cleverness, have exhibited a hope-instilling trait of self-denial and cooperation for any one of them fallen on bad days. They would assign, by a simple word of mouth, the monopoly of the dealership of a chosen commodity to him, till he came up.

However, these platitudes are of no use in an endeavor like describing the progress of the pilgrimage. The yatris at Shamthan are up and doing very early in the morning, while the light of

The entrance to the cave is a narrow-cum-low opening, and the following stretch upto the sanctum also is a narrow and crooked stony tube. Crawling all along, like a yogi's mind that penetrates through the unyielding thought.

black bears). The Sadhus (their seasonal visits providing a tenuous cultural link and a statement of unity between the then-handful Hindus of the valley and the rest of India) keep on blowing their conches and shofars intermittently, as an additional measure against straggling beasts. The tedium of practically remaining awake throughout is alleviated by the all-round chanting and singing of bhajans.

I, as a young child, accompanying my mother (a great yatra buff per se), noticed about ten cows sitting in a closed circular formation, with hind parts towards the center. This was a demonstration of the survival instinct in action--the herd mounting a vigil against any possible danger in this raw environment, where nature can turn "red in tooth and claw" any moment. The ingenuity of this arrangement lies in providing for any chance winking off of any one cow, and yet not compromising the watchfulness---- depending on the probability of 'not everyone dosing off simultaneously.'

dawn is yet to appear across the firmament. They take hurried ablutions with a few tumblerfuls of icy spring waters, and dash off onwards in their respective batches. It is a mildly undulating 5-km path, shrouded in total darkness (the full moon remaining hidden behind the craggy peaks and the trailing clouds of the rainy season), on which the yatris tread in practically a single file: soul's journey through the unknown Ego/Maya, being guided by the reverberating Shiva's holy name. It is recalled by the knowledgeable that in the past quite a few would lose the right track in the crisscross of the jungle trails. As the pilgrims approach nearer to the destination, they have to ford through a stream, Amaravati, which otherwise assumes a grim aspect in the heavy rains of the season. It takes about two hours from Shamthan to reach the cave. While we were marching onwards, it was an experience to meet the returning youthful yatris (obviously, the locals of the Bandipora area) who kept up the crescendo: Ishwar Darshan Payo Re.

The entrance to the cave is a narrow-cum-low opening, and the following stretch upto the sanctum also is a narrow and crooked stony tube. Crawling all along, like a yogi's mind that penetrates through the unyielding thought-surges only seven devotees, at a time, in a single file are able to proceed onwards, braving the sharp stone edges and the ice-cold water that keeps flowing out---being collected as Ganga Jal. It takes 15-20 minutes for a batch to reach the sanctum, have darshan and exit out. As far as I remember no Dhoop-Deep offerings are allowed for the apprehension of suffocation to happen---the nagging feeling of the lack of breadth keeps overwhelming everyone, much in the same way as the aspiring soul feels to be a misfit in this world of five senses. It is all a dark, vertical hollow over the holy Lingham (of Shiva); and, somewhere overhead one can (under an intense torch light) discern four stony teats that seem to send down droplets on it, as if to cool down the cosmic heat in His throat that has ever since been there since He gulped down Halahal---the primordial anti-life broth that came up out of the churning of the cosmos. One cannot but salute the richness of the mind-power of our Rishi's of yore, who could conceive of this wonderful model of the early phase of creation: both ambrosia and poison emerging from out of the same ocean of all-things. It is, however, a paradox that our civilization also somehow imbibed degrading ideas of casteuntouchability that have hurt our socio-political life.

It takes almost a full day for about 200-300 souls to have the darshan to their satisfaction. There are other idols too at the sanctum but of indistinct identity except that of Parvati ji that is accepted as such. Devotees enjoy pushing in a coin or two into the natural slot on Parvati Ji's idol; and being all ears hearing its impactful tinkling while hurtling down into the unknown: like a jeeva leaving this gross body never to return as such from Great Beyond.

“ It is all a dark, vertical hollow over the holy Lingham (of Shiva); and, somewhere overhead one can (under an intense torch light) discern four stony teats that seem to send down droplets on it. ”

The cave, like all such geographical formations is a naturally chiseled hollow (and still the process continues to happen at its own slow but sure rate): being estimated to be about 150,000 years old, with a length of 150 feet. Its first 30 feet do not admit of anyone standing erect; and, the next 50 feet getting still narrower (both height-and breadth-wise) with an average height of 2.5 feet. And the next 50 feet are still cramped: it is sheer perseverance, which brings the struggling devotee to a very narrow bend in this tubular path:

*Jeevan Puth Mein Kantak Bhari,
Teday Bankey Hein Mode Rey;
Satya Samradhi Ka Lay Dushala Ood,
Agay Ki Rah Kabhi Na Chhood*

(transliteration)

And, thence after a little more effort, one enters a wider space (the sanctum), which is a conical vertical hollow (about 10 feet X 15 feet: breadth X length), whose height has not been ascertained. Even an intense torch light does not fall on any surface above. Indeed the ultimate truth is indescribable, because it is not an object; it is one's own subjective self.

It is recalled by the local populace (Bandipora) that in 1988 (or so) some of their enthusiastic youngsters, in disregard of the tradition, sponsored a Yagnya (Havan) just outside the sacred cave, with a view to attracting increased participation in the yatra. However by coincidence it was rudely interrupted by a heavy torrential down pour with accompanying high-velocity winds---posing a danger to all those who were on the yatra trail. People understandably lost aplomb and perspective: everyone fending for themselves, and ignoring their accompanying dear ones. And, as our psychology goes, the happening was taken as a retribution for violating the tradition. In saner moments of life, one for sure dismisses this idea as a superstition. High attitude weather vagaries have been occurring all the while- Amarnath ji and Gangbal Yatras (of yore) provide lots of such instances.

After the darshan, people dash back at full-steam to their homes: the call of mundane life pulls us back from the make-believe world of mind into the harshness of worldly reality.

(The writer is Retd Prof. of Civil Engg. NIT, Srinagar, Kashmir)



- Chander M. Bhat



JwalaJi, Khrew

Village Khrew, in Vihi Pargana is in the South-East of Srinagar at a distance of 20 km. This village is located at 34.02°N and 74.98°E. It has an average elevation of 1,067 metres (5,272 feet).

Village Loduv is in the East of village Khrew. This village is famous for the abode of Jeevan Sahib and for two ancient temples. According to Guldestai Kashmir by Harpogal Koul, Loduv Pandit, a minister of Raja Saka

after the mass exodus of Kashmiri Pandits from the valley in the year 1990.

Village Wuyan is about 2 km to the West of Village Khrew. It was known as Ovana formerly. The first factory in Jammu and Kashmir for the manufacture of cement was installed at Wuyan. Ovana (Wuyan) was burnt during the civil war between the Kashmiris and the immigrant Syeds in 1484 A.D. The name of the village changed from Ovana (Uvana) to



during 2409-72 KE founded this village. Loduv Pandit also built a temple there which is presently under the control of Archaeological Survey of India. Total area of the village is 904.87 hectares and as per 1981 Census total population of this village was 2820 souls comprising of 369 households. Kashmiri Pandit community comprises 24 percent of total population of the village comprising of 57 households. Eight households have held back

Vuyan and then to Wuyan. There were 15 Kashmiri Pandit families living in this village before mass exodus. All the families have migrated to other parts of India in 1990. There are few sulphur springs in this village besides a big and deep spring locally known as Kaiz Nag. It is said that a fish in this spring was having golden ear rings and the said fish was visible on the day of Ashtami only.

Balhom or Balhama village is in the South

of village Khrew. This village is famous for Baladevi Shrine. Baladevi was the Isht Devi of Dogra Rulers. At present the temple is having a deserted look due to lack of maintenance and proper care due to forced migration of Pandit families from this village. Two pandit families are still residing in this village.

Village Shar lies in North East of village Khrew. This village is the birthplace of famous mystic poet Wahib Sahab (Khar). Kalhana mentions it by the name of Sanara as an Agrahara founded by King Sacinara.

Other small villages like Androssa, Bathen, Nagandar and Satpokhran are also to its surroundings. Village Khrew has a population of 18,820 souls as per 2011 census. About 50 Kashmiri Pandit families were forming the part of population in this village before 1990.

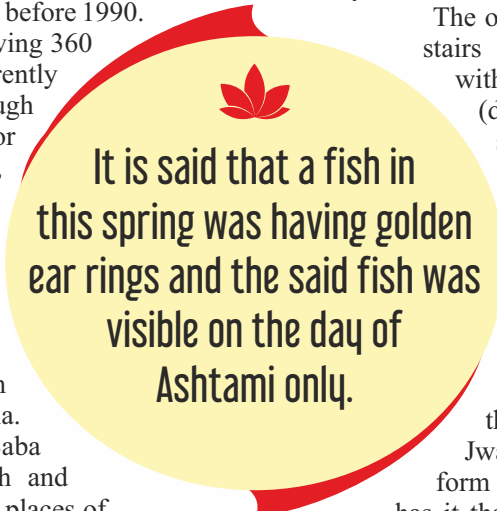
Khrew had a history of having 360 natural springs but currently only 7 springs flow through this town. Once known for their crystal clear waters, these water bodies have lost their traditional stature to one reason or the other. Village Khrew is also the best producer of saffron and has been graded as the fourth cultivator of saffron in India. Amanullah Khah Sahab, Baba Qasim Sahab, Sabir Shah and Syed Mantaqi are the holy places of Muslims in village Khrew.

Popularly known as Zaala Bhagwati, the Shrine of Mata Jwalaji at Khrew is one of the ancient shrines of Kashmir. Jwalaji is the Isht Devi of many Kashmir Pandit families. Kalhana refers to the village in Rajtarangini as 'Khaduvi' where according to him; there were three hundred and sixty fresh water springs. Kalhana further mentions that on the hill side to the east of the village, was a standing rock on which a mystical diagram was drawn. The shrine has a holy spring locally called Bod Nag or Aneek Nagor Anu Nag at the base of the hillock. It is also known as Nagabal. Pilgrims used to take a dip in this spring before making the ascent. This spring is 40 feet wide and 60 feet in length and 3 feet deep. Fresh and cold water is oozing at the

South West corner of this spring. Some idols believed to be some six hundred years old are standing at this oozing point. This spring abounds in fish. Recently a small island has been constructed in the centre of this spring. This spring under the shade of three Chinar Trees presents a magnificent look. There is also a walnut tree on the bank of this spring. The water of this spring flows out into a stream, passes through the compounds of some Kashmiri Pandit houses and thereby is used for irrigation purpose. In my childhood days I alongwith my respected parents used to go to Khrew to one of our relatives and would stay there for four to five days. I still remember that this stream was flowing underneath the house of my relative namely Pandit Sarwanand Bhat.

The octagonal shaped temple has stairs of around 320 steps made with dressed limestone's slabs (devri kaine) which lead up to sanctum sanctorum. The temple is a simple structure made from timer and iron sheets. The temple about 250 feet above ground level was built during Twentieth Century by Raja Daya Krishan Kaul. About one century before the construction of temple, Jwalaji manifested here in the form of flame (Jyoti). A legend has it that a group of demons, who tried to go to Dev Lok to grab the treasure of Kuber, were checkmated here by Jwalaji and thereafter She decided to stay here at the request of a Brahma Saddak who was praying here.

After a flight of 300 steps pilgrim pays obeisance at the Ganesh temple on the left side of the stair before reaching main sanctum sanatorium. The shrine of Jwalaji is situated on top of the hillock overlooking village Khrew. The main sanctum sanctorum is 12 feet by 12 feet square shaped structure. The ceiling of the dome is decorated with Khatamband (Vaastalav/Wood Carving) design. The structure of the shrine resembles of the aspect and architecture of the pagodas of China, but the slope of the roof is straight instead of being concave. Its basement, six to eight yards square,



It is said that a fish in this spring was having golden ear rings and the said fish was visible on the day of Ashtami only.



is of stone, raised a few feet from the ground. On the front side of the shrine wooden plates have been placed (called Voorusiin Kashmiri) and these plates can be placed on the top of the front wall and opens the front portion completely. There is a Shilla inside the sanctum sanctorum, in the form of a natural stone measuring 4 feet height, 4 feet length and 3 feet width, smeared with Sindhur. It is said that Jwalaji manifested herself all the time as a jyoti sometime in the past. There is no firm base over which this sacred shilla has been placed and it is believed that the Shilla is stationary and is floating in air. This sacred Shilla has naturally carved mystical lines forming triangles and hexagons in the shape of Sri Chakra. It is further believed that the Shilla turned black due to the occasional flames which sparked here from time to time. One has to flight some 6 stairs for making parikrama of the shrine. Above the main shrine, there is a small temple dedicated to Bhariava. Tahar (yellow rice) and Shooshnoor (lamb's lung) is being offered to the Bhariava. A revered hill 'Vishnu Pad' is on the left side of this shrine. There is a foot mark at the top of Vishnu Pad. As per the legend this foot mark is believed to be of Lord Vishnu. In olden days pilgrims used to visit this hill also and but with the

passage of time this practice was stopped.

After having darshan pilgrims candecent through a different route (leading to Daibdather, Dobi Ghat) which is rough. After descending a few yards, the pilgrim can slide on the slippery slope of the hillock (Rikinei Wosun) to reach Daibdather. It is believed that this slide on this slippery slope is the final stage of the pilgrimage. Jwalaji is our Isht Devi and my respected father Pandit Dina Nath Bhat was a staunch worshipper of Jwalaji. I remember during my childhood, we used to go to village Khrew every year by hiring a horse driven cart especially Khaliq Tangeh from my native village Murran, carrying all the essential commodities and used to stay in open at Daibdather (Dobi Ghat) on the foot of the Zabawan Mountain for three to four days during Mela Jwalaji i.e. on 14th bright fortnight of Ashada (June-July).

The birthday of Goddess Jwalaji is being celebrated on Ashad Shukla Chaturdashi, fourteen bright fortnight of June-July also called Jwala Chaturdashi, every year and a grand festival is being held at village Khrew. It was a routine that the relatives of the Kashmiri Pandits residing at Village Khrew used to come to this village for three to four days.

Notes and References:

1. *Place Names in Kashmir* by B.K.Raina and S.L.Sadhu published by Bharatiya Vidya Bhavan, Mumbai and Indira Gandhi National Centre for the Arts, New Delhi, 2000 edition.
2. *Encyclopaedia: Kashmiri Pandit Culture and Heritage* by C.L.Kaul, published by Ansh Publications, New Delhi, 2009 edition.
3. *Kashmir: Hindu Shrines* by C.L.Gadoo published by Vidya Gauri Gadoo Research Centre, 71, Sunder Block, Shakerpur, Delhi 110092.
Interview with Shri Mahraj Krishan Raina of village Khrew presently 22/6, Jwalaji Colony, Gangyal, Jammu on 08.07.2013.



- Upender Ambardar



The Legends and Tales of Gund Gushi, Kupwara (Kashmir) - An Insight

The land of Rangwar Gushi is sanctified and hallowed by 'Peer Pandit Padshah Hardu Jahan Mushkil Asan' Reshi Peer, the renowned and celebrated saint of Kashmir



The village Gund Gushi, which was a part of tehsil Uttar Machipora of the erstwhile district of Muzaffarabad, and presently a part of the district Kupwara, is a distant corner of Kashmir, far away from the bustling life of city. It is a village of indescribable tranquillity and serene atmosphere, with its hill sides rich in nature's bounty, inviting inquisitiveness and curiosity. The village was home to about 35 Kashmiri Pandit families comprising nearly two hundred fifty members, prior to their forced migration in 1990. The village which includes the hamlet of Rangwar Gushi has a myriad of legends, beliefs, tales and hearsay stories which form a part of its oral history. A sense of intense religiosity pervades the village's atmosphere due

to the presence of Goddess Sharda temple there. The land of Rangwar Gushi is sanctified and hallowed by 'Peer Pandit Padshah Hardu Jahan Mushkil Asan' Reshi Peer, the renowned and celebrated saint of Kashmir, who is said to have spent his childhood days here.

Rangwar Gushi is the 'lost' abode of Pt. Sarwanand Bhat, who claims to have an ancient lineage, besides being a direct descendant of the indigenous clan of Gund Gushi. Away from the urban hypocrisy and with rural simplicity, he, in an animated conversation with the author sometime back, revealed the splendid stories of the antiquity, and also the unpleasant memories of the past. Pt. Sarwanand Ji traces his genealogical descent about five hundred years

back to Pt. Teeza Bhat, a chieftain of a hamlet of Uttar Machipora. Teeza Bhat was believed to have his royal residence at the adjacent hamlet of Nagri Malpora, besides having a fortress at the nearby Kuthar hillock at Rangwar Gushi. Pt. Sarwanand Bhat recounted his ancestry in the sequential genealogical order starting from Pt. Teeza Bhat, Sahaz Bhat, Bhawani Bhat, Hemant Bhat, Reshi Bhat, Ishwar Bhat and saintly person Pt. Ved Lal Bhat, who was the father of Pt. Sarwanand Bhat.

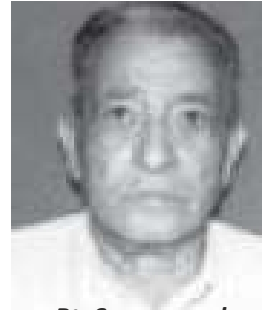
Stepping into the pages of oral history, Pt. Sarwanand Bhat articulated that Uttar Machipora Chieftain Teeza Bhat was a man of religious disposition but an obscurity in his religious pursuits is said to have resulted in a calamitous outcome for him and his whole clan.

According to the oral history, Teeza Bhat's cousin had also settled down at Gund Gushi at that time, but personal ambitions, acrimony and clash of egos between the two cousins is believed to have resulted in an open feud. In the ensuing armed struggle and fight, all the family members of both the cousins are said to have perished barring a female of the clan, who was in a family-way at that time. Anguished at the ruinous outcome of the family feud, she is supposed to have pronounced a curse that eleven generations starting from her would not see any cousins henceforth, which astonishingly turned out to be true. In the meantime, the lady in question gave birth to a male child. Since all her near and dear ones were killed in the family feud and she being a new entrant in the 'Bhat Clan', was not aware of her own gotra (guthur). To solve this riddle a learned and knowledgeable Pujari of Sopore, in consultation with the fellow Brahmans of that time assigned four gotras representing the four directions i.e. the gotras of Dev-Dutt, Koshak, Bhardwaj and Gautam to the male child born to the lady. This is how Pt. Sarwanand Bhat, a progeny of the said male child, came to acquire the four gotras instead of the one seen usually.

To ensure her own safety and protection, the lady in question encouraged her acquaintances from the adjoining areas to settle down permanently at Rangwar Gushi.

Pt. Sarwanand recalled with a sense of pride that the renowned Kashmiri Saint Resh Peer belonged to the family his forefathers (from

the maternal side). As per his claim, Resh Peer had his maternal grand parents' house (matamal) situated at Rangwar Gushi. As such, Resh Peer is said to have spent his early childhood there. As a part of this oral history, Pt. Bhawani Bhat,



Pt. Sarwanand

resident of Rangwar Gushi and an ancestor of Pt. Sarwanand Bhat had a pious and good natured sister named Zoonamal, who was married to Pt. Govind Koul of Batyar Ali Kadal Srinagar. Since there was a considerable age difference between the bride and the groom, the bride Zoonamal's mother is said to have fainted at the sight of an elderly bridegroom on the day of marriage. Seized by grief and despair, she is believed to have prayed day in and day-out at the Sharda Matta temple at Rangwar Gushi for her daughter to be blessed with a male child. She, being an ardent devotee of the Goddess Sharda, had immense faith in Her.

By the time, Zoonmal was in a family-way, the Goddess Sharda is said to have directed her mother in a dream to bring her daughter back from Batyar Ali Kadal Srinagar to Rangwar Gushi. As the water transport was in vogue those days, it is said that she travelled by a 'Shikara' upto Sopore on her way back to her mother's home (Malun) at Rangwar Gushi. It was during the course of this journey that she gave birth to a male child, who with the passage of time attained fame as the great saint Reshi Peer. She is said to have stayed back at Sopore for about three weeks or so after the birth of her son before proceeding to Gushi; her stay and subsequent travel having been managed and taken care of by her family priest (Kul-Brahman) of Sopore. The child Rishi Peer spent his childhood at his maternal grand parents' house (MataMaal) at Rangwar Gushi and also acquired his initial education there. Given to childish pranks, Reshi Peer is said to have been very naughty in his childhood. To hold him back from such conduct, his maternal uncles would admonish him off and on. Utterly displeased at this treatment and out of animosity towards them, the child Resh Peer one day in league with his fellow friends is said

to have ransacked his grandparents' house (MataMaal).

He threw away all house-hold items including all types of eatables and foodstuffs from the house. On the counselling and advice of his friends, the child Resh Peer agreed to spare only the overcooked portion of rice (Phori), as otherwise it would have been ominous for the family. To honour this goodwill gesture, the descendants of Resh-Peer's maternal grandparents started the practice of offering the overcooked portion of rice (Phori) as 'Prasad' (Naveed) among his devotees at Gund Gushi on his *Jayanti-Nirvana* celebrations. Subsequently, it was substituted by 'Kulcha' and 'Isbund' as 'isbund' is supposed to remove the evil spirits and inauspicious omens. The village Gund Gushi is also credited to have three huge chinar trees, which are reverently known as 'Resh Peer's Booni'. They are believed to have been



family of Rangwar Gushi especially of Teeza Bhats' lineage should come to Sharda Peeth Shrine to serve Her there. To obey the order and command of the Goddess, one of the ancestors of Pt. Sarwanand Bhat moved there permanently to serve the Goddess. Later Pt. Nand Lal Bhat nicknamed as 'Shardi' was appointed a 'pujari' at the famous shrine of Sharda Peeth till his death in 1946.

Pt. Sarwanand Bhat himself has performed the pilgrimage to Sharda Peeth Shrine twice. It would take two days of arduous journey from Rangwar Gushi to reach the Shrine on foot. Right till the year 1947, the yearly pilgrimage to Sharda Peeth would commence from Rangwar Gushi and the 'Yatra' would include about 500-600 *sadhus* and devotees.

Gund Gushi also has a shrine dedicated to the presiding 'Bhairav', locally known as Mangal Raza, who is also the Bhairav of the



planted by Resh Peer himself, with one of them is said to have been planted upside down.

A temple of Sharda Mata is also situated at Rangwar Gushi, having a holy spring within its premises, which is known as Sharda Nag. The Goddess Sharda is believed to have visited this temple from the famous Sharda Peeth Shrine located at the village Dhrov, presently in Pakistan occupied Kashmir. It is also said that the Goddess Sharda had set 'Her' holy feet on one of the hillocks of the village Rangwar Gushi before Her permanent departure and stay at the Sharda Peeth Shrine. The Goddess Sharda's resolve to stay permanently there is said to have been revealed in a dream to a devotee of Rangwar Gushi. In the said dream, the Goddess is said to have ordered that one Kashmiri Pandit

close by villages, Karihama and Gotengo. In close proximity to the Bhairav Sthal is cremation ground, which has a huge Chinar tree, known as 'Raza Boin' and its presiding deity is revered as '*Raza Padshah*'. Reminiscing about the old days, Pt. Sarwanand recollected that the sacrificing offering of 'Raza Kath' used to be performed at the Bhairav temple and also at Badarkali on Bhadoon Shakul Paksh Navami, the day following Ganga Ashtami every year to propitiate the Goddess Kali.

After an elaborate ceremonial pooja, a male ram would be slaughtered, and all its body parts cooked using only water and salt with no oil and spices. The cooked preparation would be distributed among the devotees as 'Prasad'. It was mandatory to eat it at the pooja site itself for

it was prohibited to take it inside the home. In addition to the usual festivals and rituals, Kashmiri Pandits of Gund Gushi (Kupwara) would celebrate a lesser known festival of '*Chari Ok Doh*' every year on '*Ashad Krishan Paksh*'. The ritual involved a symbolic pooja of pestle (*Kajawat*) placed on a circular grass base (*Aari*) and the cooking of '*dal*' rice.

Continuing with the hearsay stories about the enchanted village of Gund-Gushi, Pt. Sarwanand Bhat articulated with a sense of pride that his ancestor Pt. Teza Bhat, a powerful chieftain of Uttarmachipora was a man of valour. About five hundred years ago, a ruler of a nearby hamlet marched upto the adjacent village of Bramri with his armed men with an intention to invade Uttarmachipora. He along with his armed men halted at the village Bramri, which is about six kilometres from Rangwar Gushi. He challenged Uttarmachipora chieftain Teza Bhat for an armed combat. Accepting the challenge. Pt. Teza Bhat is believed to have tied a written reply to a huge stone and hurled it towards the village Bramri by means of a catapult (*gulel*). The stone is said to have covered an unbelievable distance of about three kms. before hitting the canopy of the chinar trees under which the invading armed men were taking rest at Bramri. As per oral history, the huge Chinar tree branches are believed to have come crushing down on the resting armed men, killing and wounding many of them.

This valorous act of Pt. Teza Bhat is supposed to have frightened his enemy out of its wits. Fearful of the disastrous consequences of the armed fight, the invaders are believed to have fled away from the scene without offering any resistance. A well-known Kashmiri saying "*Tezi Bhat-in Kan*" is claimed to owe its origin to this background.

The gruesome events and frightful memories associated with Pakistan sponsored tribal invasion (Kabali raid) in the year 1947 still haunts Pt. Sarwanand's mind. He recalled vividly the agonizing and horror filled events of death and destruction resorted to by the tribal raiders on the helpless Kashmiri Pandit community. He was about 22 years of age at that time. Pt. Sarwanand further recalled that his father Pt. Ved Lal had asked him to bring about 1½ chatank of rock salt priced at Rs 10 at the

time from the village Trehgam, as it was not available at Gushi. On reaching Trehgam, he heard the invading tribal leader delivering a hatred and passion inciting speech and ordering the immediate capture of Mr. Lassa Bhat, the Nambardar of Gund Gushi. Mr. Lassa Bhat was a good friend of Pt. Ved Lal Bhat, father of Pt. Sarwanand and was on good terms with his Kashmiri Pandit neighbours. Pt. Sarwanand immediately rushed back to his home at Gushi Rangwar and informed his father about it. By that time, the tribal raiders had sneaked into Gushi Rangwar. On the very first day, the raiders killed Pt. Ishwar Bhat, the grandfather of Pt. Sarwanand in the vicinity of his home, when he was feeding hay to his cattle. Pt. Sarwanand himself was a witness to this gory scene. After committing this inhuman and savage act, the raiders continued their killing spree. Next, they mercilessly showered a hail of bullets on the members of Malla family of Rangwar Gushi, killing nine of them on the spot. The unfortunate souls included Pt. Mahdav Ram Malla, Ramchand, Koth Malla, Lassa Malla, Jia Lal Malla Shridhar Malla, Prem Nath Malla, Govind Malla and Madhusudhan Malla. These helpless Pandits were subjected to most agonizing torture before being massacred. Subsequently Pt. Madhav Kak Pandit, nicknamed as Madhav Bishta and Pt. Veshin Pandit of Trehgam, who had come to Gushi to meet their relatives, also met the same fate. After committing this heinous crime, the leader of the raiders is said to have ordered the forceful conversion of the surviving Pandits of Gushi to Islam.

The conversion ritual involved the snapping of the sacred thread (*Janeau*) worn by them and recitation of the Kalima. Caught in between the catastrophic situation and dogged by terror, harassment and intimidation, Pt. Sarwanand and his family were left with no alternative but to embrace Islam. Accordingly, he was given the new name of Sarwar Sheikh and his wife Kamlawati was renamed as Mukhta. Pt. Sarwanand however recalled the feelings of brotherhood, good-will and concern displayed by Muslim neighbourhood of Gushi, who strongly disapproved and resented their forceful conversion to Islam. In order to save them from further sufferings and mental torture, the samaritan Muslim neighbours of Gund-

Gushi hid the neo-converted Kashmiri Pandits, including Pt. Sarwanand and his family in their homes, unmindful of the risk and threat to their personal lives. Subsequently, they advised them to move out of the village Gushi till the situation normalised. While recollecting those painful and frightful days, Pt. Sarwanand showered all the praises on his neighbours Haji Lassa Bhat, Lassa Akhoon and Aziz Bhat (nicknamed as *Toumlavol*), who had escorted them out from Gushi to Kulangam enroute to Sopore. By that time, the Indian Army had started pouring into Kashmir. From Kulangam, they were taken to Sopore by the Indian Army in their vehicles. At Sopore, Pt. Sarwanand and other Kashmiri Pandits of Gushi took shelter at the 'sarai' of Haji Samad Pandit and 'Dharampur Sarai' of Pt. Gopi Nath Matu.

There they were joined by Kashmiri Pandits belonging to the villages of Sogam, Lalpora, Pazipora, Chandigam, Tekpore, Sholloora, Goetung, Karihama, Moghalpora, Hakachar, Nagri malpora, Drugmulla and Kandikhas villages of the district Kupwara, who too had been forced to move out of their homes and villages due to tribal invasion. The total number of Kashmiri Pandits who had taken shelter at Sopore was about six thousand. A few among them had moved-out to Srinagar, which included the joint family of Pt. Sarwanand comprising about thirty members. Later, after three months when the tribal raiders were thrown-out by the army and the situation normalised, the Kashmiri Pandits of district Kupwara returned to their villages and homes from their temporary stay at Sopore.

Immediately after reaching their homes at Gushi, Pt. Sarwanand and others dug-out the buried corpses of the Kashmiri Pandits killed by the raiders. They cremated them as per the Hindu religious rites. However, they failed to recover the buried body of Pt. Ishwar Bhat, the grandfather of Pt. Sarwanand. As a symbolic substitute for cremation rites, they burned twigs and tree branches at his burial site.

Pt. Sarwanand revealed that the village Gushi has a few mighty Chinar and walnut trees, believed to have been planted by Kashmiri Pandits hundreds of years back. They are still remembered as '*Resh Bhat-in Kul*', '*Sunder Bhat-in Kul*', and '*Anand Bhat-in Kul*' etc. He

also revealed with an obvious pride that besides being an established orchardist and agriculturalist of repute, he was also the lone Kashmiri Pandit to own a hotel cum restaurant known as Kapoor Bakery at Kupwara town till the time of migration.

As per Pt. Sarwanand, Mahadev Pandit nicknamed as Mahadev Bishta, who had a Robinhood image was a resident of Gund Gushi. He had earned the nickname of 'Bishta' as he was adept in imitating the sounds of different animals particularly that of a cat. Mahadev Bishta, in league with his fellow associates, Nabir Akhoon and Sona Parray, would rob the affluent persons of the society and distribute the booty among the needy and the destitute irrespective of the religion and cast. To accomplish their task, the trio had formed a singers' party. In its guise they would resort to the stealing acts usually during the marriage functions to the accompaniment of a Kashmiri Chakri song

'Sona Chi Ker Panen Kaem, Sombrith Aun, Diy Mae Kuna, Kenh Chi Heri, Kenh Chi Bonai, Sona Chi Ker Panen Kaem

(Sona, you accomplish your assigned task, the guests are either at the ground-floor or at the upper storey, resort to the stealing act and hand-over the booty to me).

The nostalgia filled conversation with Pt. Sarwanand was a journey down the memory lane. It was a telling tale of cherished moments, painful memories, set-backs and heartaches, which are now his prized possessions. He longs and prays to return to his home and the village.

As of now, a cruel irony of fate and unfortunate circumstances has stripped the life of its meaning for him. With a noticeable gasp and a wounded expression, Pt. Sarwanand concluded the conversation with the remark, "after having been disowned and abandoned, life has become a drag and an unbearable weight now".

Rightly, I am reminded of Niel's assertion: "*Rattle his bones over the stones, its only a pauper, who nobody owns*".

(The legends, myths, fables and hearsay stories may or may not have authenticity, yet they are a part of our oral history. The above article is based on an elaborate conversation with Pt. Sarwanand Bhat, who expired some years back after a sudden and brief illness - The Author).



- Suraj Raina



A Tribute to Sh. Hriday Kaul Bharati

My Guru, my mentor, a litterateur and a writer par excellence by profession in the real sense of the word.

“Baizgaran haew, zordaar paeth daaber vaeyith dohech akhri khail”

{The juggler, after beating the Damroo hard, displayed his last game of the day}

“Chari tujole paerni khaetri dohech akhri gassiket”

{The sparrow picked the last grass strand of the day to build her nest}

“Bich ditch dohech akhri toph”

{The scorpion stung the last sting of the day”}

“Gool layen wael chalaev dohech akhri gool”

{The gunner fired the last bullet of the day}

“Gool khyene wael kheyi dohech akhri gool”

{The receiver took upon himself the last bullet of the day”}

“Zaler dyut zalas dohuk akhri war”

{The spider weaved the last string around his web}

“Te meti leechh, chhreth dith, dohech akhri line”

{And, I also, after a great struggle, wrote the last line of the day}

“Ethsaet luce azyuk siriye te pati... pati ayi raath”

{With this, today's Sun sank and then.... came the dark night}

(From his short story “Shab Garud”)

This was the way Bharati Ji would think, this was the kind of lexicon he used, this was his expression & these were the metaphors that found their way into his writings, eventually transporting the reader to the spot of the



scenario. His readers would easily identify themselves with the characters created by him. The night mentioned above was perhaps the same night which befell on the short story writing, drama and the overall literary world of Kashmir valley.

My journey with him started in the valley itself when he would come to Doordarshan Kendra, Srinagar or to Tagore Hall to watch the

plays of our theatre group Abhinav Bharati. During my presence in the gatherings where well known personalities belonging to the theatre, Television & the literary world would be present, I wouldn't be able to muster enough strength to speak. I could only keep on looking towards him humbly and try to get enlightened as much as possible. The only thought that occupied my mind was that when would it be that his glances accept me and when would he write a character befitting my personality so that I would be able to establish myself as a good actor. Finally, the day came when he accepted me & took to his pen to carve out a character for me but, it was the time when the valley erupted into terrorism due to the reasons known to all & Kashmiri Hindus started thinking about leaving the valley. At this time he confined himself to the cosy comforts of his home at Wanabal, Srinagar. But his seekers, friends and associates couldn't keep away from him for long, so they would visit him at Wanabal itself. His home was a repository

producer of Delhi & offered me to direct it. Before my acceptance he explained all the nuances, details and dimensions of the script to me which encouraged me to go ahead with the job. The serial was telecast on DD Kashir repeatedly several times and became very popular. It was also telecast from DD National many times. Similarly, he wrote "Akh Oas Pohla" for another big production company of Delhi. This serial was also directed by me. Although the serial was telecast many times from DD Kashir and became very popular among the masses, yet he never wrote for this production company again due to their behaviour and lack of cinematic sensibilities. For me he would keep his most loved of the lot writing every time which include "Poat Vanech Haer", "Zooni Gur", Khaliq Chhu Sharamsar", "Sani Gindan Trai", "Tapi Rikh" to name a few. While in Faridabad he lost his darling brother Umesh Ji who was himself a genius. After losing him he found it difficult to spend time in

The one who breathed freshness into Valley's drama, literature and culture, breathed his last in the same way as the spider of his short story "Shab Garud"

of wealth bestowed upon him by Mata Saraswati which was visible in the shape of his personal library. The fact that how much he had studied, observed, examined and experienced in his life is substantiated by the rich content & expression in his writings. His speeches and discourses were unique in style & very rich in content and would give the listener a satisfaction and a feel that he had experienced and learnt something new. Craving for more was a common phenomenon.

After migrating from the Kashmir valley he was never happy. He first landed himself in Faridabad and nested in a small flat. Being in close proximity to Delhi, I would often visit him there especially when in distress. During his stay in Faridabad, he became very popular and favourite among the producer & director fraternity of the NCR but he couldn't find comfort with most of them. He would never like to write for the one who lacked the sense of logic. He wrote "Naye Uffaq Ki Talash" for a big

Faridabad and therefore left for Ahmadabad where his other brother Bhushan Ji was settled. During his stay in Ahmadabad my contact with him remained limited only to phone calls though I tried to meet him several times. Once I went to Ahmadabad for a shoot & tried to meet him on my way back but fell short of just one hour to catch my flight, so the effort was aborted. Despite his own flat in Ahmadabad he did not stay there for long and as such came to Jaipur where his other brother Ajit ji was settled. As Ajit Ji did not keep well, so he left Bharati ji alone shortly after his arrival in Jaipur. With this loss Bharti Ji felt a huge void difficult to be bridged. After some time Bhushan ji also came to Jaipur & give a fulfilling company to Bharati Ji.

Being closer to Delhi, I again got opportunities to have some interesting meetings with Bharati Ji. His better half Asha Ji would address me as her own son. When Asha ji contracted an illness, Bharati Ji left no stone

unturned for her treatment. It was a fight with the Lord of death which he won and saved her. During this fight he could not pay much attention to his own health and became weaker day by day, but even then, he didn't rest his pen.

He wrote some wonderful short stories and published a collection of these along with his other ones. He named this collection as “Tilsim-e-Khanabadosh” and its cover page was designed by Bhushan Ji – his brother. If we interpret the title then we can infer that Tilsim is the magical effect that was left on the reader's mind after reading his short stories and Khanabadosh was perhaps the name that he gave to himself because after his forced migration from the valley, he lived in many cities but couldn't make a home at any one of them. Tilsim-e-Khanabadosh is a collection of 21 pearls from his pen each one being unparalleled and very valuable at its own place.

While staying in Jaipur, he scripted my documentary on Acharya Abhinavagupta. Scripting this documentary was not an easy job. Acharya Abhinavagupta was a spiritual genius, a poet of very high stature, a dramatist, a musician, a critique, a logician and much more. To comprehend the research material on him and

shape it into a well-structured documentary was a colossal task upon which I had worked for over 18 months. But owing to his own spiritual practices, he absorbed it with great ease and gave it a beautiful kilter in the shortest possible time as I had to meet the deadline. This script was very much liked by the scholars of IGNC and many times they tried to call him to Delhi and meet him. But his health didn't allow him to travel the 250 KM long distance between Jaipur and Delhi. He continuously became weaker and health continued to deteriorate as a result he had to get admitted in ICU a few times. Doctors could treat him only to the extent that he could go back to home, but he was far from a complete recovery. Bharati Ji, who emerged victorious in every challenge of his life lost the last battle about his health and thus, on 10th August 2020, he decided to handover himself to the Lord. The one who breathed freshness into Valley's drama, literature and culture, breathed his last in the same way as the spider of his short story “Shab Garud” had weaved the last thread of the day around his web and then came the night the final night of 10th August, 2020 which plunged everything into dark a frightening dark when he merged with Divine.

Events of the Month

Navratra Starts	17th Oct 2020
Durga Ashtami	24th Oct 2020
Maha Navmi	25th Oct 2020
Ekadashi (Shukla Paksha)	27th Oct 2020
Purnima	31st Oct 2020
Ekadashi (Krishna Paksha)	11th Nov 2020
Deepawali (Chaturdashi)	14th Nov 2020
Amavasya	15th Nov 2020

Note

Panchak Starts on 25th Oct Ends 30th Oct

Ashwin (Shukla Paksha) from 17th Oct to 31st Oct
Kartik (Krishna Paksha) from 01st Nov to 15th Nov



- Shivani Bhan Dhar



Kashmir As It Is Repository for Future

As a Kashmiri Pandit, facing an exodus and surviving it, is not new. The exodus of 1990 is the seventh exodus faced by the community so far. We are resilient and we thrive, and we come back. We might head to different parts of the world to survive this turmoil, but we are always connected with our Homeland Kashmir, our Values and our age-old Traditions.

Yes, it is true that as we tread to take life forward and spread our wings to scale new heights, unknowingly we are being drifted quite far from our native land and our cultural heritage. This drift, though unintentional, not only acts as a source of geographical shock but also makes us realize our capabilities to adapt,

evolve and keep ourselves rooted to our foundation of Kashmir. Sometimes, this drift can come in as a cultural shock as well because people living around us may not be celebrating the festival as we do.

While we, the KP's, are evolving in the foreign land, we have to be an integral part of the cultures where we are earning our bread-butter or where we are born or bought up; however at the same time it is our moral duty to be who we are and stay connected with our roots by following the culture, traditions and customs. If willingness, intent, and efforts are our comrades then definitely our kids will inherit the cultural heritage that we all have received from your parents.



In this whole socio-cultural drift, we at home, are facing a new challenge. Our souls are wandering to find homeland however at the same time we are amalgamating with the other cultures of the world. In an endeavour to keep these wandering souls, connected with their roots, land and culture, **KASHMIR AS IT IS (KAII - कशीर यच्छि छतिछिय)**, is a small but well driven attempt towards creating an encyclopaedia for future generation of KPs.

Kashmir As It Is, is a brainchild of a wanderer in exile, who realized the immense requirement of a well planned and executed formatted library, that holds all the information related to culture and heritage, that is easy to access by the coming generations. This realisation came in with time.

Journey so far

Journey of creating the Kashmir As It Website started in 2011, when I felt the need of having a library that stores all the documents needed by Kashmiri Pandits during various ceremonies, festivals, and occasions. These documents will not just have '*Vidhi*' on how to perform a ritual but will also have a logical explanation of why it should happen in a certain manner. The 'why' reasoning adds more value and meaning as the generation these days understands things that have a logic added to it. I asked "why do we do this" quite a lot. Most of the time I used to get an answer and other times it was more like 'because our mothers did it we are doing it'. However, one thing I can clearly say about our Kashmiri Culture - all our ways of doing things in certain way actually has scientific logic related to it.

With whatever 'developmental knowledge' I had, back then in 2011, after completing my MS from BITS Pilani, I kick started the creation of this website. Finding a name was a challenge. I was quite influenced with the phrase 'as it is' back then; for me it meant something 'original' or 'something that has not been corrupted'. Thus, the name 'Kashmir As It Is' was born. It was

more like 'Kashmir without any adulteration'.

Development was first done in HTML in 2011, then in DRUPAL & now upgraded to WordPress. And in 2017, after having 50k visitors in the website, I launched the world's first (possibly as per my knowledge) community-based application which is a work in progress encyclopaedia for Kashmiri Pandits. The library has finally started taking the shape now.

I managed everything single handed, from development to content management to reaching out to people for confirming and giving their views on culture and history. Everything was done step by step - one thing at a time. Even I self-sponsored the whole project. Though being a full time professional; whatever time I used to get after my work and chores, I dedicated in creating this Library. It is undoubtedly my passion and my 'gift back' to the society to the community who gave me a lot.

From a single person back then, we now are the team of volunteers (who joined in after 2017) who are now taking care of different aspects. KAII is a

big dream endeavour and hence it needs passionate souls to join hands together to create something remarkable for future generation. 'Koshur Kot' was the first volunteer to help me with social media publicity. I was encouraged and motivated with his gesture of acceptance of KAII and exactly understanding what the need of the hour was. My friend Neha, a passionate Kashmiri Pandit joined us and is helping us with proof reading and writing excerpts. Karuna ji joined us because of her passion for teaching Kashmiri Language. Qunil a young KP boy, born and bought-up outside Valley is equally enthusiastic to join us. Last but not the least; we have Bhairava to guide us.

Kashmir As It Is (KAII) is focused on Kashmiri Pandits and their heritage only. It covers various pertinent aspects of KP history, exodus, culture, religion, and practices. All have been systematically segregated into categories



Kashmir As It Is (KAI) is focused on Kashmiri Pandits and their heritage only. It covers various pertinent aspects of KP history, exodus, culture, religion, and practices.

& each category has been further divided to subcategories so that everything gets covered by 360 degrees.

KAI, talks about Valley's history and geography. Details include all entities that will bring you closer to the raw beauty of Kashmir Valley. Be it breath taking wetlands or scenic mountains or beautiful lands or the busy city life we have got all of it covered.

The History section takes you for a ride from the pre-Vedic era to the exodus till 1990. We have tried to capture the brief about all seven KP exodus (known and documented) with our rich archaeological heritage and inheritance of the surnames.

Cultural section talks in detail about what we do and why we do like background of various Kashmiri festivals, ways of celebration and most importantly the thought behind each of these customs are highlighted. This section also includes Path/Puza for various festivals and ceremonies. As cuisine constitutes an integral part of any culture, KAI also floats authentic Kashmiri cuisine recipes periodically, to help people relish the taste of Kashmir no matter how far they are from it.

Our Heritage section is purely dedicated to our lost heritage and the places of historic significance. Additionally, the essence of Kashmiri religion is explained and emphasized in corroboration with history of Kashmir that includes various saints that were born who in their own ways made the Kashmiri people aware of religion and its importance. We have created a separate section for Lal Vaakh in will Core Sharda Team is dedicating time and putting efforts to decode these Vaakhs.

Then we have a separate section for Kashmiri Language. One of our Volunteers, Smt. Karuna Ji who has been a retired Kashmiri Language teacher has been working painstakingly to create the Koshur Language lectures for our young generations who are born

and bought up outside the valley and have less influence Kashmiri. We also have few pearls like Manzil Baeth etc from project Zaan added in our collection. To keep the language alive we are hosting debates and symposiums as well. Kashmir has also been a blessed land in this aspect as we have innumerable proverbs covering humour, satire and knowledge in a very lucid way & thus Humour is a significant part of our society; it reflects lighter and lively side of KPs towards life and people.

KAI also includes features like daily updates on Kashmiri calendar, various Saath and Special occasions.

Kashmir As It Is, makes sure to spread a word at a regular basis about all these topics, their meaning and easy representation that would aid its user to remember these via WhatsApp/ Email updates.

We are still growing as capturing all aspects of 'Being Kashmiri Pandit' is not easy. It is an enormous job. Sometimes I thought to give up; but then I found motivation and encouragement all around me.

I feel blessed to be surrounded by people of greater calibre entrusting me and my work. My family has been my biggest support; my husband favours my passion and always helps me to maintain my zeal to continue doing what i am doing.

Apart from family, in my early days, Sh Sunil Fotedar ji (from Kashmir) supported my idea of creating this library when I just had started the build; Sh MK Raina ji (from Project Zaan) always keep pushing me and encouraging me to continue doing this work; Sh Sanjay Raina ji always welcomes my questions on culture and traditions & there are many more names without whose support KAI would not have been where it is today. Be it small or big; everyone who has been associated with KAI has played a part to take it a step further.

Together, you and me, we all are trying to create something that our future generation can always refer to so that Kashmir always remains alive in them.

All in all, no matter how much Kashmiri cosmopolitan you are, it is a must, to be connected with your roots via Kashmir As It Is website or application (in your phone), if you are a Kashmiri Pandit at heart and soul.



- Tej N Dhar



Books and Counter-Books

It is a cold, cloudy morning, fit, I think, for pure speculation. Jorge Luis Borges comes to my mind. He believed that all the books that could possibly be written had already been written. What remains for aspiring writers to do is to write learned commentaries on them.

What Borges says is an appealing thought for me; in fact, no less than a wished-for boon. It helps me to explain away, convincingly and authoritatively, the sterility that overtook me after writing my last book. For no ostensible reason, the effort drained me of my creative energy, and turned me into a lazy, languid bum. Now that Borges is in my head, and also on my side, I do not have to feel embarrassed about my incapacity to write any new books.

I have already started projecting myself as a commentator of sorts. Fortunately, I do not need to write commentaries on imaginary books, as Borges would have liked. I know quite a few of them, including one of my own, that I wrote ages ago.

I have a very vague memory of my book, for after handing it over to a publisher I did not even bother to check whether he had lived up to the promise of helping it see the light of day. For me what mattered was that I had happily seen it out of my system, for all along it sat on my head like a heavy load and troubled my heart no end.

Now that I am left with the job of writing commentaries, I thought why not write one on my own book than on a purely imaginary one.

My book had a miraculous provenance. One day, while fiddling with my pen, a habit that is now a part of me, I forced it down on a sheet of blank white paper. It rested there for a while, mute and immobile. Not satisfied with that, I

gave it a forceful nudge. A couple of words took shape, and soon they expanded into a sentence. I read the sentence loudly and was pleased to find that it made sense. That, I thought, was quite exciting!

From then on, day after day, early in the morning, I repeated my pushy act with relentless regularity. I knew I was being heartless and cruel, but I had my reasons. The demons in my head and heart made such a racket that I was left with no choice; I had to release them to be at peace with myself. In no time, the sentences stretched into paragraphs, and paragraphs leaped into chapters. And one day, I found the piled papers good enough for sending them to a publisher.

If you were to ask me what the writing was all about, I must admit that I cannot say anything with certainty. If I were like those shifty reviewers who write wisely about books even without turning their pages, I could have said one thousand and one things about the contents of my book and its great merit, from whatever I remember from many other books that are in my head, but I value honesty, and so I will not lie. Besides, to lie about my own book would be no less than an unpardonable sin.

All I can say at this point of time with reasonable confidence is that there was a book, though sometimes I doubt whether I really transferred it onto paper the way I imagined I had. And then I say to myself: does it really matter? As long as you are satisfied that you did your best to do whatever you could, your conscience is clear. And that, I think, is all that matters.



ALL INDIA KASHMIRI SAMAJ (REGD.)

(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

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

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

Registration of bonafide migrants for the purpose of issuance of domicile certificate

Kashmiri Hindus (Pandits) is a minority of the Kashmir Valley, but, the numbers of the minority is not identified. We claim to be 2.50 Lakh to 07 Lakh. Indian State has computed us to be 39576 families all over India. At Jammu 39576 families, totaling to 134845 persons, registered with Relief & Rehabilitation Commissioner (Migrant) Jammu.

For our social, economic and political justice, we should be counted correctly. The Government of Jammu & Kashmir has given us a chance through Government Order No. 52-JK (DMRRR) Dated: 16-05-2020 to be enumerated in numbers accurately.

Highlights of the Government Order

1. Any person who is registered as a migrant by Relief & Rehabilitation Commissioner (Migrant) Jammu in the Union Territory of Jammu & Kashmir shall be eligible to be treated as a domicile for the purposes of the said Act.
2. Those bonafide persons who are not registered with the Relief & Rehabilitation Commissioner (Migrant) Jammu, (maybe registered somewhere else or left out of registration) a procedure is provided for registration of such migrants, for the purpose of getting domicile certificate only.
3. Relief & Rehabilitation Commissioner (Migrant) Jammu shall be the competent authority for the purpose of registration.
4. Any one of the following certificates of the applicant is valid for registration.
 - I. Copy of the Permanent Resident Certificate of the applicant or his parents or grandparents issued by a competent authority.
 - II. Copy of the Electoral Roll for the year 1951, showing the name of the applicant or his parents /grandparents.
 - III. Copy of the Electoral Roll for the year 1988, showing the name of the applicant or his parents /grandparents.
 - IV. Proof of working in an autonomous body or any entity fully or partially owned by the government of Jammu & Kashmir before or after migration on 01-11-1989.
 - V. Proof of owning or possessing immovable property in any part of Jammu & Kashmir on or before 14th May 1944.
 - VI. Proof of registration as a migrant of Jammu & Kashmir with any competent authority.
 - VII. Proof of having any documentation which would have made the person eligible to obtain PRC of J & K before 06-08-2019.

Important:

This opportunity of registration for the purpose of obtaining domicile certificate shall be open only for a period of one year, from the issuance of the Order 52-JK (DMRRR) of 2020.

Hereunder find in chronological order, the procedure to register as Migrant with Relief & Rehabilitation Commissioner (Migrant) Jammu

1. Browse website www.jkmigrantrelief.nic.in
2. Find on top of the page Applicant login
3. Register for login creating a user name and password
4. Log in for new application

5. *Click Migrant*
6. *Fill in the details of the Head of the Family*
7. *Two addresses are asked, one the permanent and the other the present address, wherein you are residing presently. The permanent address should be the same as on the document, you are submitting.*
8. *Add on other members of the family with details, as asked.*
9. *Upload any of the documents, listed above (PDF Format). Upload photograph of the head of the family (JPG Format). Upload signature of the head of family (JPG Format). (total three documents)*
10. *Save the application and submit.*
11. *Note down the application number*

Before filling the application form, the full details of all the members of the family, their Aadhar numbers, photo of the head of the family, his signatures and proof of bonafide resident of Kashmir should be kept ready.

Issuance of Domicile Certificate to the bonafide residents of Jammu & Kashmir Vide Notification S. O. 166. Dated 18th of May, 2020 and S. O. 263 Dated 25th August, 2020.

Procedure for Migrants (as per 3A (1) (b) of the Jammu and Kashmir Civil Services (Decentralisation and Recruitment) Act, 2010.

Eligibility

Domicile Certificate will be granted by the competent authority, (Relief & Rehabilitation Commissioner (Migrant) Jammu) who is registered as a migrant by the Relief & Rehabilitation Commissioner (Migrant) Jammu as per the procedure prescribed by the government for migrants and children of migrants.

Procedure

1. Check over website jk.gov.in
2. Register as Citizen (Citizen Registration)
3. Fill in the Citizen Registration Form (Applicant has to upload the passport size scan photo (jpg image) in the clear background of size less than 50KB. Enter user ID and password to be used for login.
4. After login, click on the e-service tab, domicile.
5. Fill in the details.
6. Upload certificate of registration of migrant.
7. Submit the application and note down the application number for future reference.

For any grievances, the Appellate Authority is Financial Commissioner, Revenue.

Issued by
IT Cell, AIKS

AIKS affiliated Units at:

Inland : Agra, Ahmedabad, Allahabad, Ambala, Amritsar, Bangalore, Bahadurgarh, Baroda, Bhopal, Chandigarh, Dehradun, Delhi, Dharamshala, Faridabad, Ghaziabad, Gurgaon, Gwalior, Hyderabad, Indirapuram, Indore, Jabalpur, Jaipur, Jammu, Jodhpur, Kolkata, Lucknow, Ludhiana, Mumbai, Moradabad, Nagpur, Noida, Panchkula, Pune, Ranchi, Sahibabad, Shimla, Srinagar, Udaipur, Varanasi
Overseas: U.K. & U.S.A



ALL INDIA KASHMIRI SAMAJ (REGD.)

(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

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

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

JUSTIFICATION FOR DEMANDING DEVNAGRI AS ADDITIONAL/ CO-SCRIPT FOR KASHMIRI LANGUAGE: AIKS STAND

Centre for Kashmiri Language, Literature and Culture (CKLLC), an entity of All India Kashmiri Samaj, recently held a webinar on building a consensus on the necessity of having Devnagri as a co-script for Kashmiri language. This paper intends to put across to the community the reasons for justifying such a demand.

Kashmiri was traditionally written in Sharda script, and this included many of our manuscripts, especially religious texts, which too were written in the same script. Later, after Persian replaced Sanskrit as the court language of rulers in Kashmir, its use diminished and was limited to writing of horoscopes and books of knowledge. However, during British rule, besides Sharda, Kashmiri was also written in Devnagri and Roman. The latter was specifically used by European scholars and researchers, like Sir George Grierson, etc. After the accession of Jammu and Kashmir with India in 1947, Persio-Arabic i.e. *Nastaliq* script, was approved as official script for writing Kashmiri. Urdu, which was introduced by Dogra rulers as official language of the State during their rule, continued to be used in same capacity by the then State Govt. led by Sheikh Mohammad Abdullah. Consequently, most of the Kashmiri literature is now available in this script. However, Devnagri and Roman scripts continued to be used by some sections of society for literary purposes.

After the exodus of Kashmiri Pandits from Kashmir in 1990, they had to re-settle in various parts of the country and across the world. Their forced displacement from Kashmir, among other adverse effects, threatened the very preservation of their mother tongue itself. Since Urdu did not form part of the curriculum anywhere outside Kashmir, pursuing and preserving their mother tongue through *Nastaliq* script became impossible. It was then that the demand for usage of Devnagri as script for Kashmiri gained momentum amongst the displaced Kashmiris and took the shape of an educational and cultural movement whose need was voiced at various fora.

Subsequently, on wide-ranging public requests, the then HRD Ministry (MHRD), Govt. of India (GOI), appointed a 'Committee of Experts' to examine the problem and assist the Ministry in introducing Devnagri in a structured way. The 'Expert Committee' under the chairmanship of Sh. M.K. Kaw, IAS, the then Secretary, Education, and convenorship of Dr. Roop Krishen Bhat, a Linguist and the then Principal of Northern Regional language Centre, Patiala, a Regional Centre of Central Institute of Indian languages (CIIL), Mysore, Ministry of HRD, GOI, comprised of Prof. Omkar Koul the then Director CIIL, Prof Hari Krishen Koul, Prof R.L. Shant,

Dr. Shashi Shekhar Toshkhani, Prof. Chaman Lal Sapru, Sh S.N. Bhat Haleem and Dr. Raj Nath Bhat, all eminent scholars of Kashmiri. After many workshops and brainstorming sessions, it was decided that Devnagri should be adopted as an additional script for Kashmiri language to enable the children of the displaced Kashmiris to pursue, learn and preserve their mother tongue. The committee also worked for standardization of the Devnagri script, got a suitable software prepared through experts like Sh. Sandeep Bhat and Sh. M.K. Raina, and got various textbooks and other material published through CIIL, MHRD.

The Committee also recommended that GOI should be approached to approve the use of *Devnagri* as additional script for Kashmiri, besides *Nastaliq*, and be covered by all Govt. schemes/incentives, like awards of Books, subsidies, grants, etc., on the pattern of Sindhi language, through various schemes of the Govt. of India and the State Government of Jammu and Kashmir, including Sahitya Academy and the Academy of Art, Culture and Languages, J&K.

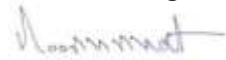
However, after the change of the Central Govt., following general elections of 2004, the GOI initiative was practically dropped. No subsequent steps for the recognition of the script were taken thereafter, resulting in the discouragement for people in general, and Kashmiri diaspora in particular. After that, the matter was pursued at various levels with the Government, but till date no decision has been taken.

Justification

1. The popular demand for Devnagri for Kashmiri has all along been on the premise that this script would only be approved as an additional script to the official *Nastaliq* script and not as a replacement of *Nastaliq* anywhere or in any capacity. The official status of *Nastaliq* Kashmiri is not sought to be disturbed in any Government or non-Government fora. Only bracketing Devnagri as a co-script with *Nastaliq* is being demanded.
2. Being the most scientific script i.e., we-write-the-way-we-speak, it is pertinent to mention that maximum number of displaced Kashmiris already know Devnagri. There are only six diacritical marks to be learnt to convert NagriHindi into Nagri Kashmiri, which is learnt only in few hours of time. There is plenty of teaching/learning material available in this script.
3. The Ministry of Information and Technology has got a software prepared in standardized Devnagri Kashmiri as referred to above through experts of the language, and it is widely in use through computers, lap-tops and mobile phones.
4. A vast amount of literature of Kashmiri has been published in Devnagri script, including the Kashmiri literary magazine **VAAKH** published regularly for the last fifteen years by All India Kashmiri Samaj from Delhi, besides including dedicated Kashmiri sections in Devnagri Kashmiri in all leading journals of the community, like *Koshur Samachar*, *Vitasta*, *Kheer Bhavani Times*, etc. According to a survey report, dozens of displaced Kashmiri writers have published more than 150 titles of books during the last three decades in the Devnagri script on their own, besides the officially approved *Nastaliq*.

Advantages

1. The biggest advantage will accrue to thousands of young among the Kashmiri Pandit diaspora, who have been deprived of any creative contact with their mother tongue for the last three decades. Most of them, especially those who were born after 1990, lost all that tradition and heritage, so essential to develop their identity and personality to become good citizens of this great democracy.
2. Nagri used for Kashmiri will bring common Kashmiri people, students, writers, and scholars closer to their counterparts in other Indian languages and ethnic groups. This will go a long way in forging national and emotional integration amongst them.
3. Now, after scrapping of article 370 and acceptance of Kashmiri, Dogri, Hindi and English as official languages, besides Urdu, for JK UT, it is the right time for acceptance of Devnagri as an additional script of Kashmiri language besides, *Nastaliq*.



(Dr. Roop Krishen Bhat)

Chairman CKLLC (AIKS)

Author, Linguist, Translator and Media Freelancer

Convener Expert committee for Devnagri Kashmiri

Editor VAAKH, chairman: CKLLC-AIKS, Managing Trustee: Kashmir Cultural Trust

Former Professor and Director MHRD, Govt. of India

AIKS affiliated Units at:

Inland : Agra, Ahmedabad, Allahabad, Ambala, Amritsar, Bangalore, Bahadurgarh, Baroda, Bhopal, Chandigarh, Dehradun, Delhi, Dharamshala, Faridabad, Ghaziabad, Gurgaon, Gwalior, Hyderabad, Indirapuram, Indore, Jabalpur, Jaipur, Jammu, Jodhpur, Kolkata, Lucknow, Ludhiana, Mumbai, Moradabad, Nagpur, Noida, Panchkula, Pune, Ranchi, Sahibabad, Shimla, Srinagar, Udaipur, Varanasi

Overseas: U.K. & U.S.A



Phone : 011-26131577 - 78, 80
011-29581000
Website : www.aicte-india.org



सत्यमेव जयते

अखिल भारतीय तकनीकी शिक्षा परिषद्
(भारत सरकार का एक संवैधानिक निकाय)
(मानव संसाधन विकास विभाग, भारत सरकार)
नेहरू मंडेला मार्ग, वसंत कुंज, नई दिल्ली-110070

ALL INDIA COUNCIL FOR TECHNICAL EDUCATION
(A Statutory Body of the Govt. of India)
(Ministry of Human Resource Development, Govt. of India)
Nelson Mandela Marg, Vasant Kunj, New Delhi-110070

Circular

F. No. AICTE/P&AP/Misc/2020/

Dated: 06.10.2020

To

All Directors/ Principals of AICTE Approved Institutions,

Subject: Concession for the wards of Kashmiri Migrants and Kashmiri Pandit/Kashmiri Hindu Families (Non-Migrants) living in Kashmir Valley for admission in Higher Educational Institutions-Regarding.

Sir/Madam,

Ministry of Education, Government of India in consultation with Ministry of Home Affairs has decided to allow the following concession to the wards of Kashmiri Migrants as well as Kashmiri Pandits/Kashmiri Hindu Families (Non-Migrants) who are living in the Kashmir Valley, in the matter of their admission in the educational institutions in other parts of the country from the academic year 2020-21 and onwards till further orders:

- (i) Relaxation in cut-off percentage upto 10% subject to minimum eligibility requirement.
- (ii) Increase in intake capacity upto 5% course-wise.
- (iii) Reservation of at least one seat in merit quota in technical/professional institutions.
- (iv) Waiving off domicile requirements for Kashmiri Migrants only. Kashmiri Pandits/Kashmiri Hindu Families (Non-Migrants) living in the Kashmiri Valley need domicile certificate.

All AICTE approved institutions are requested to follow the aforesaid guidelines issued by Ministry of Education, Government of India.

Regards,

(Prof. Dileep Malkhede)
Advisor-I 6/10/2020
Policy & Academic Planning Bureau



»» Destinations for Your Education

Indian State has taken an initiative to make India the hub of education. In India, there are 412 State Universities, 71 Agriculture Universities, 53 Central Universities, 361 Private Universities, 14 Medical Universities, 29 deemed Medical Universities, 64 PG Medical Institutes and 44 Vocational Educational Institutions. India has instituted engineering seats (UG & PG) to 14.66 lakh and approximately 10,25,408 diploma engineering seats. 76,928 seats are available for Medical education through NEET.

The current system of education is drawn from the National Policy on Education, 1976. India ranked 35th on the global ratio in 2019 with a total score of 53, based on three categories; management status, teaching situation and comprehensive socio-economic situation. A few years back India was on 40 positions. India jumped five ranks in the Worldwide Educating for the Future Index (WEFFI) 2019, as per a report published by the Economist Intelligence Unit.

To modernise the education at a global level, MHRD, now Ministry of Education, initiated a consultation policy from January 2015 to frame a new education Policy; a committee was formed under the chairmanship of Late Sh. T. S. R. Subramanian. The committee tabled its report in May 2016. The Ministry, based on the report, framed a draft committee. Chairman of the draft committee was Dr K. Kasturi Ranjan. The committee put its draft document in May 2019. They put the draft policy to dialogues, meetings and public opinions. About two Lakh suggestions were received. The dialogue was undertaken by MHRD with the State Education Ministers, Vice-Chancellor of the Universities, Secretaries of Education and experts. On 7 November 2019, Parliamentary Standing Committee was held to finalize the National Education Policy 2020. Union Cabinet approved the new NEP 2020 on 29 July 2020.

The vision of the policy is, "This National Education Policy envisions an education system rooted in Indian ethos that contributes directly to transforming India, that is Bharat, sustainably into an equitable and vibrant knowledge society, by providing high-quality education to all, and thereby making India a global knowledge superpower. The Policy envisages that the curriculum and pedagogy of our institutions must develop among the students a deep sense of respect towards the Fundamental Duties and Constitutional values, bonding with one's

country, and conscious awareness of one's roles and responsibilities in a changing world. The vision of the Policy is to instill among the learners a deep-rooted pride in being Indian, not only in thought, but also in spirit, intellect, and deeds, as well as to develop knowledge, skills, values, and dispositions that support responsible commitment to human rights, sustainable development and living, and global well-being, thereby reflecting a truly global citizen."

The phase-wise implementation of the NEP 2020 has started in August 2020. The students seeking admissions in 2021-22 session and onwards should aware themselves about the new education policy.

For students aspiring for higher education for session 2020-2021, I imply that the destination of your education should be the Institutes as per the ranking of NIRF. To fix a rank to the Institution, the parameters; faculty-student ratio, financial resources and utilisation, research and professional practice, graduate outcome, students from other states and outside India, percentage of women, economically weaker section and physically handicapped students and placement are taken into consideration.

According to the National Institutional Ranking Framework Ministry of Human Resource Development Government of India, the Universities/Institutes are listed course wise up to 100. The courses ranked are engineering, medical, dental, management, law, pharmacy and list of universities and colleges.

Hereunder, I am listing the Institutes State-wise for the displaced students. Some of the States, under the instructions of Union Ministry of Education and AICTE, has declared displaced persons of Kashmir as a special category for admission in their Educational Institutions as migrant and non-KP migrant. These are called supernumerary seats that are over and above the sanctioned intake.

»» Gujarat

Engineering Colleges:

- ❖ Indian Institute of Technology Gandhinagar.
- ❖ Sardar Vallabhbhai National Institute Of Technology, Surat
- ❖ **Institute Of Technology, Nirma University, Ahmedabad**
- ❖ Dhirubhai Ambani Institute of Information and Communication Technology, Gandhinagar
- ❖ Maharaja Sayajirao University of Baroda, Vadodara
- ❖ Nirma University, Ahmadabad

- ❖ Pandit Deendayal Petroleum University, Gandhinagar
- ❖ Dharmsinh Desai University, Nadiad

Architecture

- ❖ Centre for Environmental Planning and Technology University, Ahmadabad

Management

- ❖ Indian Institute of Management Ahmedabad, Ahmadabad
- ❖ Nirma University, Ahmadabad
- ❖ Institute of Rural Management, Anand
- ❖ Pandit Deendayal Petroleum University, Gandhinagar

Pharmacy

- ❖ National Institute of Pharmaceutical Education and Research Ahmedabad, Gandhinagar
- ❖ Maharaja Sayajirao University of Baroda, Vadodara
- ❖ Nirma University, Ahmadabad
- ❖ L. M. College of Pharmacy, Ahmadabad

Law

- ❖ Gujarat National Law University, Gandhinagar

»» Maharashtra

- ❖ Tata Institute of Social Sciences, Mumbai
- ❖ Symbiosis International, Pune
- ❖ Dr D. Y. Patil Vidyapeeth, Pune
- ❖ Datta Meghe Institute of Medical Sciences, Wardha
- ❖ Bharati Vidyapeeth, Pune
- ❖ Mumbai University, Mumbai
- ❖ Padmashree Dr D. Y. Patil Vidyapeeth, Mumbai
- ❖ Krishna Institute of Medical Sciences, Karad

Engineering

- ❖ Indian Institute of Technology Bombay, Mumbai
- ❖ Institute of Chemical Technology, Mumbai
- ❖ Visvesvaraya National Institute of Technology, Nagpur
- ❖ College of Engineering Pune, Pune
- ❖ Defence Institute of Advanced Technology, Pune
- ❖ Veermata Jijabai Technological Institute, Mumbai
- ❖ Bharati Vidyapeeth Deemed University College of Engineering, Pune
- ❖ Army Institute of Technology, Pune
- ❖ Shri Ramdeobaba College of Engineering and Management, Nagpur
- ❖ Bharatiya Vidya Bhavan's Sardar Patel Institute of Technology, Mumbai
- ❖ Dr Vishwanath Karad MIT World Peace University, Pune

- ❖ G. H. Raisoni College of Engineering, Nagpur
- ❖ Yeshwantrao Chavan College of Engineering, Nagpur
- ❖ The Rashtrasant Tukadoji Maharaj Nagpur University, Nagpur
- ❖ SVKM's Narsee Monjee Institute of Management Studies, Mumbai
- ❖ Vishwakarma Institute of Technology, Pune
- ❖ Walchand College of Engineering, Sangli
- ❖ K. J. Somaiya College of Engineering, Mumbai
- ❖ Maharshi Karve Stree Shikshan Samstha's Cummins College of Engineering for Women, Pune
- ❖ Dr D. Y. Patil Institute of Technology, Pune
- ❖ Pimpri Chinchwad College of Engineering, Pune
- ❖ Ramrao Adik Institute of Technology, Navi Mumbai

Management

- ❖ Indian Institute of Technology Bombay
- ❖ S. P. Jain Institute of Management and Research, Mumbai
- ❖ Symbiosis Institute of Business Management, Pune
- ❖ SVKM's Narsee Monjee Institute of Management Studies, Mumbai
- ❖ Indian Institute of Management, Nagpur
- ❖ K. J. Somaiya Institute of Management Studies & Research, Mumbai
- ❖ Institute of Management Technology, Nagpur
- ❖ Bharati Vidyapeeth's Institute of Management and Entrepreneurship Development, Pune
- ❖ Principal L N Welingkar Institute of Management Development and Research, Mumbai

Pharmacy

- ❖ Institute of Chemical Technology, Mumbai
- ❖ SVKM's Narsee Monjee Institute of Management Studies, Mumbai
- ❖ Poona College of Pharmacy, Pune
- ❖ Bombay College of Pharmacy, Mumbai
- ❖ SVKM's Dr Bhanuben Nanavati College of Pharmacy, Mumbai
- ❖ The Rashtrasant Tukadoji Maharaj Nagpur University, Nagpur
- ❖ Y. B. Chavan College of Pharmacy, Aurangabad
- ❖ Padmashree Dr D. Y. Patil Institute of Pharmaceutical Sciences and Research, Pune
- ❖ Smt. Kishoritai Bhoyar College of Pharmacy, Nagpur
- ❖ R. C. Patel Institute of Pharmaceutical Education & Research, Shirpur
- ❖ Bharati Vidyapeeth's College of Pharmacy,

- ❖ Navi Mumbai
- ❖ Bharati Vidyapeeth's College of Pharmacy, Kolhapur
- ❖ Vivekanand Education Society's College of Pharmacy, Mumbai
- ❖ C.U.Shah College of Pharmacy, Mumbai
- ❖ P. E. Society's Modern College of Pharmacy, Pune
- ❖ Padamshree Dr D. Y. Patil College of Pharmacy, Pune
- ❖ Principal K.M. Kundnani College of Pharmacy, Mumbai
- ❖ Dr Vishwanath Karad MIT World Peace University, Pune

Law

- ❖ Symbiosis Law School, Pune

Medical

- ❖ Dr D. Y. Patil Vidyapeeth, Pune
- ❖ Krishna Institute of Medical Sciences, Karad

Dental

- ❖ Dr D. Y. Patil Vidyapeeth, Pune
- ❖ Nair Hospital Dental College, Mumbai
- ❖ Datta Meghe Institute of Medical Sciences, Wardha

»» Karnataka

- ❖ Indian Institute of Science, Bengaluru
- ❖ Manipal Academy of Higher Education, Manipal
- ❖ Mysore University, Mysuru
- ❖ JSS Academy of Higher Education and Research, Mysuru
- ❖ Bangalore University, Bengaluru
- ❖ KLE Academy of Higher Education and Research, Belagavi
- ❖ Kuvempu University, Shimoga
- ❖ NITTE, Mangaluru
- ❖ Visvesvaraya Technological University, Belgaum
- ❖ Jain University, Bengaluru
- ❖ Yenepoya University, Mangaluru

Engineering

- ❖ Manipal Institute of Technology, Manipal
- ❖ Visvesvaraya Technological University, Belgaum
- ❖ M. S. Ramaiah Institute of Technology, Bengaluru
- ❖ International Institute of Information Technology Bangalore
- ❖ R. V. College of Engineering, Bengaluru
- ❖ B.M.S. College of Engineering, Bengaluru

- ❖ Siddaganga Institute of Technology, Tumkur
- ❖ PES University, Bengaluru
- ❖ New Horizon College of Engineering, Bengaluru
- ❖ Jain University, Bengaluru
- ❖ Dayananda Sagar College of Engineering, Bengaluru
- ❖ Nitte Meenakshi Institute of Technology, Bengaluru
- ❖ JSS Science and Technology University, Mysuru
- ❖ NMAM Institute of Technology, Udupi
- ❖ KLE Technological University, Dharwad
- ❖ P E S College of Engineering, Mandya
- ❖ Alliance University, Bengaluru
- ❖ BMS Institute of Technology & Management, Bengaluru
- ❖ The National Institute of Engineering, Mysuru
- ❖ BNM Institute of Technology, Bengaluru

Architecture

- ❖ Manipal Academy of Higher Education, Udupi
- ❖ BMS College of Architecture, Bengaluru

Pharmacy

- ❖ Manipal College of Pharmaceutical Sciences, Udupi
- ❖ JSS College of Pharmacy, Mysore
- ❖ KLE College of Pharmacy, Belgaum
- ❖ M. S. Ramaiah University of Applied Sciences, Bengaluru

Management

- ❖ Indian Institute of Management Bangalore
- ❖ T. A. Pai Management Institute, Manipal
- ❖ Alliance University, Bengaluru

Medical

- ❖ National Institute of Mental Health & Neuro Sciences, Bengaluru
- ❖ Kasturba Medical College, Manipal
- ❖ St. John's Medical College, Bengaluru
- ❖ JSS Medical College, Mysore
- ❖ Kasturba Medical College, Mangalore
- ❖ M. S. Ramaiah Medical College, Bengaluru
- ❖ K. S. Hegde Medical Academy, Mangalore

Dental

- ❖ Manipal College of Dental Sciences, Udupi
- ❖ B. S. M. Institute of Dental Sciences, Mangalore
- ❖ Manipal College of Dental Sciences, Mangalore
- ❖ JSS Dental College and Hospital, Mysuru

- ❖ M. S. Ramaiah University of Applied Sciences, Bangalore
- ❖ Bapuji Dental College & Hospital, Davangere
- ❖ Yenepoya Dental College, Mangaluru
- ❖ College of Dental Sciences, Davangere
- ❖ KLE Vishwanath Katti Institute of Dental Sciences, Belgaum
- ❖ Sri Dharmasthala Manjunatheswara College of Dharwad

Law

- ❖ National Law School of India University, Bengaluru

(Contd.....)

Note: The details of the Education Institutions of Punjab, Haryana, M.P. and U. P., ranked amongst the first hundred will be published in the next issue.

»» Admission Alerts

Symbiosis International University (SIU), Pune SNAP 2020

Symbiosis National Aptitude Test (SNAP Test) is the gateway for Post Graduate Programmes of Symbiosis International (Deemed University).

For courses like Management, law, MSc (Computer Applications); MSc (System Security), MSc (Medical Technology), MSc (Nutrition & Dietetics), MPH (Master of Public Health), MSc (Biotechnology), MA (Mass Communication), MSc (Economics), refer M.Tech (CAD & AM); M.Tech (E&TCE); M.Tech (CSE); M.Tech (G&ST), MA (International Studies), MSc (Geo-informatics); MSc (Data Science & Spatial Analytics) and MSc (Applied Statistics) refer the website of the University. www.siu.edu.in & www.scmhrd.edu

A candidate needs to register for SNAP Test & also register for the institutes offering his/her choice of programs by paying separate programs registration fees.

- ❖ Registration closes on 28th November 2020
- ❖ The SNAP Test will be on
 - ☞ 20th December 2020, from 14:00 Hrs. to 16:00 Hrs.
 - ☞ 06th January 2021;
 - ☞ 09th January 2021; Time: 11: 00 am to 12:00 noon
 - ☞ Announcement of Result 22nd January 2021
- ❖ Reservation
 - ☞ 02 seats per program for Kashmiri Migrants

Birla Institute of Technology, Mesra, Ranchi

Admission to B.Pharmacy. Eligible candidates must complete and submit the application form online at the website, www.bitmesra.ac.in

- ❖ Candidates must have appeared in JEE (Main) 2020 or National Eligibility cum Entrance Test 2020 (NEET-UG)
- ❖ Up to 1 seat may be allotted to the candidates who are Sons or Daughters of Kashmiri Migrant who otherwise have qualified for admissions.
- ❖ Filling of online form commenced from 29.09.2020
- ❖ Last date to apply online 25-10-2020
- ❖ Declaration of Ist selection list 02-11-2020

Punjab State Board of Technical Education and Industrial Training Polytechnic Admission

Register for online counseling process on the official website. All the admission process will be done through online mode only. Website www.punjabteched.net

There are three Counselling Rounds:

❖ 3rd Round of Counselling

To be completed from 11 September 2020 till 20 October 2020 Midnight

Due to COVID-19, all the admission process will be done through online mode only

Reservation for Kashmiri Migrants is as per the guidelines of the Punjab Government Memo Number 8/21/II-ITE2/501423/1 Dated: 05-06-2015

»» Scholarships

National Scholarship for School to Post Graduation Level

National Scholarship Exam Portal invites application for the scholarship program for the students from School to Post Graduation Level.

The scholarship is for the students belonging to the economically weaker sections of the society needing financial assistance who are meritorious so that their day-to-day expenses are met while pursuing the higher studies.

- ❖ Visit the official website <https://www.niceedu.org/nse> for details.

- ❖ Last Date of Application: 31st October 2020.

Central Sector Scholarship Scheme 2020-21

CSSS 2020-21 Central Sector Scheme of Scholarships is applicable to College & University Students. The Objective of CSSS is to provide financial assistance to meritorious students from low-income families to meet day-to-day expenses while pursuing higher studies.

Central Sector Scholarship Scheme will be awarded on the basis of the results of senior secondary exams; 82000 fresh scholarships per annum (41000 for boys and 41000 for girls) will be awarded for graduate/post graduate studies in colleges and universities and for professional courses, such as Medical, Engineering etc.

- ❖ Last Date for Online Registration: 31st October 2020
- ❖ Date of Defective Verification: 15th November 2020
- ❖ Institute Verification: 15th November 2020

Students who are above the 80th percentile of successful candidates in the relevant stream from the respective Board of Exam in Class XII of 10+2 pattern or equivalent and pursuing regular courses (not correspondence or distance mode) in Colleges/Institutions recognized by AICTE, UGC Act, 1956, MCI/DCI of India and respective regulatory authorities and not availing benefit of any other scholarship scheme including State run scholarship schemes/Fee waiver and reimbursement scheme are eligible under the scheme Find the details at National Scholarship Portal (NSP) www.scholarships.gov.in

Scholarship under the scheme is renewable on year to year basis up to Postgraduate level in the same stream (except for the students pursuing technical courses leading to a degree at graduation level)

Pragati Scholarship 2020 for Girl Child

All India Council Technical Education (AICTE) invites online applications for Pragati Scholarship Schemes for the academic year 2020 from the girl's students pursuing technical education

- ❖ Closing Date till 31st October 2020
- ❖ Defective Verification Open till 15th November 2020
- ❖ Institute Verification Open till 15th November 2020
- ❖ The girl candidate should be admitted to First year of Degree level course or; Second year of Degree level course through lateral entry in any of the AICTE approved Institution of respective year.
- ❖ Maximum two girl child per family are eligible
- ❖ Family income from all sources should not be more than Rs. 8 lakh per annum during the current financial year. A valid income certificate issued by State/ UT Govt. need to be enclosed

- ❖ Selection of candidate will be carried out solely on the basis of merit of qualifying exam to peruse the Technical Degree course from any of the AICTE approved institutions i.e. in First year or Second year (through lateral entry only) on the basis of percentage of marks obtained in the 10+2/ equivalent exam.
- ❖ To help applicants in the application process, AICTE allows them to fill the Pragati scholarship application form through the AICTE Portal.
- ❖ Eligible Candidates who are already admitted in AICTE approved institutions for first year Degree/Diploma in the academic year 2020-21, may apply for the scholarship on AICTE portal at www.aicte-india.org

UGC Indira Gandhi PG Scholarship 2020 for Single Girl Child

University Grants Commission invites applications for the Post-Graduate Indira Gandhi Scholarship for Single Girl Child 2020-21 from girl students of up to 30 years of age who happen to be the only girl child in their families.

- ❖ Scholarship closing date 31 October 2020
- ❖ Last date for defective and Institute verification 15 November 2020
- ❖ The scheme is applicable to such a single girl child who has taken admission in regular, full-time first-year Masters Degree course in any designated university or a post-graduate college.
- ❖ Girl students up to the age of 30 years at the time of admission in the first year of PG courses are eligible.
- ❖ Admission to PG Course in Distance education mode is not covered under the scheme
- ❖ Applications will be invited once a year on the National e-Scholarship Portal of the Government of India, Visit the homepage of the NSP website www.scholarships.gov.in. Short notification will also be uploaded on the UGC website.
- ❖ The host institution where the candidate is studying is required to verify the online application.
- ❖ Students failing to get promoted to the next class/ level would forfeit the scholarship.
- ❖ The scheme will be implemented and monitored by the UGC.

sanctioned intake. *Feedback :*
vijaykashkari@gmail.com



AIKS Matrimonial Service



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



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



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



Suitable alliance invited for my son, born 20/5/1983 at Delhi at 9.58 PM, height 6' 2" (189 cms). He has done Engineering from Pune University and PGPM from SP JAIN, Mumbai. Well established as an Oil & Gas Trading professional at Singapore since 2012. Mutually divorced (no issue). Father retired from PSU, Mother Homemaker, family settled in Delhi, sister married. Interested may forward Tekni & Kulawali to Email:- vkkaul@gmail.com OR +919999921163



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



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



Wanted a suitable alliance for my legally separated daughter born 22.04.1986 at Srinagar , time of birth 10.25 hrs ,height 173 cms who has perused BE(CSE) from MIET college Jammu and M.Tech(IT) from KSOU Mysore. She is working as an Executive in a Govt of India Enterprise and presently posted at Jammu. Her job is transferable to any part in India. Her

earlier marriage lasted for a brief duration only . Merely Lagan dosha. Interested may kindly send the tekni and kulwali per return mail to R.K.Raina on email id rkrjgk@gmail.com or can whatsapp the details to 9419264309.



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



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



Looking for a Suitable Match for our Son Born on 13th July 1991, 11.40 AM at Jammu. Parents are presently living in Roop Nagar, Jammu. Height 5'11", Qualified as BE in Computer Science. Working as Application Developer in Dhyey Consulting Services Pvt. Ltd. at Vadodara, Gujrat. Interested may contact on MB- 9419141511, Email id: ratanpur1990@gmail.com for Tekni & Biodata.



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



Suitable alliance invited for our son Akshit, born 10 December 1991, 1410hrs at Jammu, Height 166cms, B. Tech (software Engineering) from Delhi College of Engineering, MS/PhD in Electrical Engineering from USA, Presently Working With Intel Oregon, USA, Interested may please Contact Bharat Peer mail Id - bb.peer@gmail.com/8146625401, Anita peer /9872967824



Looking for suitable qualified good looking alliance for our son slightly Manglik born on 22 Oct.1990 at 3.50PM at Jammu, Height 169cm, Qualification BTech. EC, working as business analyst engineer in HSBC Bank, Pune. Interested may contact on mobile nos 7827427686, 8851887320 or urmilabhannikhil@gmail.com



Suitable Alliance invited for our Daughter Born on 14th November 1992 at 14.55 Hours at New Delhi, Height 164 cm, Qualification BBA (General) & MBA (Media Management). Presently working at Gurgaon. Interested may respond with Biodata, Tekin & Kulwali at oaria637@gmail.com or Call on Mobile : 9810096064



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.

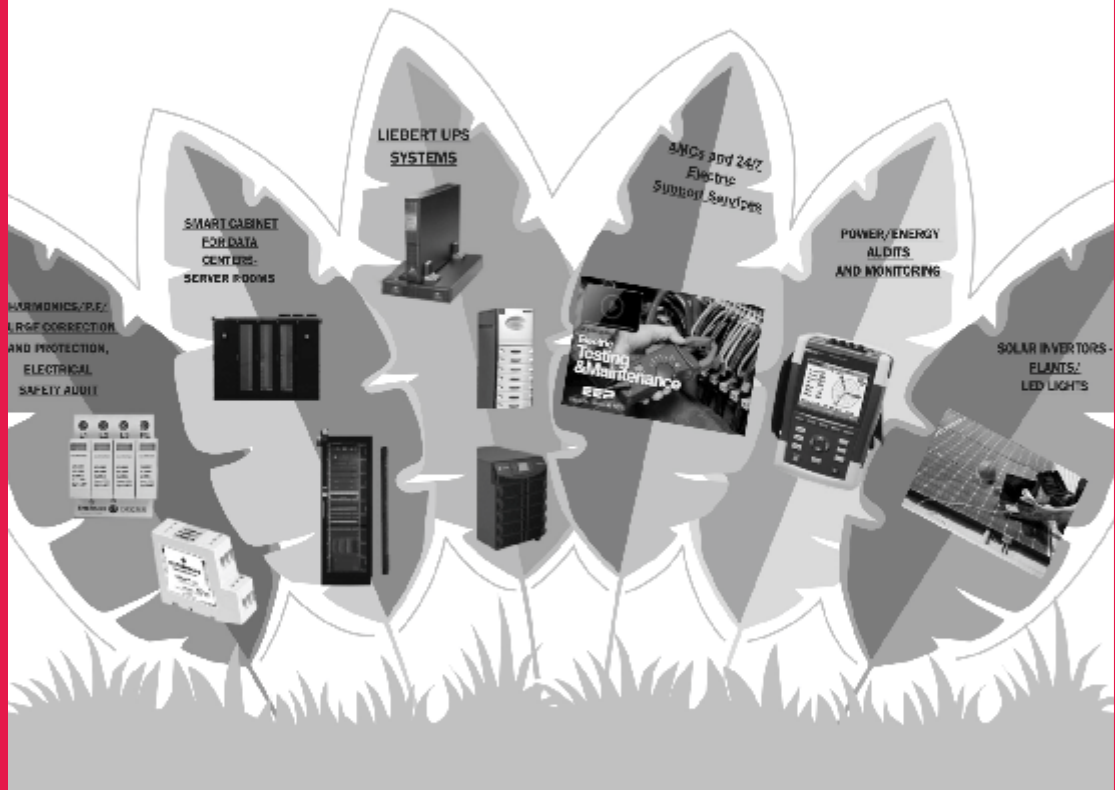


YOU RUN YOUR BUSINESS
We Keep Your Business Running



AUTHORIZED
Business Partner

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



OFFCOM SYSTEMS PVT. LTD.

Ensure maximum uptime with our Energy Saving Solutions

Reg. Branch Office : C-2013, (GF), Kalkaji, New Delhi -110019, India

Corporate Office : A-49, Sector-5, Noida-20301 (U.P).

Mobile : 9811205605, 8900760018, 862689546

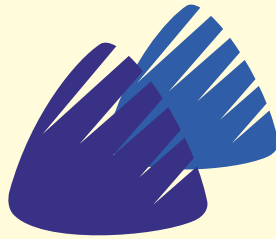
E-mail : sales@offcomindia.com, Service Hotline : 9811500027, E-mail : w.care@offcomindia.com,

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



Website : www.offcomsystems.com

❖ With best compliments from ❖



SUMO GROUP OF COMPANIES

SUMO INTERNATIONAL PVT. LTD.

425, Gemstar Commercial Complex,
Ramchandra Lane Extn., Kachpada,
Malad (W), Mumbai - 400 064.
Tel.: 0091 22 28449341 / 42
Fax: 0091 22 28819841
E-mail: sumo@sumointl.com
Web: www.sumointl.com

SUMO HI-TECH MARKETING PVT. LTD.

422-424, Gemstar Commercial Complex,
Ramchandra Lane Extn., Kachpada,
Malad (W), Mumbai - 400 064.
Tel.: 0091 22 42108888
Fax: 0091 22 42108899
E-mail: admin@sumohightech.com
Web: www.sumohitech.com

PCL-SUMO AIR TECHNOLOGY PVT. LTD.

425, Gemstar Commercial Complex,
Ramchandra Lane Extn., Kachpada,
Malad (W), Mumbai - 400 064.
Tel.: 0091 22 32108578 / 32107242
Fax: 0091 22 28819841
E-mail: info@pclsumo.com
Web: www.pclsumo.com

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

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

244, Sector 3, R.K. Puram, New Delhi - 110022,
Telephone : 011-26107431, Mobile : 9958154848
Web : www.aiks.org E-mail : hqaiks@gmail.com

Application No. :

Date :

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

Dear Sir,

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

Name (In full) :

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

Address :

.....

.....

..... **Pin :**

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

Mobile : **Email :**

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

With best wishes
Yours Sincerely

Signature

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

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

Amount : **Date :**

AIKS Receipt No. :

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

AIKS naad

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



Subscribe Naad
Online!!
www.aiks.org

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

Advertisement Tariff

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

Subscribe to Vaakh – Kashmiri Half Yearly

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

Annual Subscription – Rs. 200/-

Three year Subscription – Rs. 500/-

Modes of Payment

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

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

In Memory of Our Beloved



Shri Surinder Bali

17 September 2020

(Originally from Shiel Taing Habba Kadal)

Your sudden and untimely departure has shattered our lives beyond description and left deep scars which can never be filled. You were epitome of Love, care, dedication, simplicity and hard work.

You will always remain in our heart till our last breath. You and your blessings will be forever with us.

Remembering you in our silent tears and broken heart.

In Grief

Nancy Bali (wife) 90550-38560

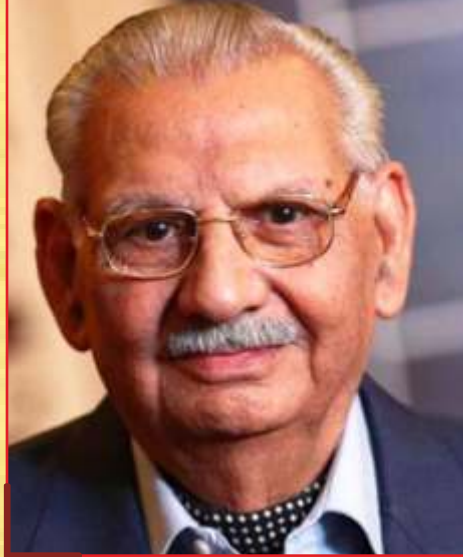
Anmol Bali (Daughter) 72983-88560

Sonu (Son)

Master Pranav (Grandson)

Address: - F-29, Shiv Nagar, Behind AG Quarters, Jammu. Pin-code-180001, J&K

Shraddhanjali



Shri Pushkar Nath Wattal

With Profound grief, we inform the sad demise of our beloved Sh. Pushkar Nath Wattal S/o Late Sh. Jiya Lal Wattal, originally from Karalyar Rainawari, Srinagar and 38 Mohindar Nagar, Canal Road, Jammu Tawi on Sunday, the 27th September 2020 at New Delhi.

A noble soul, a caring parent and source of strength to the family, friends and relations. Extremely affectionate and a loving human being, who was always ready to help everyone, was revered and respected by one and all. A legend in his field and a charismatic personality, he will remain a role model for many and a guiding light for his family and friends.

In Grief

- Shanta Ji – **Bhabhi** (70061-24522)
- Sumedh & Rita – **Brother & Bhabhi** (94692-14455)
- Kuldeep & Nirmala – **Son & Daughter-in-Law** (98110-58696)
- Arun & Rajani – **Son & Daughter-in-Law** (98110-54228)
- Satish & Anilla – **Son & Daughter-in-Law** (98102-22339)
- Babli Ji – **Daughter-in-Law** (90860-29321)
- Susheel & Sushma – **Nephew & Daughter-in-Law** (70061-24522)
- Vasanta Ji Koul (Pandit) – **Sister** (95828-05035)
- Indira & Ashok Kotha – **Sister & Brother-in-Law** (94191-31241)
- Hira Lal Koul – **Brother-in-Law** (85879-20318)
- Guddi & Bharat Kaul – **Sister & Brother-in-Law** (88516-20397)

Grand Children

- Abhay & Pooja – (96509-24455)
- Sumeghna & Gautam Channa – (98183-14537)
- Shikha & Akshar Wali – (98189-26047)
- Aditya & Sakshi – (98113-60996)
- Shakun & Prateek Bhatia – (+19734446910)
- Akshay & Swati – (+14086790040)
- Ritishi & Karan – (88992-45987)
- Abhishek – (97174-33703)
- Ayush – (98102-49134)
- Sukanya – (80823-21808)

Relations

Badams, Rainas, Sumbleys, Kouls, Walis, Zutushis



Taste the good life.

 /Golfer's Shot  /golfersshotofficial