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AIKS RELEASES VISION DOCUMENT - 2022

AIKS Activities



Lecture on Hindu Dimension of Kashmir, a part of the Lecture Series on Cultural Heritage of Kashmir by Kanchi Matth of Shankaracharya on Jan 23, 2022



Holocaust Day Conclave on Jan 23, 2022



Affiliate web meeting on Jan 26, 2022

EDITOR-IN-CHIEF

Uma Kant Kachru

EDITORIAL BOARD

Prof. R.L. Shant

Sunil Raina Rajanaka

AIKS Secretariat, New Delhi

244, Sector - 3

R.K. Puram, New Delhi

110022

Business Manager & Circulation Feedback

Bansi Razdan

98108 68397

Data Processing

Bharti Raina Kaul

8130538867

Layout & Design

Pranav Koul

Suman Kumar

M/s Print Orbit

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THIS MONTH'S COVER

Release of
AIKS Vision Document

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19/20 January, every year comes and goes. Kashmiri Pandits, across the globe gather on this day, raise slogans, make a few demands and then return home. As any annual ritual, this day has also become part of our calendar. The question I ask myself is, “Has anyone in the power corridors given ear to the outcry and lament in these 32 years of our struggle?” The answer is a big **NO!** Despite umpteen representations and meetings with people at the helm by many of our organisations, we have only got lip-service and shallow promises. Why?

It is a point of deep contemplation. In a time when the power at the Centre is with those who are perceived to be sympathetic and concerned towards our problems, it is all the more important for the KP community to seek a permanent solution for the rehabilitation of the community in the place of its origin. Yet, last seven years of the, so-called, favourable dispensation at the centre as well as, more recently, in the Union Territory we have seen no formidable traction by the governments or the political establishment with the KP organisations for redressal of our settlement back in our motherland. My analysis tells me that, while we hold many conferences, webinars where our outcries pour out, they, eventually, get lost into insignificance. The reason is that there are too many of us shouting. We aren't cohesive, united and committed to a unified voice. The Universal law is “*United We Stand, Divided We Fall.*” Our great Shivite saint, Lal Ded advised us way back in the 13th century when she said सरी समहाव अकसिय रजलिमहाव..... It is not that we aren't aware of this weakling of ours, we prefer to

avoid confronting and dispensing with it.

AIKS, recently brainstormed to formulate a policy approach that could help reach the community voice to the power corridors. This gave birth to **AIKS Vision Document** that was released by its President, Dr Romesh Raina on the virtual Holocaust Day Conclave over the web on January 23, 2022. The vision document clearly spelt out the enormous problems being faced by the community for the last 32 years and went on to propose very concrete steps to end the misery of the beleaguered race and settle it back in its ancestral land with security, honour and dignity. The paper doesn't stop there. It proposes to the government to create infrastructure for the diaspora professionals to facilitate them to set up businesses that will make them stakeholders through the technological and economic development of the Union Territory. The document was well received by the community and the affiliate organisations worldwide and it got wide press coverage in the newspapers of the Union Territory.

The proof of the pudding is in eating. We have seen in the past; many good initiatives have fallen on the wayside for want of commitment and resilience. The time is most opportune with indications of the dispensation being favourable to our cause, we must not lose time or momentum and put a sound action plan in place and reach the power corridors with the Vision Document and offer to work in tandem with the government to implement it.

NAMASKAAR!

युक्तकामरु



THE AIKS VISION DOCUMENT TALKS ABOUT RECONNECT WITH KASHMIR

After going through a consultative process, AIKS released its concept paper on 23rd January, 2022. The document attempts to address the core concerns of the beleaguered Kashmiri Pandit Community beyond perceptions and kinetics. It is a conceptual document meant for its rehabilitation guidance and to that extent does not overstep to get into unnecessary details, yet there are clear indicators reflective of the thinking within various political streams of KP's. Though the document addresses the long-term survival issues of the Community but at the same time does not lose sight of the contemporary realities. The soul of such sensitive documents, though, remains unchanged yet need to its review arises from time to time in the light of the changing political realities. Some significant aspects, particularly those affecting the socio-cultural wellbeing of

the people and their identity preservation, constitute its core.

The document is released at a time when Kashmir is moving towards a different order than what existed before 5th August, 2019. Much water has since flown down the Jhelum in Kashmir which is witnessing a total and complete political change, both in terms of its grammar and expression, is struggling to establish a sober pro-minority image and, that things are changing in Kashmir. In such a situation, it is obvious, therefore, to open up with a clear mind and present your views freely, fairly and openly. This is pursuant to the realisation of the gradual evolution of a preparatory ground for a conducive environment to emerge.

Kashmiri Pandit Community is one of those communities today which actually stands on the verge of extinction. The truth is that the deprivation of their natural habitat has prevented them from finding their feet firmly on the ground. In the wake of uncertainty, therefore, has thrown them open to the maze of challenges and possibility of being swamped by insurmountable local demographic changes. Without sounding pessimistic, a hard look at the competing ideological spaces in Kashmir and their possible radiation has placed them in a difficult situation. Haunted by the spectre of irrelevance has put them on a slow burn.

As KP's seek to find their place in an increasingly complex situation, it becomes important to reflect their choices

through comprehensive and engaging analysis of the paper which aims to answer the question as to how they should tackle the current challenges. Operating under demographic constraints and without any significant political clout, they are frequently punctuated by the fluctuating waves of anxiety and optimism. The document underscores the growing need for strengthening the post 2019 political narrative and the resultant environment which disallows the space for any toxic upheaval.

While specifically addressing its core concerns, the truth is that KP's have to recognize and accept that through the promotion of fundamentalism and radicalism, the local separatist narrative has instrumentalised religion in an effort to metamorphose the society into a hard-line

one. It also includes the goal of establishing a strong domestic popularity among the local public. The analysis of this paper is thus built on the assumption that the dream of return has resurfaced which is central to the major objective to embrace the disconnected place.

In conclusion, though difficult and tortuous, it is important to forge a new concord with Kashmir. The seriousness of what is afoot needs to be acknowledged in order to secure the place for the displaced community which is anchored to an imagination of social and political justice for them. The politico-territorial definition of the minority community therefore is central to the document and it is this that has kept the idea of return evoked in them.

Handwritten signature



Mrs Krishna Bhan, Overseas Vice President of AIKS, and Mr Rajnish Kashyap, of Hindu Council of UK, handing over the AIKS Vision Document to Indian High Commission in London.



General Secretary's Column

During the January month AIKS remained high on action mode despite third Covid wave hitting hard and hardly any physical meeting taking place in office. However, the use of technology was made to the hilt to keep connected and communications live. The month was marked by maximum number of Zoom meetings between executive members, Consultative group meeting, affiliate meetings and President virtually meeting with the members of Indo-European-Kashmiri- Forum.

AIKS Policy Consultative Group meeting:

AIKS PCG meeting was held on January 18 through virtual mode and was attended by its members—Prof Sudhir Sopory, Rohit Dhar, S K Bhan, Vijay Kashkari, Manorama Bakshi, Puran Patwari, Vinod Pandita and Uma Kant Kachru. The meeting reposed its faith and confidence in present Board of Trustees (BoT) of AIKS Trust headed by Shri Vijay Aima. President Dr Raina apprised the members about the correct position of the relationship between AIKS and the Trust.

Hindu Dimension of Kashmir –

Paper read by Dr Raina on January 22

The paper on Hindu Dimension of Kashmir was read by Dr Raina, President AIKS, on 22nd January, 2022 on **Kashmir Cultural Heritage 23rd Awareness Series** organised by Shri Kanchi Kamakoti Peetam Srimatam

Samsthanam in association with Maadyama Dharma Samajam & Kanchi Kamakoti Seva Foundation, Inc, USA. The talk was highly appreciated by the audience and Dr Raina answered questions from the participants which were posed to him by the programme anchor. The paper is reproduced in this issue of NAAD.

Highlight of the month was the release of AIKS Vision Document on January 23

At a virtual 'Holocaust Day' conclave on January 23, 2022, President Dr Ramesh Raina released AIKS 'Vision Document' which highlights the core concerns of the beleaguered community. Apart from star galaxy of community who's who like Dr Archana Kokroo of KOA, Mrs Krishna Bhan of IEAKF, eminent SC lawyer Shri Ashok Bhan the conclave was also attended by BJP Rajya Sabha MP Shri Tarun Vijay. The Document was received very well by the panel and during the live conversation, Tarun Vijay said that India's sovereignty was incomplete without KPs in the valley.

Advocate Ashok Bhan said that for returning KPs there must be satellite colonies for them in the valley and ensure a space in political arena. Mrs Krishna Bhan pledged all support to AIKS from UK and European organizations. Dr Archana Kokroo explained how as strong affiliate KOA was ready to collaborate with AIKS in carrying out humanitarian assistance programmes. AIKS Concept Paper got wide

media publicity in almost all leading English dailies of Union Territory of J&K.

The session got an overwhelming response from the community members with 10,000 viewership across globe, 90+ shares, 200+ positive comments. Viewership was not confined only to KPs.

Republic Day Celebration:

On the occasion of the 73rd Republic Day AIKS held a Zoom meeting with its Indian and overseas affiliates to celebrate the day and the session got an overwhelming response from KPs living overseas. The meeting was also used it as a follow up review of AIKS Policy Vision Document, and President Dr Raina deliberated the paper with all affiliate organizations and his core consultative members. The paper got an instant thumbs up from all members.

AIKS holds meeting with KP organizations of Europe:

On February 5, 2022 AIKS held a Zoom meeting with KP organizations of Europe

and discussed Education Assistance programmes to support underprivileged KP children. The meeting was attended by AIKS president Dr Ramesh Raina, VP Mr Rohit Dhar, and Jt Secretary Mr Vinod K Pandita from AIKS side and Mrs Krishna Bhan, president IEKF, Mr Sanjay Peshin and Mr Ashutosh Bakshi from KP Association of Europe, though representatives from other organizations of Europe like KFGC and KPCS couldn't join the meeting. Dr Raina emphasized that students must be selected on the basis of their academic achievements and restart 'Meet our Bright Stars' event every year after results of 10th and 12th classes are announced. Mr Vinod Pandita also requested the representatives of these organizations to become overseas affiliates of AIKS for forging better cohesion and deliver community services more effectively.



The Vision document discussed and endorsed at the meeting of trustees of KPA Mumbai.



ALL INDIA KASHMIRI SAMAJ (REGD.)

(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

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

Web: www.aiks.org; E-mail: aiksnd@live.com, info@aiks.org

Dr. Ramesh Raina

President

Mobile : 9891160674

Email : romeshraina001@gmail.com

AIKS VISION DOCUMENT ON THE JUST DEMANDS OF DISPLACED KASHMIRI PANDITS

On 19th January 2022, the uprooted KP community has entered 32nd years of displacement. The thirty-two-years-and-counting wait has not broken their spirits or diminished hope for returning back to their millennia old habitat to contribute yet again towards resurrecting the benign and harmonious cultural ethos of Kashmir. Because, as a social and political being, the community has commitment to Constitutionalism and attaches great significance to the ideology of a secular, democratic philosophy of the Indian Nation state, being the only arrangement that ensures security of life, freedom of expression and equal opportunities of development — materially as well as spiritually. They are conscious of the fact that there is no room for exclusiveness in a country endowed with a mosaic of cultures and what is axiomatically called Unity in Diversity. The colossal crisis through which the exiled community is passing is in reality the crisis in the country's great values — the perversion in practice of its constitutional jurisprudence.

Following are, in brief, the areas of concern in regard to Rehabilitation which Kashmiri Pandit Community deserves, being a victim of genocide, ethnic cleansing and persecution at the hands of terrorists in the Kashmir Valley:

Restitution: The ignominious ouster of an entire religious minority community from their homes and hearths, through violent means and under a meticulous plan, constitutes a clear case of ethnic cleansing under the definition of UN charter of Human Rights. And, as their return and restitution is not possible under any truncated formula, therefore, guidelines set by the working group on the Internally Displaced Persons (IDPs) at the UN Human Rights council should form the basis and fundamentals for their restitution in the Valley. At least four out of a compendium of fundamentals are of vital importance to us – *Non-refoulment, Recognition of specific identity, Empowering them politically with Viable means of sustenance.*

White Paper: Bloody events of 1989-1990 marked the second Pakistan sponsored indirect war on India from battle ground Kashmir, the first one carried out in 1947 by tribesmen from NWFP. Only methodology differed but objective was the same — “to inflict thousand bleeding cuts”. In the aftermath of tribal incursion, the Government of India issued a White Paper on the perfidy of 1947. We feel it is imperative that in the same spirit Indian establishment issues an Official Paper on 1990 bloody events which led to the Exodus of an entire community in the darkness of cold intervening night of 19-20th January 1990. It has already issued a succinct statement, something short of a White paper before the International Commission of Jurists (ICJ), a prestigious NGO with NHRC and this statement has gone into permanent records of the UN Human Rights Council. It is highly desirable that the Government of India reiterates its patent position on the rise of Theo-fascism in Kashmir by issuing a White paper.

Physical Space in the Valley: Considerable debate has been conducted by various Pandit organizations at various levels on the jurisprudence of return and on formulating a unanimous plan of return and restitution. The powers that be have been pursuing a totally disjointed, unrealistic and unviable option of return of the displaced persons. The time has come when Pandit organizations wrap up all hypothetical formulae and focus on pragmatic and most justifiable option of satellite cities (three cities) for the entire community of Internally displaced persons with adequate security. These Cities should be self sufficient in terms of overall infrastructure, economic avenues, adequate land, decent accommodation, educational institutions, medical care, recreation centres, commercial infrastructure etc. etc.

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(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

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

Web: www.aiks.org; E-mail: aiksnd@live.com, info@aiks.org

As aborigines of the land, there is an imperative need for KP entrepreneurs to have access to economic opportunities in order to play a vital role in the reconstruction and development of the valley. In view of high-speed development agenda rolled out for Jammu and Kashmir, they can play a crucial role in promoting and encouraging reverse migration. Since they constitute an important stake holder in Kashmir's political and economic life, provision for a legitimate space is an absolute necessity to make them partners in the peace, progress and development agenda of Naya Kashmir in order to build an inclusive society in the fast changing socio-economic and political dynamics.

Armed with high degree expertise and proficiency in modern technology especially in sectors like IT, Health, Higher Education, Global Marketing etc, KP gen X is capable of turning around the fortune and economic health of their ancestral home by generating employment.

Minority Status: Kashmir has made several deliberate lapses and departures with respect to Minority Rights and space. The pluralist vision and diverse character of Indian constitution and state charter stands frozen and negated through sustained and uninterrupted marginalization of its minorities especially displaced Kashmiri Pandits. As we talk of Kashmiri Pandits and their inextricable bond with Kashmir, we also refer to their twin faiths of secularism and nationalism forming a foundational kernel of democracy in the state. A significant obstacle to this imperative is the democracy in practice in Kashmir whose attributes are often at the expense and exclusion of exiled Kashmiri Pandits and other minorities.

It may be pertinent to mention here that Supreme Court has in number of cases (Refer Bal Patil, Unnikrishnan and Islamia Academy cases) held that minority enumeration has to be done at the state level and if for their affirmative action a law is required states must do it. Minority share in Legislating Bodies is the Basic feature of Constitution.

These references are made to assert rights of the Kashmiri Pandits to have a say in the decision-making process of the state. It may be pertinent to recall that the National Commission for Minorities has expressed concern over the dwindling number of KPs in the state. In 1999, former Chairperson of National Commission for Minorities, Mr. Tahir Mehmood wrote to the then Chief Minister, Farooq Abdullah, while inviting his attention to the miserable plight of the minorities in J & K state – “Our Hindu brethren are in minority in J&K. We owe them the sacred responsibility of all that is necessary to protect their lives, properties, human rights and civil liberties” (No CH/4/88 NCM dt 2-0- 1999).

Another Chairman NCM, Gayural Hassan Rizvi, told media on 13th June, 2017, “If the definition of minorities has to be revisited it is my opinion that Kashmiri Pandits should be the first people to be accorded minority status. When minorities in the entire country have that status, privileges and opportunities, why should Kashmiri Pandits, who are a minority in the state, be left out? It is something Parliament has to decide but I will definitely raise the matter at the appropriate forum.”

Temples and Shrines Bill: Though the LG administration has identified several temples in the Valley for repairs etc. and the work has commenced, there exists a dire need for a doable act by LG. AIKS very strongly demands that as Temples and Shrines constitute the living symbols of Kashmiri Pandits in Kashmir and need constant funding for maintenance and development. Passage of the said Bill immediately is of utmost importance if we have to save these priceless icons of our heritage in the Valley. It is therefore, the solemn responsibility of the political administration to enact the Bill that would enable the community to exercise control and manage their assets.

The Temples and Shrines Bill was introduced in the J&K Assembly in December 2008. It was later notified in the J&K

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

Web: www.aiks.org; E-mail: aiksnd@live.com, info@aiks.org

Government Gazette (Vol. 120 Jammu the 9th January, 2008/Pausa, 1929 (No. 40-2). Despite the Bill enjoying the approval of the mainstream political parties, it still is languishing in the cold storage.

Minority Reservation: Through the process of Delimitation, we demand for creation of a legitimate electoral space in all the areas of electoral activity of the UT to rectify a lopsided situation caused by our non-representation in legislative activities of the state. It would pave the way to settle the concerns of Kashmiri Pandits of their rightful participation in mainstream political life of the place through a guaranteed electoral mechanism. In this regard, it is also important to draw your kind attention towards the Sangha Constituency of Sikkim which has no boundaries, “The 32-Sangha Assembly constituency has no geographical boundary and it is only one-of-its-kind constituency in the country reserved for the monastic community (Sangha),” as the office of Chief Electoral Officer (CEO) of Sikkim states on its website. Buddhist monks registered with 51 monasteries in the State are the only ones who can contest and cast their votes for the unique Assembly seat. R. Telang, CEO of Sikkim, said that the number of voters for the Sangha seat are 3,293, which includes 3,224 (monks) and 69 (nuns).

Provision for the nomination of three legislatures by Government of India to Puduchery Assembly is significant to quote here for your ready reference as that supports our contention. In Parliament also, the President can appoint 12 members to Rajya Sabha. These members enjoy the same voting rights as elected members, except that they can't vote in the election of the President. Until last year, the President could also appoint two members to Lok Sabha from the Anglo-Indian community. These members too, had the right to vote on all matters, except the election of the President. These references are made to assert right of the KPs to have a say in the decision-making process of the state which, keeping their small number in view, may be possible only by initiating an affirmative action in their favour, by reservation of seats in the Assembly.

Perpetrators of Genocide: It is no secret that the KP community has been the victim of crimes of murder, loot and rape, perpetrated by the Pakistan aided terrorists, belonging to a particular faith, in Jammu and Kashmir. They have been the worst sufferers of the ethnic cleansing. The National Human Rights Commission, after a thorough enquiry in the matter, came to the conclusion that Kashmiri Pandits have been subjected to the crimes which are “akin to the genocide.”

India is a signatory to the UN Convention on Prevention and Punishment of the Crimes of Genocide, 1948, which codifies crimes of genocide. The Convention lays an obligation on the State Parties to take measures and punish such crimes, for which a relevant legislation must be put on the national Statute Book. Article IV of the Convention provides for punishing perpetrators, “whether they are constitutionally responsible Rulers, Public officials or Private individuals.” It is important to note that prohibition not to commit Crime of Genocide binds all States whether they have ratified the Convention or not. It is not necessary that Crime of Genocide should take place only in war. It can happen even in peace time. It is applicable, both at national and international levels.

The helpless Pandits had the mortification to watch on TV their tormenter making a deplorable boast of having murdered and raped number of them, at various places in the beginning of 1990s. Investigation and subsequent prosecution did take place, but with the local connivance of the powers-that-be, the criminal came out unscathed and continues to walk free. Investigation and prosecution under IPC and Cr PC have miserably failed to deliver justice to the victim Pandits. It has been the glaring failure of the State to discharge obligation mandated by Articles 51 and 253 of the Constitution.

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It may not be out of place to mention here that the Supreme Court of India has expanded the ambit of Article 21 of the Constitution so as to bring it in conformity with the international law, as India is signatory to the International Covenant on Civil and Political Rights, 1966. Right to speedy justice is part of it. Article 21 guarantees that Indian citizens live without fear of being deprived of the basic Human Rights. Seen as thus, the Indian State has an absolute obligation to ensure that these rights are preserved and protected.

The inaction in bringing these perpetrators of crime to justice has hugely disappointed the displaced KPs. They still have full faith in the central government and feel sanguine that wheels of justice will be accelerated in their favour.

Commission of Inquiry: The admission by State/ LG administration & MHA through Union Home Secretary in public domain, Media, social media & otherwise that the exiled KPs are the direct victim of Genocide, while banning some of the separatist organisations, makes it obligatory on union government and LG to order appointment of a high-level commission of inquiry. KPs have very strong grounds for their persistent demand.

The inaction in bringing these perpetrators of crime to justice has hugely disappointed the displaced KPs. They still have full faith in the present central government and feel sanguine that wheels of justice will be accelerated in their favour.

There are very strong grounds, legally and otherwise, to set up a Commission of inquiry headed by a retired Supreme Court Judge to be assisted by DGP, Director IB, Director CBI and DG NIA to probe into the heinous crimes of murders, loot, rapes, forcible land & properties grabbing of KPs and grabbing of Hindu religious endowments properties across the Valley, and the conspiracies to inflict genocide on seven hundred thousand community of Kashmiri Pandits and fix responsibility for ethnic cleansing of the entire Religious Minority from the Valley of Kashmir.

Kashmiri Pandit Consultative Body: To deal with the crucial issues pertaining to the future of displaced KP community, there is an urgent need for setting up of a Home Ministry mandated consultative Body comprising of the representatives from all the KP organizations.

CBM'S for Residual Kashmiri Pandits in Kashmir: The residual segment of the KP community who stayed put in the Valley, though numerically insignificant, have been facing miserable hardships on many counts like scanty means of livelihood, unemployment, educational avenues for their children and live in constant fear of reprisal attacks from anti-KP forces and jihadi elements. Adding to their fragile sense of security have been the recent daring acts of target killings of minority Hindu community, both Kashmiri as well as non-Kashmiri, which had touched off almost another wave of exodus among these left over KPs. Though the local administration did rise to the occasion and undertook immediate measures to assuage their feelings, but in view of resurgent militant activities targeting minorities, threat perception still looms large and there is a need for sufficient confidence building measures to instil a sense of confidence and security among the members of this beleaguered community.

The CBMs should come by way of government taking cognizance of their day-to-day survival issues and providing them the succour they need which should work as an incentive for them to stay back in the Valley with dignity. Their wellbeing with a sense of dignity is integral to the restitution of the community in its entirety in Kashmir.

Hike in Monthly Cash Assistance: Price rise touching new heights in all the areas of domestic purchases have disturbed the shoe-string budget of the Relief dependant people of Kashmiri Pandit community. Post Covid, sky high

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(APEX BODY OF INDIAN & OVERSEAS KASHMIRI PANDIT ORGANISATIONS)

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price index has made the lives of relief holders not only difficult but put a burden of unmanageable economic costs on these hapless people. Liberal fund may be granted in the Union Territory's budget with a specific head for return module of exiled KPs. There is an urgent need to enhance the monthly cash assistance to Rs.25000/- per family and link it with Price Index to ensure its auto increase consistent with the rising Price Index.

Vistapith Kab Tak:

How will the present as well as future generations realise that Kashmir is the keystone of our heritage through millennia, finding mention even in our oldest scriptures?

Kashmiri Pandits have rich heritage and their roots are engraved in the soil of the Valley for more than five thousand years. That can neither be destroyed nor obliterated by any power, more so, by unleashing terror and vicious campaign. But the ground reality in today's age of enlightenment is — Kashmir today is without Kashmiri Pandits. Realities are, at times harsh and strange. Kashmiri Pandits, the aborigines of Kashmir, are out in exile, in this modern age of reason and enlightenment. The forced exodus of the Kashmiri Pandits in 1990, designed to affect the motivated ethnic cleansing, will go down in the history of these aborigines of Kashmir as a continuation of the persecution and genocide facing for hundreds of years. The atrocities were peaked during despotic rule of Muslim tyrant kings.

But the irony is that they did not get any respite even in the bright days of the enlightened times, especially in the post-independent days of India. Whatever be the vicissitudes of their history, all pale into insignificance when we look at their present plight. The colossal crisis through which the exiled community is passing, is in reality the crisis in the country's great values — the perversion in practice of its constitutional jurisprudence, the socio-political and moral norms.

The successive Central as well as state governments have done precious little for the rehabilitation of this community, which has contributed in a big way to the freedom struggle of India against the British imperialism, and also to the national reconstruction in the post-independent era. It is a community whose history generates envy at their achievements as well as sorrow at their plight today. The long history of these exiled Kashmiris has been of triumphs and tragedies. The antiquity of the Kashmiri natives and its Aryan origin are well established. Human memory is short and so is, unfortunately, the memory of our leaders. It was I. K. Gujral as Prime Minister who said: "If the nation's coffers have to be emptied for dignified return and rehabilitation of this illustrious community back in the Valley, still it would be a lesser price for their contribution towards modern nation building."

The Exiled KP Community is longing to return home, to the Kashmir Valley. There is a national consensus across the socio-political spectrum in the Country and JK Union Territory for the Secured and Dignified return, rehabilitation and political empowerment of the Kashmiri Pandit Community.

AIKS demands: The return, restitution and rehabilitation of seven hundred thousand aborigine Kashmiri Pandit natives, **physically back in 3 (Three) modern/smart Townships at District Headquarters of Srinagar, Baramulla and Anantnag in the Kashmir Valley.**

The AIKS urges the Prime Minister and the Home Minister to act on this united humanitarian national demand and plan a time bound return of this Community living as refugees in their own Country.

- Dr Ramesh Raina

AIKS affiliated Units at:

- Inland :** Agra, Ahmedabad, Allahabad, Ambala, Amritsar, Bangalore, Bahadurgarh, Baroda, Bhopal, Chandigarh, Dehradun, Delhi, Dharamshala, Faridabad, Ghaziabad, Gurgraon, Gwalior, Hyderabad, Indrapuram, 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

Press Coverage of AIKS Vision Document in Daily Excelsior and Rising Kashmir

<https://www.dailyexcelsior.com/aiks-releases-vision-document-on-return-rehabilitation-of-kps/>
<https://www.risingkashmir.com/-AIKS-releases-vision-document--focuses-on-return--restitution-of-KPs-99880>



NEW DELHI, Jan 29: After deliberating with its affiliate organisations, members and KP organisations, All India Kashmiri Samaj (AIKS) released the Vision Document for the eventual return and rehabilitation of displaced KP community to Kashmir at a well-attended virtual conclave.

The conclave was presided over by the president, AIKS, Dr. Ramesh Raina. It had eminent persons as panellists which, besides Dr. Ramesh Raina, included Tarun Vijay former MP and Chairman Monument Authority of India, Ashok Bhan senior advocate Supreme Court of India, Dr Krishna Bhan president IEKF(UK) and Dr Archana Kokroo president KOA (USA). The meeting was moderated by Vinod Pandita joint secretary AIKS.

The meeting began with Dr Raina's presentation who said that in today's age of enlightenment, Kashmir is without Kashmiri Pandits and this January 20, 2022 the uprooted KP community entered 32 years of its forced displacement.

The main features of the paper focussed on return and restitution of the KP community so as to ensure that they are never subjected to another displacement. It therefore had to be in accordance with the guidelines set forth by the Working Group on Internally Displaced Persons in conformity with the secular, democratic philosophy of the Indian State, he said. He touched upon the brief areas of concern in regard to rehabilitation which exiled Kashmiri Pandits deserve being victims of genocide, ethnic cleansing and persecution at the hands of terrorists in the Kashmir Valley. Those included restitution, White Paper, physical space in the Valley, minority status, Temples and Shrines Bill, minority reservation, punishment to perpetrators of genocide, Commission of Enquiry, Kashmiri Pandit Consultative Body, CBMs for residual KPs in Kashmir and hike in monthly cash assistance. The points presented were well received by the panellists.

Tarun Vijay expressed his pain and anguish at the plight of the exiled KPs and expressed his full confidence in the Indian Nation to help the beleaguered community to rebuild their lives in Kashmir once again. The rise of fundamentalism and radicalism in Kashmir were the biggest enemies of the humanity and it had no place in India.

Ashok Bhan reiterated the inalienable right of KP community to return with honour and dignity. Expressing satisfaction over the vision document but desired to have three satellite townships at the major district headquarters instead of one.

Dr. Krishna Bhan and Dr Archana Kokroo extended their full support to the follow up and assured that the overseas KPs too will play a meaningful role in mitigating the sufferings of people affected by the exodus.



- Dr Romesh Raina



Hindu Dimension of Kashmir

(The paper was read by Dr Raina, President AIKS, on 22nd January, 2022 on Kashmir Cultural Heritage 23rd Awareness Series organised by Shri Kanchi Kamakoti Peetam Srimatam Samsthanam in association with Maadyama Dharma Samajam & Kanchi Kamakoti Seva Foundation, Inc, USA)



Martand Sun Temple of Kashmir. Picture courtesy - Google & Jinesh Udani

History records pre-Islamic period of Kashmir as Sanskrit history or Hindu history of Kashmir and divides rest of Islamic period thereafter into three stages as post Sultan (Muslim period), Shahan-I-Muglai (Mughal period) and Shahan-I-Durrani (Afghan Period). Despite Kashmir becoming Islamic, the Hindu roots of Kashmir remain deeply embedded in its soil cultivated richly by visionaries, thought leaders, saints and sages who ensured that it remains in the race memory of the people and society. It implies that the basic elements continue to remain unchanged even till date. It is a fact that Islam conquered Kashmir politically but could not conquer it culturally, spiritually and

ideologically. Despite persistent efforts to erase the pre-Islamic past of Kashmir, the Hindu history continues to dominate the social edifice of the place and internationally acclaimed Historical testament “*Rajtarangni by Kalhana*” stands tall to prevent the closure of its Hindu dimension.

In the first half of the first millennium Kashmir became an important centre of Hinduism. Hindu history of Kashmir commences with the statement that the beautiful Valley forming the Kingdom was originally a vast lake called Satisaras and the assertion has not only been copied by the Mohammedan writers but it agrees with the local traditions of the place. The land of

Kashmir is a sacred land to which the scholars of the world pay homage. Even to the present day the sacred city of Banaras, the Hindu Rome of India acknowledges the intellectual superiority of Kashmir. Alberuni (1017-1030 AD) says that Banaras and Kashmir are the high schools of Hindu science. Kashmir, therefore, is too deeply rooted in its Hindu religious tradition. It is an acclaimed fact that the Kingdom of Kashmir had grown and developed more in terms of its religio-civilizational culture. Both, Hinduism and Buddhism had attained great spiritual heights during Hindu period. The Valley turned into the hub of scholars who wrote several Mahakavyas. The famous tales of Panchtantra were written in the 14th century. The Sanskrit language reached peak of its development. People became learned and highly qualified. Scholars and different schools of thought rightly describe it as the golden era of Kashmir.

The Sanskrit history of Kashmir came to be recognized as the Sanskrit civilization which constitutes an important chapter in the religious history of Kashmir. The religious architecture of the place grew and evolved as a Hindu cultural continuum which assumed an uninterrupted continuity over the years. It formed the broad base on which the subsequent socio-religious structure continued to be erected. The socio-religious life thus emerged within the framework of Hindu culture. This developed form of Hinduism that incorporated distinctive local features in all the spheres reflected the local religious culture which shaped the framework of Kashmir.

Demolition of Hindu State

Social domination constitutes the driving force of Hindu history which laid the foundation of strong customs, rituals and beliefs. A view from later history holds it as anti-Islam thus paving the way for battle for Islam. It became a major element in foisting Muslim identity of Kashmir. It is characterized by imposing a new religious stream hitherto alien to Kashmir which started engulfing the Valley in a big way. It dug deep enough to gradually impact the societal

sensibilities. The initial impulses changed the leanings to exert disproportionate influence on the indigenous religious community.

Hinduism, being the ancient religion in practice there, had evolved over the ages. With its widespread destruction, it was brought face to face with Islam. The protracted onslaught against Hinduism resulted in civilisational assault with far reaching consequences on the psyche and history of future. The history of Kashmir hereafter is the story of Muslim rule under which Islamic zeal attained fanatical proportions. Its first casualty was the demolition of Hindu State. Almost 500 years of Sultan period saw an unfettered intensification of assault on Hinduism barring few periods when Hinduism saw revival and Zain-ul-Abedin stands tall in creating a legitimate religious space for Kashmiri Pandits. Shreya Bhat, an eminent Hindu Vaidacharya turned out to be a big factor in motivating and transforming Zain-ul-Abedin to be a truly liberal and secular ruler who treated all the subjects as equals. Subsequently, the policy of religious humanism as the mainstay of his political philosophy yielded results and proved to be a golden period for the Hindus of Kashmir. Hitherto, under great stress, the policies adopted by Sultan proved to be a new and fresh chapter for the revival of Hindu civilisation.

While the professional role of Vaidacharya Shreya Bhat in bringing dying Sultan back to life is well recognized and documented but the folklore behind the incident is lesser known. It is said that Shreya Bhat came across a Hindu jogi during his routine early morning sandhya prayers who enquired the reason about the absence of Hindus in the Valley. On coming to know about the prevailing situation, he is believed to have suggested Vaidacharya to seriously take up the responsibility of rehabilitating Kashmiri Pandits. Consequently, in this regard he is believed to have offered his soul to dying monarch on the condition that his body be preserved for three months and during the period the process for the return and rehabilitation of Kashmiri Pandits be

expedited. But the saying is that the jogi's body was cremated soon thereafter and thence forward, it was the Hindu ascetic's soul ruling in the body of Zain-ul-Abedin. One thing merits attention here is that he was totally a transformed man post sickness.

Central to 500 years of various periods of Muslim rule is the complete demolition of Hindu State and symbols of Hinduism but failure to kill Hindu character of the place. Though the entry of Islam completed the process of conversion, but the culture retained its original content. This is evident from the fact that Kashmiri Muslims world over are known as *Asthanparast* because their shrines derive the name *Asthan* from *Asthapan* which means centres of pilgrimage. Another important thing to note is the mode of religious worship which has adopted distinct features uncommon to Islamic practices elsewhere. Viewed against this backdrop, vegetarianism on the anniversaries of *Muslim Reshis*, popularly known as *Urs*, constitutes an important element of the religious life of its people. Not only that *Darudkhwani* and *Naatkhwani* is a religious peculiarity at *urs* venues but uncommon in the religious assemblies of Muslims elsewhere. Holding of *Fateha* ceremony in the memory of deceased, veneration of *Sufi saints*, *Tombs* and *graves* is yet another manifestation of its continuance with past religious traditions and heritage. Though the core beliefs of Hindu religion were constantly challenged, yet the neo-converts defied to retain their Hindu surnames. Muslim *Mosques*, though constitute fundamental places of worship but, came to be known as *Khanqah* in Kashmir because these places were not used for offering prayers only but served as basic Muslim institutions for imparting the Muslim *Sufi* education and practices. Survival of residual Hinduism despite constant onslaughts, therefore, doesn't allow the full closure of Hindu chapter of Kashmir.

Upaplavapriya Desa

Upaplavapriya Desa means a country which is delighted in insurrection. This is how Kalhana

describes Kashmir. This phrase is illustrative of the uninterrupted social and civil stress foisted on the place as a consequence of deep religious split in the broader sense. The religious dimension, therefore, is central to the onward cycle and long journey of history as a new force. Its impact is so strongly associated with Islamic influence as it tells the story of religious culture of Islam thenceforwards.

In the utter darkness which tries to envelope the history of Kashmir before Islam, is bitter towards Hinduism. It became widespread and the fuel was provided by overenthusiastic religious zeal in an attempt to wipe out the land of idolators. Because of overwhelming Hindu culture of local population, it, therefore, became difficult for Islam to conquer Kashmir emotionally and psychologically. However, known as an entity to enforce radical monotheism and eschewal of images of worship, Islam exerted influence to shape the favourable religious situation according to its beliefs and traditions. Pressurising the minds of the people, the community grew up around its identity and practices but the victory of Islam in Kashmir failed to shake the moral foundations of Hinduism.

The objective of this long narration is to highlight the fact that Hinduism has deep civilisational roots in Kashmir and people are intensely aware of this legacy. Though the subsequent flow of history is dominated by the changing religious landscape of the place, it tells the story of its people, place and changing dynamics, especially religious leaders who used religious politics to capture the religious psyche of the people. It brought with it sweeping changes in political, social and cultural perspectives of the place. The aim was to impact pre-Islamic religious environment and communities by engineering obliteration of its past. In its ideological and political spectrum, the sense of Hindu identity constitutes an important pole of its structure and edifice. The idea of Kashmir, therefore, cannot be so easily delinked from its Hindu civilisation as it lives in its socio-psychological memory.



- Er. P.L. Khushu



WE REMEMBER - 19TH JANUARY-1990 KASHMIRI PANDITS

It is now the 32nd year of our forced Exodus and exile. It is now the 32nd year of our uprooting from our nests of centuries and unforgettable legacies. It is now the 32nd year of our conspicuous neglect and indifferent treatment by the authorities in power. It is now the 32nd year of the result of the willful silence and conspicuous indirect abatement of the dynastic rulers of Kashmir with the Islamic fundamentalists who made us to face murders, rape, burning of our houses, looting of our properties, defacing our archives of temples and religious places, usurping of our official positions and business

establishments with the final aim of making us to flee naked and empty handed from the soil of our birth the "Kashmir". Our tales of doom and turmoil due to our forced displacements are now becoming histories of the past, as there is no one who is sincerely bothered to listen to our tales of destruction and devastation. Probably we are now getting added to the age-old historical events and pages, when Kashmiri Pandits have been massacred, forced to get converted, or flee from Kashmir during certain tyrannical Islamic rules. Is it the pseudo secularism of congress and other pseudo secular political



parties of Jammu and Kashmir, which is responsible for our present condition of being refugees in our own country? Or is it the non tag of our vote bank value which is responsible for our such conditions? The nation at large shall have to reply it, as it is a visible issue of human rights violation of disastrous consequences for the KP's. Where is "Hindutva" about us? Do we not belong to the big race of the Hindus of this great "Bharat"? It is now very much unfortunate for us to seek refuge under this cover of Hinduism as the enormous and enough drum beating of the secular credentials of the nation's commitment to the Constitution has failed to protect us from our extinction from the mini map of Kashmir and the bigger map of our great India. We are shrinking in numbers. It is a million-dollar question. It has to be replied by the present government and lip sympathies will hardly work in this regard. Afterall, Kashmir is a part of our blood and flesh, why to refuse it to us. Let the nation as a whole now rise to the occasion and remind the governance of the day to perform their

for the Kashmiri Pandits living in the valley. Screaming from loud speakers and crowded streets was a message for KP's living in Kashmir, which said, *Ralive, Tsaliv, Neti-Galiv*. (It meant that either convert to Islam or leave Kashmir and in the alternative face death). Even after 32 years, Kashmiri Pandits shiver remembering the night which forced them into exodus and a life of exile within their own country. Jehadi-cum-communal speeches from mosques were put on loud speakers meant for "Azan & Nimaz", which would say ("*Yeti- Bani Pakistan, Batov Bageer the Bhatenen-San*"), meaning there in that the Kashmir will become part of Pakistan without men but including women folk of Kashmiri Pandits. The prominent prey in this regard among Kashmiri Pandits were the persons of immense repute, writers, community elders, legal luminaries, press and media personalities, government officers/officials who were on prominent positions in the state administration or were known prominently. The spurt to militancy had actually given birth in the year 1989 itself,

Our tales of doom and turmoil due to our forced displacements are now becoming histories of the past, as there is no one who is sincerely bothered to listen to our tales of destruction and devastation.

fundamental duty of rehabilitating the Kashmiri Pandits back in their lost and deprived homes and hearths in Kashmir. They are the aboriginals of Kashmir. Let histories be traced about it.

Kashmiri Pandits get reminded of their Kashmir which was known as 'Paradise on Earth', full of Sufi cult and an abode of tolerance and unparalleled brotherhood. This all broke in one night, the night of 19th January-1990. This paradise of the Pandits became a death trap for them due to the spurt of militancy backed by Islamic fundamentalism sponsored across the border, when each one of them were caught unawares for no fault of theirs. The dark night of January 19, 1990, shivering with cold, is remembered by all of them, as it was the worst nightmare

which was taken very lightly by Pandits of the valley, presuming that the brother hood and compassion between the majority community and the Pandits had never received any serious jolt in the past. But it was a myth. On 14 September 1989, Pandit Tika Lal Taploo, who was a lawyer and a prominent leader of KP's, was murdered by the JKLF in Srinagar. Prominent lawyer Sh. Prem Nath Bhat was gunned down on 27th December-1989 in South Kashmir. Soon after Taploo's death, Pt. Nilkanth Ganjoo, an eminent judge who had sentenced Maqbul Bhat to death, was shot dead. On 29 April 1990, Sarwanand Kaul Premi, a veteran Kashmiri poet was gruesomely murdered. His young son was also killed gruesomely. Several intelligence operatives were assassinated, over the course

of January. On 2nd February 1990, Satish Tikoo, a young Hindu Pandit social-worker was murdered near his own house in Habba Kadal. On 13 February 1990, Lassa Kaul, Station Director of Srinagar Doordarshan, was shot dead. This is only a small tale of KP's who were killed brutally, because of being Kashmiri Pandits. Many Kashmiri Hindu women were kidnapped, raped and murdered, during this period of exodus. In March 1997, terrorists dragged out seven Kashmiri Pandits from their houses in Sangrampora village and gunned them down. In January 1998, about 23 Kashmiri Pandits, including women and

living in the refugee camps established in Jammu Province, at places like Muthi camp, Purkhoo camp, Nagrota camp, Kathua camp and Battal Ballian camp, Udhampur, etc. All these camp dwelling units of the sizes of 8 x 8 Feet size lacked all the facilities of proper human living standards, having a common facility of toilets and bathing space when the kitchens were located within this dwelling space itself. One can understand the agony of this exodus along with travesty of having lost everything in life, like one's property, one's belongings, agricultural lands and orchards, commercial establishments, means to earn a

Kashmiri Pandits are highly obliged and thankful to Jammu and its people who accommodated them with warmth in Jammu, in that hour of their devastation, where they could find a first place of solace to exist and live.



children were shot dead in cold blood in Wandhama Village. In March 2003, about 24 Kashmiri Pandits, including infants, brutally shot dead in Nadimarg Village.

More than 4, 00,000 Kashmiri Pandits left the Valley and took refuge in Jammu and elsewhere, leaving their entire properties and belongings in the valley to the mercy of militants and Jehadi's. Most of them started

living honorably and above all our own culture which was unique for all of us and was very much dear to us. Most of the KP's still languish in refugee settlements of 8 x 8, even after more than three decades. More than 1500 KPs were killed by terrorists when most of them after being maimed and tortured in most inhuman ways. Over 800 KPs died due to sunstroke, snakebites in refugee camps at

Jammu and Delhi. Over 8000 KP refugees died unnatural deaths while living in sub-human conditions in exile. The administrative set ups, both at the central government and the state government levels, never bothered enough to address seriously such a devastation of the KP's till date. Reason being that we the Pandits are not a vote bank entity for anybody or any political entity in Jammu & Kashmir or outside Jammu & Kashmir. Such an approach on the part of the power corridors of the governance is not only depriving this community of their fundamental rights, but is an extreme act of human rights violation. Kashmiri Pandits want a return to their "homeland", but not to the servitude of terrorists.

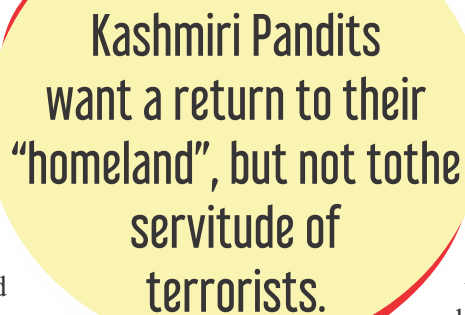
Actions initiated by the government of India in the past for the return and rehabilitation of the KP's to the Kashmir valley were taken just notionally and not with safe and a sound mission of actually settling them back in Kashmir, with full dictates of law. This process though still in the news, yet, it is just formal and not eventual. As soon as such a news with regard to government moves for the rehabilitation of KP's becomes public, Muslim leadership across the political divide in Kashmir valley rejects the return of KP's to any kind of secured settlements in the valley. This unanimous rejection of the return of KP's to the Valley by the entire majority populace of Kashmir along with their leadership and the pseudo secularist political leaders of Kashmir, clearly shows that the forced migration of Kashmiri Hindus was not only an act committed by a few, but an organized off shoot of "Islamic Jihad". One of the political leaders of a prominent political party in July 2016 said on the floor of the Jammu and Kashmir assembly about Kashmiri Pandits return to valley that they (Kashmiri Pandits) cannot return to their

original homes in the current atmosphere. This political leader likened their home coming to "throwing pigeons among cats". This speaks enough about the communal passion and kinetic gritty of sick mind of such Kashmiri leaders about KP community. Kashmiri Pandits are highly obliged and thankful to Jammu and its people who accommodated them with warmth in Jammu, in that hour of their devastation, where they could find a first place of solace to exist and live.

Even, as on day, most of the displaced KP's are now living in Jammu and its surroundings with the passionate coverage of Jammu people. All the KP's are thus very much indebted to the people of Jammu in this regard. Is it now a full-fledged ethnic cleansing of the Pandits from the valley? Is someone in the governance particularly the ministry of home affairs observing it? What is the remedy? Do they want to retain

Kashmir at the cost of the cleansing of KP's from Kashmir? The writing is on the wall. Let the government of the day meet this challenge with resolute might and force. KP's are the aboriginal residents of Kashmir. They will go back to Kashmir at all cost. Government of India has to keep it in mind that no solution will be perpetual for Jammu & Kashmir unless the Kashmiri Pandits do not get their due which is a "Home Land" for them within Kashmir, their mother land, with full security. It is their fundamental right and fundamental demand. At the same time, it is the fundamental and a constitutional responsibility of the government to ensure it as early as possible. Does it need further consensus? Why so? There can be no other alternative about it.

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



**Kashmiri Pandits
want a return to their
"homeland", but not to the
servitude of
terrorists.**



- Alka Lahori



CHAER PATHER TE AHAED RAZE

(THEATRE OF ABSURD)

Remember the very popular TV serial of 80s on Kashmir Doordarshan-- Chaer Pather te Ahaed Raze; translated roughly it would mean The kingdom of idiots and the moron king or Andher Nagri, Chaupat Raja of yonder years. It was a Theatre of Absurd sort of comedy with hilarious situations created to drive home a point, marked by cryptic comments and illogical and unreasonable theatrics of characters. Chaer Pather was a riot laughter comedy with characters high on a distinct dialogue delivery and comic time quotient, which became hugely popular that people of that era still recall some of its all time hit lines, much like Sholay of Indian cinema. Somewhere it was fashioned on the genre of Theatre of Absurd drama series which is often a critical comment on the state of affairs of the country or state statecraft and loaded with political satire.

Societies and political systems have evolved through ages either by direct participation of people through various ingenious platforms necessitated by the imperatives of times or through mediums of Art-- theatre, drama, cinema, poetry etc. Poetry especially has been a very potent tool of public awakening which has inspired to gather a critical mass for effecting epoch making historical events like French and Russian revolutions. PB Shelly's Ode to the West Wind is believed to have touched off the French revolution. Nearer home, in post WWII scenario, Progressive Writers

Movement, a pan India movement of big time writers and poets influenced by Leftist socialist ideology, became bacons of change for social reforms and caught the imagination of young India. Considered a highly intellectual movement, they sought to inspire people through their writings advocating equality among all humans and attacking social injustice and backwardness in society and produced eminent writers and poets like Kafi Azami, Majrooh Sultanpuri, Amrita Pritam, Sadat Hassan Mantoo, Munshi Premchand etc. But with the collapse of Soviet Union, the ideology lost its sheen and penchant.

There have been other local level agents of social and political change remnants of which are there even today. Chaupaal in rural India takes place in very earthy settings where the village elders assemble at a vantage point especially under a Bunyan or Peepal tree and between the drags on a shared huge hookah deliberate on the pressing community issues or for taking a collective call on matters which are political in nature. The Bard or Ladishah in Kashmir, the lone singer living on the alms would sing in a distinctive lore commenting on social malaise and political inadequacies of the times.

In more urbane milieu the Coffee Home culture which originated in Europe especially UK and London before and after WWII invaded Indian scene too and gave rise to cigar and pipe smoking neo-intellectual class who would gather in these government facilitated

Coffee Homes to generate an opinion and indirectly influence matters of political importance. In Srinagar this indefatigable debating club comprising both highbrow KPs and KMs would descend on the Coffee Home (opposite iconic Shakti Sweets) after 4pm and engage in brain storming sessions around the coffee tables and in heated arguments dabble in all shades of national and international politics. And in all likelihood these opinions were taken note of by the political class of the times.

Pertinent to note that in post-exodus period the remnant forces of same community intellectual class, comprising of retired and 'migrant' civil servants, professors, doctors and journalists, kept the tradition alive in national capital and would hold weekly meetings at Coffee Home in Delhi and Jammu to deliberate on issues confronting the community in distress. More often than not the leaders of myriad social organizations and activists working on ground zero would invariably approach this intellectual class for guidance in imparting cerebral thrust to a narrative for the distressed people.

Coming to the latest Information technology revolution and advent of social media platforms which has brought the curtains down on the coffee home intellectualism; driven by profit considerations these premium location real estate pieces turned into business centers.

Also the driving force of that genre of intellectual school and thought having passed into history and new generation not showing any inclination or attraction towards physical meeting of heads/minds for germination of ideas, has left the space open for actors of little knowledge with a dangerous consequences for the society and community at large. I am talking of brain yielding place to bran and the mushroom growth of social media platforms like Face Book and Whatsapp University.

Now again I came to kingdom of idiots and Maroon monarch-- Chaer Pather and Ahed Raze, still had to deliver some social and political message through the repertoire of their buffoonery, and to put them in the genre of Theatre of Absurd too is an absurd idea, because in this distinct style of art, mostly drama, there was some method in madness. Here in this Whatsapp University actors are far removed from reality, full of theatrics of absurd proportions-- they are inane, they are disdainful, they are devoid of truth, they are driven by an agenda, they run a narrative which is often at odds with the facts of situations and even history. Like in theatre of Absurd, their dialogues are illogical and irrational and actions lack coherence and meaning, and like kingdom of lunatics they are high on comedy and entertainment quotient; but wait, similarities end here. Because, I dare say, they are potentially high on damage quotient.



Tribute

AIKS Pays tribute to Sh Romesh Bakshi S/o Late Rajinder Nath Bakshi, resident of 294 Jullaka Mohalla, who left for the heavenly abode on 30th January, 2022. Mr. Romesh Bakshi is Father-in-law of Dr. Manorama Bakshi, Vice-President, AIKS.

He is survived by

Smt. Urmila Bakshi- Wife

Sh. Vijay Bakshi & Smt. Rama Bakshi- Brother & Sister-In-Law

Dr. Anil Bakshi & Dr. Veena Bakshi- Son & Daughter-In-Law

Sh. Madan Bakshi & Dr. Manorma Bakshi- Son & Daughter-In-Law

Sh. Arun Bakshi & Smt. Asha Bakshi- Son & Daughter-In-Law

Sh. Adarsh Bakshi & Smt. Ambica Bakshi- Son & Daughter-In-Law

Smt. Jyoti Raina & Capt. Kapil Raina- Daughter & Son-In-Law

Grand Children: Aditya, Hitesh, Tanvi, Punya, Mayank, Nitya, Annapurna,

We pray to Lord Shiva to bestow Moksha to his Aatma!"

APPEAL

Wake up and Register for Domicile Certificates

Brothers and Sisters, please listen to our pleas. We make a passionate appeal to you for registering yourself to get a Domicile certificate.

After the repeal of Art. 370 Domicile certificate is important to us. It is only legal and constitutional document that proves, we belong to Kashmir. Sadly, statistics point to a bitter fact that though, we claim to be in lakhs, only a fraction of our claimed number has come forward to get Domicile certificates till date.

Dear community members, our domicile certificates will have a great influence on our democratic struggle to redeem our lost homeland. If today we fail, we shall fail tomorrow and thus jeopardise the political and cultural rights of our progeny over Kashmir. Please do not forget Our Kashmir is in our DNA, in our bones and flesh. Wherever we might be, whether in India or in any other country, Kashmir belongs to us. It is the only identity that we have. Do not forget that today the bones and memories of our ancestors, saints and scholars are making a fervent appeal to you, to not forget your Mother Kashmir. Domicile Certificate is the best democratic and constitutional way to say emphatically that you are – ***Kashmiri..Kashmiri Hindus!***

To get a domicile certificate the process is simple. Those Kashmiri displaced persons who have left Kashmir before (since 14th May 1944) or after 01.11.1989 and are living in India or abroad are eligible to register and get their domicile certificates simply by visiting JK relief Commissioner's website.

<http://jkmigrantrelief.nic.in/Pages/Applicants/ApplicantSignup.aspx>

<http://jk.gov.in/jkeservices>

Contact:
SSK Domicile Helpdesk
Contact numbers:
+917006286911
+919419110310
sskjammu@gmail.com

Contact Office of Sanjeevni Sharda Kendra,
Anand nagar, Bohri, Jammu, India.
Timing: 9.30am to 1.30pm
3.30 PM to 7.30 PM (except Friday)
Contact numbers:
+9197960 60278
+911913595739

Please do not waste time.

The time is now to show we are an alive and passionate for our rights and duties.

Jai Bharat!



A Tribute to the Legend

KASHYAP BANDHU

Remembering today on his Nirvan Divas (18th December) a great community leader and social reformer Shri **Tara Chand of Gairu** (Noorpur Village), popularly known as **Kashyap Bandhu and Bulbul-e-Kashmir**, more known as political leader than social reformer and should have been accorded the same status/standing among social reformers as is bestowed upon Raja Ram Mohan Roy of Bengal. His efforts to revolutionize the mindset of Kashmiri Pandits - change their social structure and social disabilities, brought about a tremendous change in the community, the impact of which is visible even today particularly in the area of dress code of our women folk—from cumbersome multi layered pharen to light weight and easy to wear 'saree' and fast- growing education graph of our women.

Born in March 1899 to Thakur Bhat in Gairu (Noorpur village), he got his primary education in the local primary school and then till entrance level examination in Srinagar. Soon after finishing education a long and arduous quest for an employment landed him a job of Shajrakash in Revenue Department. But after some time, he left the job and went to Lahore. Those were the days when Arya Samaj, Brahmo Samaj and other allied organisations were propagating social



reforms in Hindu society. He too came under the influence of Arya Samaj and joined Virjanand Ashram in Lahore, and turned a total vegetarian, never to touch mutton again. Vishwa Bandhu, the Principal of the Ashram who had been keenly observing Tara Chand rendering social service and propagating social reforms advised him to serve Kashmir. It was he who named him as Kashyap Bandhu.

Kashyap Bandhu became the editor of Arya Gazette in Lahore. While in Lahore, he

was moved by the miserable condition of Kashmiri labourers who used to migrate during winter months to earn their livelihood in the city. He organised them under the banner of Kashmiri Mazdoor Board of which he became the Secretary. He came into contact with revolutionaries and joined Bhagat Singh's party. He was arrested in Sanders' case but got released.

Kashyap Bandhu was always keen to serve Kashmir in general and his community in particular and while out of the State, he kept himself abreast with the conditions of the State and particularly about the conditions of his community - Kashmiri Pandits. It was during these years (1930-31) when the Muslim Conference came into existence. In 1931 when the leaders of Muslim Conference were in jail, a procession was carried out in Srinagar demanding the release of these jailed leaders. However, enroute it turned unruly and processionists looted the houses and shops of Kashmiri Pandits. Some of them also got killed while trying to protect their property. Though the killing and looting stopped in no time, the scars remained for a long time. It was after this incident that Kashyap Bandhu returned to Kashmir. He was already familiar with the condition of the state, particularly Kashmiri Pandits. After his return he along with other community stalwarts like Shri Prem Nath Bazaz, Shri Shiv Narain Fotedar, Shri Jia Lal Kilam created an organization called "Yuvak Sabha" with its central office at iconic Sheetal Nath. It was from this place that Bandhuji started his political and social reform activities. He realised that to ameliorate the condition of the community the social evils should be removed and reforms brought in. In the beginning of the 30's he started his programme of Social Reforms. The reforms which were taken up for implementation were:

Widow Re-Marriage: In those days a social stigma was attached with widows and they were not allowed to remarry as the society did not approve of it. Young widows had to suffer for their whole life and be dependent for their sustenance either on reluctant in-laws or own

parents. Kashyap Bandhu started the movement, propagated it along with other workers. Most of the workers who worked with him volunteered and married widows. That was the example they put forth for the community. In those years many widows got remarried.

Splurging and Wasteful Expenditure: Most of the expenditure incurred during the festivities related to marriages or other celebratory events or even rituals used to be extravagant and wasteful. The feasts would be arranged for days together to mark such occasions and unconsumed foodstuffs often going waste. To stop all this and drive home a point, Bandhuji and his colleagues hit upon a novel idea, they would picket themselves and sit in dharnas wherever such feasts were organised and request people to limit the number of baratis and stop unnecessary splurging and wasteful expenditure on social events. He also advocated limiting the number of dish preparations on such occasions and refrain from giving huge gifts by way of dowries. Those days it had a salutary effect on the community.

Girls' Education : The greatest contribution of Kashyap Bandhu is in the field of promotion of education among the girls. It was during that time that Girls Schools such as Vasanta School came into existence. We owe it to him that our women folk have taken to education in a big way and are not lagging behind in any field today.

Weekly Congregations : Weekly gatherings used to be organised at Hari Parbat where the community people would gather in large numbers to perform Yajnas (Havans) and other rituals pertaining to propitiating the Deity. This was done to imbibe a sense of unity and brotherhood among the community members.

Motchhi Phol : In order to help needy community members, especially the widows, Bhanduji started collecting contributions and donations both in kind and cash. His volunteers would visit each and every household to collect rice and other articles just to give solace to the economically weaker

persons. He also started a 'Tailoring Centre' (Silai Kendra) 'to train the needy widows in stitching jobs so that they could financially sustain themselves.

Change of Dress Code from Pheran to Saree: Today we see our womenfolk dressed in all types of apparel—from sarees and salwar kameez. During the period of early thirties, sarees and salwar kurtas were non-existent in social milieu of Kashmir. Pheran was the common dress for our women without any garment worn beneath it. This overweight and cumbersome dress with an elaborate headgear was responsible for lethargy and laziness among them. Bandhuji requested the women folk to change the dress and start wearing light weight and easy to maintain sarees and that too hand-woven khadi sarees. This met with initial resistance but he and his volunteers

community cuisine, has become one of the varieties which is served on the receptions and other occasions. 'Nena Batta', 'Hyot Dyot', Ghara achun etc. have come in a new manifestation. Khadi, which Bandhuji often encouraged our women folk to use, has given place to costly Banarasi and other silken sarees. This is how we have betrayed the man who tirelessly worked towards our enhanced self-esteem and social emancipation and development. We can still pay him our respects and shradhanjali by following his ideas and teachings.

We need to observe his Nirvan Divas as the day of Social Reforms every year and organise lectures, seminars etc. to mark his contribution to the society.

(The intensity of the opposition faced by Bandhuji will be gauged by this example:

To educate the people on these social reforms, he used the media to a great extent. He published many of his ideas through articles in the Daily Martand (of which he was the first Editor), "Kesari" and "Desh" etc.

started visiting each and every house and requested the women to change the dress. His efforts bore results and today saree and salwar kameez have become the normal dress for our women folk.

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But alas! today we have not only forgotten the leader but we have betrayed him. He wanted us to do away with this social malaise called dowry system, wasteful expenditure and extravagance during social do's particularly on the occasions of marriages - we have not adhered to his teachings. Our demand and aspirations for gifts from brides side touches the roof and the expenditure on marriages often goes up and over the roof, and to top it all our marriage related celebrations and festivities continue for days together. Many things have been added to our menu-Chicken, which once was unheard of in our

Kashmiri Women:

ताराचंद बुलबुलो त्रावू इसरार,
(Oh Tarachand, leave this insistence)
अस्य नबा त्रावोय ज़यीठ्य नर्यवार
(We shall not give up long sleeve dress)
बंधू जी: Bandhuji:
पूच, जूज तय नर्यवार
(Headgear, waistband and long sleeves)
यिम छिय शिक्संक्व सरदार
(Ominous they are together)
मलु बरिथय गर्दन
(Dirty and grime laden neck)
त्रावी प्यरन ति लो लो
(Leave this pheran)
त्रावी जूज, पूच न्येरी वोडुननिये,
(Give up head scarf, waistband and go naked headed)
छुय मुबारक धोति महारेनिये
(Welcome the new age saree clad KP woman)

My Tributes to this great leader and social Reformer



- Urmila Pandita



J.N. JIGYASU -II

Contribution Towards Eradication of Social Evils

It was an era, when whole of India, especially north belt suffered from social abuse by, so called, religious leaders. For liberating the society from these evils, some organizations came into existence. 'Arya Samaj' was the main organization to work for improvement of the society. The activities of 'Arya Samaj' were being enforced with vigour in Delhi, Punjab & Haryana. Similarly, 'J&K' chapter of 'Arya Samaj' was also actively involved in improving the social fabric. Since Dr. Jigyasu was determined to ensure development of society to desired level, he became member of 'International Arya Samaj Campaign' in the year 1935. This way he got a platform to put his viewpoint to practice.

Contribution of Dr. Jigyasu for Popularising 'Hindi' as Rashtrabhasha

On one hand Dr. Jigyasu was deeply dedicated to the goal of social upliftment, on the other hand his contribution for 'popularizing' Hindi language as 'Rashtrabhasha' was intense. He was



'Bread movement sought assurance from King that Kashmir Pandits would be employed by the King' as per Inshah Malik's review on the book Armed struggle in Kashmir, by Rao Farman Ali.

associated with **Rashtra-Bhasha Prachhar Samiti Vardha'**. In 1936, under the aegis of **Rashtrabhasha Pracharini Sabha**, a campaign for Hindi Sakhasharta was carried out. The work involved door-to-door canvassing and involving

people in study of Hindi. Under this campaign six Hindi Schools were allotted to Dr. Jigyasu as target. For running these schools smoothly, a known Arya Samaj Brother '**Sh. Charanjeet Lal (Resident of Hazari Bagh)**' financed these

schools. The schools were functional effectively and Punjab University established permanent examination centre at Srinagar.

Contribution to Social Fabric

The society had imbibed certain negative beliefs and Dr. Jigyasu was resolute for bringing about positive change in thought process of society as a whole. The society at large was infested with social evils of caste, creed and upper / lower classes. These evils led to mass conversion. Similarly, the society was degraded due to keeping girls uneducated and, 'not allowing re-marriage of windows. Against these social tenets, Dr. Jigyasu started a campaign. He dedicated himself to the cause of campaign a) which envisaged to accept the convert people back (Shuddhikaran), b) to motivate young windows for re-marriage, c) to uplift socially backward classes, and d) to ensure education of female folk. How much the challenging these endeavors must have been, is beyond comprehension. Bringing about these changes in society remained as foremost goal of his entire life, for which he worked up to his last breath.

For ensuring women education, he joined '**Arya Kanya Vidyalaya, Kathleshwar Srinagar**' as a teacher. He organized social and cultural events in the school, through which girls were apprised of cultural values, positive mindset and social attitude, which were the planks for leading a healthy, balanced and positive life. Thereafter, he contributed his services as **Managing Director of the School**.

Right from prime youth i.e., 18 years age he devoted by participated the social events and contributed to solve problems. He devotedly followed the 'Sixteen (16) Sanskars' taught by Maharishi Dayanand Ji, as these are important events of life.

For strengthening his mission of popularizing reforms in social fabric, he was trained under famous training institute, '**Dayanand Brahma**' University (Lahore) in 1940. This training added fuel to his latent energy for realizing his endeavors. For

popularizing the reforms under '**Arya Samaj**' effectively, he organized mass public meetings, discussions, exhibitions, exchange of thoughts and also used Magic lantern for display of messages through photos. Awakening induced through these efforts revolutionized the society and hard labour of Jigyasu Ji yielded dividends. In recognition of his energetic aptitude and dedication towards the social goals, he was entrusted with the nook assignment of '**Pracharak of Arya Pradesh Pratinidhi Sabha J&K**'.

In 1941 to 1943 he toured every nook and corner of the state and interacted with various rungs of people, especially, Hindu intellectuals and 'Buddhist learned masters. These efforts strengthened his mission further.

Uprising Against Feudal System and Bread Movement

Under the influence of foreign rulers and social exploitation, feudalism was rampant in J&K State. Neither common man spoke about it, nor the authorities redressed the exploitation by feudal lords. Common masses were suffering a lot. On one hand there was a problem of livelihood and on the other hand it was difficult to make both ends meet. Therefore '**Bread Movement**' was started in 1935 in Kashmir, which was effectively participated by all rich and poor, children, boys, girls, men, women and old people alike. How could Jigyasu Ji shirk participating in this revolutionary move. He also joined the movement with all his vigour. This agitation was organized '**All State Sanatam Dharam Yuvak Sabha Sheetal Nath Srinagar**'. The results of this movement were positive and government felt totally embarrassed. Dr. Jigyasu was arrested and confined in '**Police Station Shaheed Ganj Srinagar**'.

'**Bread movement sought assurance from King that Kashmir Pandits would be employed by the King**' as per Inshah Malik's review on the book Armed struggle in Kashmir, by Rao Farman Ali.

Contribution Towards Social Renaissance

Dr. Jigyasu, a famous naturopath and social

activist worked to lend intellectual support for spectacular progress, humanistic revival of society, which included, promotion of learning and its transition from medieval to modern times. It was time of revival of intellectual acumen marking waning of Middle Ages and rise of new era. The spirit of amelioration in culture and science was the thought of this period, which included classical scholarship, scientists and geographical discovery, recognition of individual human potentialities and the assertion of the active secular spirit over the religious and contemplative life. The entire country was in turmoil as independence movement was assuming new dimensions. The society was rudderless and slumbering. The voices were up, in form of '**Kashmiryat**'. Vicissitudes demanding rights of people, irrespective of any consideration of caste, creed or culture was vindictive.

doubt, life is encountered with, 'art of living' and 'making a living'. Yet he believed that the mutual symbiosis of the above two parameters can be positively concocted in a healthy way to love mother earth for living a 'life in peace.' Consequently, many evils like spiritual vacuum, social alienation, erosion of ethical values, yawning gap between generations unmitigated greed have erupt into system which need to be purged to weed out malpractices. Therefore, Dr. Jigyasu vehemently believed that impetus be laid on values towards character building, patriotic feeling by combining head (our intellect), heart (seat of emotional feelings) and hand (dignity of labour-manual or mental), so as to contribute towards healthy and strong social fabric.

His personal life was a good role model to emulate. He neither smoked nor tasted liquor. He loved books. He has modest built fair, complexion, graceful and radiating

Among stereotyped social set up, he demonstrated extraordinary intelligence, an independent bent of mind and what could be called revolutionary ideas from his early childhood.

The above political scenario provided green pasture to the sensitized youth and Dr. Jigyasu adopting the role of social reformer under the influence of Arya Samaj proved himself to be a teetotaler and vegetarian.

Right from childhood he did not compromise his integrity and supported himself financially by giving private tuitions. He possessed wealth of grit. He gained name and fame and refused to compromise, whatever be cost. He was determined to do what he considered to be right. Being a paragon of religious excellence and also humility, the worldly achievements could neither swell him nor the kaleidoscopic changes in life shorn him of simplicity, serenity and magnanimity. He always prayed for understanding and tolerance. He aimed a character 'Vedic Education', that is instrumental in turning animal instinct in 'Home sapiens' into human excellence. No

countenance. He took keen interest in public service, social reforms and concentrated on positive aspect for galvanizing community's social standing and emancipation of **Kashmiri Pandit Women**. Among stereotyped social set up, he demonstrated extraordinary intelligence, an independent bent of mind and what could be called revolutionary ideas from his early childhood. The social and suffocating feudal administrative set up added fuel to his dash and fervor, for influencing and motivating masses towards positive upliftment avenues.

Needless to mention here, Kashmiri Pandit Community has enjoyed patronage of great leaders and torch bearers for social upliftment of the community. One such leader was **Pt. Tara Chand of Gairu**, who was popularly known as "**Kashyap Badhu**". He was a great social reformer who worked incessantly for popularising '**Saree in place of**

'Pheranthe Gown and Taranga-the Headgear'. This was total renaissance of Kashmiri culture, which was accepted by the community, due to less complexity and **cost benefit of cotton Sarees** **Jigyasu Ji** activity participated in execution of this concept in society, working shoulder to shoulder with **Kashyap Bandhu Ji**. Thereafter, he became intimate and trusted associate of **'Bandhu Ji'**.

As has been said above that famous social reformer Kashya Bandhu Ji was actively involved in holding various religious congregations which he transformed as a platform for eradication of social taboos and improvement / upliftment of social fabric. These conferences and congregations were held at Sheetal Nath Mandir, Srinagar. Dr. Jigyasu would also attend these gatherings wherein he got a chance to express himself with support of elocution of vedic hymns. On visualising potential in this young man, Kashyap Bandhu Ji assigned him with vital assignment of reform in 'window remarriage'. It may be recorded here that 'widow remarriage was considered a sin during that era. This was the reason that nobody could dare to come to forefront for extending his support and resolute in this direction Bandhu Ji enquired from Jigyasu Ji about his acquaintance with 'one Jiyalal Tangewala' . Jigyasu Ji replied in affirmative, and testified that he is a person with grit and for raising day to day finances he runs a tonga for earnings. Bandhu Ji entrusted Jigyasu Ji with the assignment of marrying a widow residing in Ichhakoot village (Budgam District) to Sh. Jiya Lal Tangewala. Dr. Jigyasu organised a small function out of his own resources and got the aforementioned widow remarried.

Despite serving in J&K Govt., as Medical Officer (Ayurveda), he continued social service as part and parcel of his daily routine. These services included upliftment of orphans, relief work for widows and flood torn people of Kashmir. During his tenure in remote rural pockets, he sensitized population residing in backward area about the merits of naturopathy. He popularised importance of cleanliness amongst masses. He left no stone

untuned to render services to diseased people and the population which had fallen prey to epidemics. With ultimate grit and resourcefulness, he used his acquired knowledge and disseminated it to other colleagues as well, for curing people.

It is acknowledged fact that Kashmir Pandit community is considered as a very cultural and polished community. This community has laid stress and given importance to 'Education' amongst pandit population. This community is considered as worshippers of deity of **learning i.e. Saraswati**. Thereby are popularly known as **'Sarswat Brahmins'**.

With the passage of time, unfortunately, certain social evils cropped up which led to coercion of women folk, especially daughter-in-laws. This attitudinal change was mainly due to greed and dowry system, prevalent in the society, which led to unbecoming attitude and disgrace of women. Even for minor issues, the ladies were sent back to parents' house and deserted by their husbands.

For redressal of this nightmare and evil in the society, Dr. Jigyasu established **'Atyachar Virodh Dhal' (Torture Opposition Team)** and started a campaign to fight against this evil. The challenge was an uphill task. But his determination led to rehabilitation of the suffering lot. For this social work, he often had to confront the government which was hell bent on failing his efforts. To divert his concerted efforts, he was deputed for imparting training regarding **'Malaria Eradication'**.

Despite all upheavals, Jigyasu Ji did not allow the efforts for social upliftment to slow down. Instead, he tried to launch the efforts more effectively. He did not lose courage under stress. In collaboration with organizations like **'Arya Samaj,' Torture Eradication team' and other alike bodies**, he rendered lot of service to the society, thereby making his own life meaningful. Right from 1931, Kashmiri Pandits did not take sigh of relief, because certain elements were playing mischief with the minority community. These incidents were outcome of lax attitude of these elements, and today the

reality is totally exposed to the world.

As a harbinger of today's situation in J&K, a Hindu girl was abducted by a boy from majority community through sheer manipulation. This sacrilegious act was opposed by minority community. This incident turned into an effective social agitation in which children, old men, women and youth participated with full vigour. Though this agitation yielded desired impact yet the majority community remained unaffected because of secret patronage from State Government. Dr. Jigyasu actively participated in this agitation.

There was the era of conversion of Buddhists to Christianity and Islam. At that time Dr. Jigyasu got associated with 'Arya Samaj' and contributed in popularising 'Arya Samaj School of thought' which ultimately helped people to be resolute on their own religion and shun conversion. He popularized the thought that 'My religion is the best'. For this, he worked in remote and backward areas of Pogal Parishan (Ramban District) Doda and Kishtwar which were inaccessible and economically weak and the population thereof was susceptible to conversion by missionaries. Mr. Bakshi still remembers the episode that occurred during 1972, when he had to go to 'Alam

Gunj', a village in Pogal Parishan on his way to the village, Thakur Laxman Dass Ji escorted him to the house of Pt. Dina Nath and Raghunath Ji for partaking tea. When the duo came to know about his relations with Dr. Jigyasu, they were elated and did not allow him to depart. He stayed with them for complete two days. Their devotion and hospitality embarrassed him. Yet he was happy that Dr. Jigyasu had sown seeds of benevolence in this remote pocket of the state, and he harvested the fruit of yeoman's service rendered by his Guru.

Nursing deep religious thoughts and Vedic Sanskars, Dr. Jigyasu contributed for religious upliftment and popularizing Vedic culture upto his last breath. He encouraged people to visualize the betterment and positivity envisaged in religious thoughts and taught them to annihilate the social evils that had crept in society, due to bias.

Mr. Bakshi felt tongue tied with emotions while expressing his emotions through following words 'Nargis', is a rare beautiful flower that blooms in many years. But that flower has to mourn its woeful fate before an appreciator of its beauty is born.'

Dr. Jigyasu accepted the stature of a 'Deedawar' who are born rarely for upliftment of mankind.

Calendar of Month	Sankat Chaturthi (Krishna Paksha)	20 th February 2022
	Hur' Ashtami	24 th February 2022
	Ekadashi (Gad Kah) (Waagur Baah)	27 th February 2022
	Maha Shivaratri (Heyrath)	28 th February 2022
	Amavasya (Doonye' Amavasya)	02 nd March 2022
	Ashtami (Teel Aetham)	10 th March 2022
	Dashmi (Thaal Bharun)	13 th March 2022
	Ekadashi (Shukla Paksha) (Sounth)	14 th March 2022
	Holi (Chaturdashi)	17 th March 2022
	Poornima	18 th March 2022
Note Panchak starts on 01st March ends on 05/06th March 2022 ----- Phalgun (Krishna Paksha) from 17 Feb 2022 to 02 March 2022 Phalgun (Shukla Paksha) from 03 March 2022 to 18 March 2022		



- Surinder Kaul

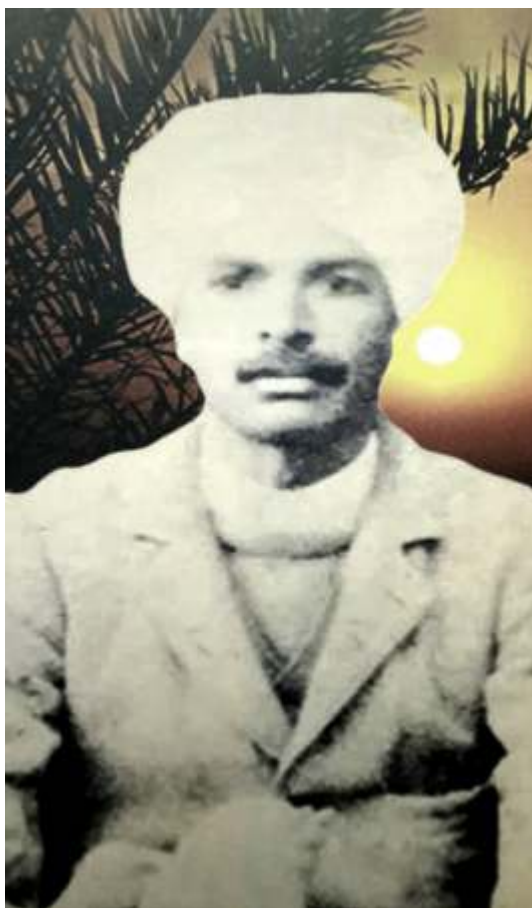


MASTER SAM SAR CHAND KOUL

A Multifarious School Teacher

Master Samsar Chand Koul, (1885 - 1977) popularly known among teachers' fraternity and students, as Masterji has never been forgotten by his pupils wherever they are today. His unique persona in Christian Mission School, Fateh Kadal, Srinagar known by the style of his working has left an indelible impression in the minds of those who were near and dear to him. Later the school was rechristened as Central High School, Fateh Kadal, Srinagar. He would never waste his time gossiping, backbiting, criticising others, among his friends and colleagues during school hours or even at home. Mostly he engrossed himself in reading books on various subjects like geography, aquatic birds, astronomy and history.

As an ornithologist, he had a deep disposition for the study of birds and their habits. In between, he was managing the time in writing books on Kashmir, birds and contributing articles on ecosphere and travels in the news magazines. He adhered to the teaching profession scrupulously with dedication for 64 years till his health became infirm. He had two sons and two daughters and their progeny were scattered within India and outside. He had taken the responsibility of preparing annual school reports to accentuate the activities of the school on the academic part as well as the extracurricular part within the school for posting to former school patrons in the United Kingdom. Often, he would prefer to take counsel from subject specialist teachers like Master Govind Joo



Bhatt, Keshava Nath Tickoo and Jiya Lal Katal. Jiya Lal Katal, had a ten years tenure in Kabul under the UN Educational Exchange scheme.

His profound interests in geography coupled with his topographical knowledge of

the geographical features of Kashmir and his teaching ability gave him the honour of being a member of the Board of Studies in Geography, University of Kashmir. His articles and knowledgeable lectures to foreign tourist groups on the animal and rock world were acknowledged by nominating him as a member of the National Geographical Society, Washington D.C. Soon after, his membership was sponsored for the Royal Canadian Geographical Society. He was already having the honour of being a member of the Society of World Watchers England. Probably, he was the first Kashmiri to reach such a level of getting sponsored membership of the society and was receiving a monthly issue of National Geographical magazine till his last breath at 92 in March 1977. The pictures of the lunar orbit and soundtrack of cosmic commotion captured by a successful US spacecraft in 1965-66 on its trajectory was shared with Masterji by the National Geographical Magazine.

Over and above his professional occupations and pursuing of his other interests, he was closely associated with socially and politically conscious persons in the locality of Rainawari. Once in a fortnight, he would participate in the interactive sittings of this gentry mostly at Master Shridhar Kaul Dulloo, (scholarly educationist) residence to participate in their views and opinions on various national and international issues. They comprised educated and respected persons like Ram Chand Abhai, staunch Arya Samaji and journalist, Sri Kant Chakoo Advocate, R.K.Kak journalist, Ram Chand Nakhasi, Deputy Superintendent Police, Radha Krishan Dulloo, Justice, Sudershan Darmarthy, advocate and Prem Nath Bazaz, Editor and author who were well conversant about the political developments. Though newspapers were not common in circulation. The radio sets in the limited houses were the only medium of news and entertainment for the public. Their topics of conversation, usually, were on political and strategic matters or academic, professional or lapses of the political leaders of post-independence around



the fifties and sixties. Masterji's engagement in discussion of political current affairs in the country was evident to keep him well posted with current affairs. His extraordinary flair to study high altitude meadow plants and herbs of the valley brought him close to Dr P.Kachroo, Head of Department of Botany, Kashmir University. Masterji was asked to address the postgraduate students of Botany Department on plant and rock world by Dr P. Kachroo. Part of his personal herbarium collection was donated to the department by Masterji in the interest of the university students. His extent of inquisitive mind drew Masterji close to Dr Vikram Sarabhai, Physicist during his visit to Gulmarg, High Altitude Research Laboratory in 1967-68. Masterji was deeply associated with Dr Salim Ali in watching birds at the Anchar Lake, backwaters of the Dal Lake and along the shore areas of the Wular Lake in Kashmir whenever Dr Salim Ali flew from Mumbai to Srinagar for bird watching.

In one of their interactive sessions, Master Samsar Chand opined that Tibet should not have been deprived of its buffer status between China and India. This status of Tibet as a protectorate was conceived by the British Empire in 1904 to abandon Chinese expansionism. It was a wrong policy to befriend China by allowing Chinese sovereignty over Tibet and denying the existential right of independent Tibet. The Abrogation of the buffer status of Tibet had brought China to the doorstep of the northern

border of India. The Han race in China was an untrustworthy stock that deserves to be watched and monitored in the long run.

Masterji's another adage in similar friendly sitting was about the in-fights among the Indian Rajput clans. Their mutual hostility, animosity and treachery led to their downfall and destruction of the Indian subcontinent at the hands of invaders. Their sense of ego and arrogance had been at its zenith which culminated in their mutual mistrust and failure of the Rajput brotherhood. Its cumulative impact was that they could not frame any military strategic collaboration within their clans to be invincible to any foreign intruders. On the contrary, they fought individual battles for their principalities which they lost and were butchered, looted and vandalised by the conquerors. They got their ladies, concubines and palatial women folk either consumed in self-immolation or fell in the licentious traps of invading army.

Another maxim on the attack of Mohammad Ghazni on the important temple of Somnath in Gujarat was that Masterji got flabbergasted with the behaviour of thousands of temple brahmans. Instead of fighting back and challenging Ghazni and his limited army, they carved themselves inside the temple sanctum to recite prayers and chant mantras to evoke Lord Shiva's mercy to destroy the enemy. Contrarily, Ghazni and his armed men barged into the sanctum sanatorium to let loose their barbarity in smashing the idol, looted its treasure and broke open the designed carved stones and the massive wooden door which were carried on horse and camelback as booty to Ghazni.

Masterji branded Sheikh's politics in the state as a heap of absurdities. On one hand, Shiekh built a bridge with Nehru on the basis of common Kashmiri ancestry and on the other side he hobnobbed with US/ UK to carve out independent Kashmir as his sultanate. In 1947 he discouraged the advance of the Indian army going beyond Uri, resulting in shattering of the retrieval of erstwhile whole state of Jammu & Kashmir. With it, India also had to relinquish the Gilgit-Baltistan forward region,

a gateway to Central Asian countries. Sheikh Mohd. Abdullah, the PM, J&K (1947 to 1953) was a double-faced character. Whatever relief and aid came for the Ladakh region from the Central Government in 1947 was diverted to the valley by Sheikh. As the wrongful deliverance of relief and aid was reported to Sardar Patel, the then Indian Home Minister; Sheikh, cried communal bias and sought help from Jawaharlal Nehru for salvage.

On the hanging of the trio Baghat Singh, Raj Guru and Sukh Dev, masterji had his interpretation. He believed that they could have been saved from the gallows had Mahatma Gandhi taken an interest by taking up their matter with the Viceroy of India of that time and given favourable consent to Asif Ali, the defence lawyer to be liberal on the criminal case.

Masterji had a special regard for Bakshi Ghulam Mohd, the PM of J&K, from 1953 to 1962 not because of being his Mission School student but for being an apostle of progress and development in the state. He brought free education facilities at the doorsteps of the people by opening schools, colleges, Universities. More importantly his ruling phase was the harbinger of peace and tranquillity when religious communities coexisted in harmony among themselves. Though successive PM and CM of J&K state were taught in Mission School, Fateh Kadal, Masterji never sought any favouritism. He stood by his self-integrity and honour.

In nutshell it can be summed that masterji had a relentless passion to learn about new fields and get associated with men of letters to impart similar environments in school among the students. As a modest school teacher, Masterji grew up with a multifaceted personality, inculcating traits of knowledge, competence and virtues which he imbibed in the inclusiveness of modern dimensions of education in practice in the school as well in his personal life. The State Government of J&K did not recognise Masterji's contribution in the field of education because of he being a Kashmiri Pandit.



- Dr. Archana Kakroo



KOA PRESIDENT'S MESSAGE

Namaskar everyone!

As we step into the new year and make new resolves, let's pause and look back at the past two years. With the Pandemic affecting every sphere of our life, we found that connection with community and our loved ones kept us going. In times of need a helping hand or kind word is the greatest gift from God. These connections have kept our community going in toughest of times and more so in the past two years. Since the Exodus of 1990, we have been rendered a disconnected and disjointed community. It seems that the pandemic may have given us an opportunity to forge those bonds again and recreate the support system for our global community. Communication has become easier as we make use of Digital tools and use them to our best advantage. It has made it possible to connect to our global partners in real time, sharing ideas, solving problems collectively. Collaboration between all Global Overseas Organizations and the India Counterparts creating a strong force which can make us a formidable community. The past year many of the community leaders have come together to identify the key issues our community faces and find solutions to them. The challenges will be overcome only when we all pool in our intellect, resources, and manpower ensuring success in the critical areas of community development. In my opinion the most critical of these issues are: A Unified Front: The last Exodus of 1990 devastated our community because it disrupted our social structure and diluted our

identity through influences of other dominant cultures. This time our community was scattered not only in Hindu dominant India, but the rest of the world. Our language, social customs, rituals, unique traditions are on the verge of extinction and our social fabric and support system is on the verge of collapse. This acculturation has left us vulnerable for extinction. Having met the same fate over the last seven exoduses, it has become even harder to rebuild and

Reconstruct that tapestry of our beautiful community yet again. But as they say, 'Fire is the test of gold; adversity, of strong men'; we must go on. Our community now can make a vital change in the restoration and regeneration of our community. Given our miniscule population, such efforts take decades after a displacement like ours, and we have come to a point in history where it is essential to create a global community that functions with cohesiveness and compatibility. Together, we must create platforms and programs to stay unified across continents. Connectivity is inevitable for us to prevent our ancestry and heritage from extinction, and to rekindle our identity, we must have a united front. Together we must create a safe, secure, progressive, inclusive Kashmiri Pandit Global Community. No Family Left Behind (Safety net for financially weaker section): One of the most primary tasks towards the unified front is to continue to enhance the social programs and civic projects that will benefit the section of our

community which has been left behind and those who are under-privileged due to fewer opportunities. The longer this section remains in the status quo, the bigger the negative impact on their children and women, affecting the next generation. A community that is recovering from the aftermath of ethnic cleansing suffers disproportionately if they remain economically weak. We must create opportunities for them to level the field and unshackle them from hardship and bad influences. Apart from availing of the opportunities created by the Government, we have to create robust programs which result in job creation, mentorships and internships. Collaboration with entrepreneurs, and private enterprise with a strong commitment towards social justice would be a starting point. An innovative approach for rebuilding the resources could include looking at Public-Private Partnerships, augmenting an existing infrastructure by the Government or a private entity; a hospital or an educational institution to support our folks in Jagti would be an example. Justice and Truth Commission: We must create a GLOBAL TASK FORCE to present our case of injustice to the world, reveal the wrong doings, demand justice for the crimes perpetrated against us. The Government should create a Restorative Justice body to document the truth of the surviving Kashmiri Community. We are at the fork in the road where the current Government has shown its mettle in abrogating

Article 370 and further integrating J&K with the rest of India. This is the time we must demand a path forward for our rehabilitation and return to our homes, as well as create equal opportunities in political representation and bureaucratic jobs for the next generation. We must also engage with the Government locally to demand better amenities for our folks in the Camps, and ensure safety and security of the families in Kashmir. Raise global awareness of our ethnic cleansing and Genocide: Our history is marred by

generational ethnic cleansing and genocide, unfortunately unknown to the rest of India and the world. We are in an age where social media platforms have replaced every other form of communication; we must utilize the power of social media to get the truth out. Filmmakers and activists who have made great attempts to bring the correct narrative out should be applauded and encouraged to keep adding on to the repository of our historical narratives, conduct social media campaigns, debates and conferences internationally. It is our duty to set forth the truth about our genocide. The narrative that has been presented by the media and the historians till recently has been meagre, confusing, and many a times incorrect. So let us correct that narrative and re-write it with the pen no other than ours. Global Youth connect and empowerment: Our Youth are our leaders of tomorrow, empowering them empowers our future. By involving and engaging our KP youth, culturally and politically, we are keeping our history and heritage alive. Honoring youth voices and involving them in decision making are a few steps we as adults must adhere to. Sharing our painful experiences and our survival stories will give them courage and prepare them for taking on the challenges of life. KOA'S COMMITMENT TO MAKING OF A GLOBAL COMMUNITY: For the past 4 decades KOA has been actively engaged in promoting and preserving our culture and heritage, as well as helping build a global community. KOA's philanthropic activities have resulted in providing financial assistance to thousands of underprivileged children and many families. Most recently, KOA did a yeoman's job in providing humanitarian relief to our community in India during the Covid wave of 2020. Our work continues, the job is not yet done!

During that devastating wave all our global community came together in an unprecedented way. Let's keep the momentum going, let's join hands and become a force multiplier!

Orzu te Namaskar



TRAHI-TRAHI TEH TRUM-TRUM DAAS



Trahi Trahi teh Trum-Trum Daas
Dyn ha DumD teh Wayun ha Saas
Pakun Gaz teh Kruhik ha Dyun Baas
Trahi Trahi Teh Trum-Trum Daas

Garkeyn Myetch magR Baradari Saal Chu Khaas
Karnas FAIL teh Havnas ha PASS
Trahi Trahi Teh Trum-Trum Daas

Badeemi Havanich Yeecha Cha Trass
TethWanye Panyeh Peth Taas, Beysinds 'Haaks' Chaas
Trahi Trahi Teh Trum-Trum Daas

Asal-zaatnn Choeb Teh Kamin-zaat Gov Lazimdaar Khaas
Apuj s PaaTh teh Pazras NastYh Naas
Trahi Trahi Teh Trum-Trum Daas

Hajat-Panyas Watpakvon teh Gov Maam tai Maas
Wareh PanenWeez Maels teh dyun Na Dilaas
Trahi Trahi Teh Trum-Trum Daas

Tatha - Dil Chum Karan LagHava Yiman Pachaas
Magar YeMH Kateh hinz teh Chum bilkul Aaas
EkDOH trum-truman DoymeH Zanmuk Gache ABAas
temDOH yeh ChamthyMuth Zhuv Na yeEkh Bilkul Raas

TAN-PETH
Chup-Dup Kareth, MoEzurN Dakh-loor Baneth
Mann-Mutav Wateth, Muflis Chand zeH Bareth
Bagvaan Nav Sareth, Sahlaab Ath Seeth Rateth
Dyeh N Su Pyoonth teh Baas
Kyaenzi Badeemi havanich Aasi Maklemich Trass
Aasi Banyomut Su Aadam Khaas
Yes praneh ZanmeH Wanen Aes Aseh Trum-Trum Dass
Trahi - Trahi teh Trum Trum Daas



- Neeraj Koul



- Sunita Bhan.



REMEMBERING SVATANTRATA DIVAS in Kashmir

Ah! What a nostalgic feeling it brings and then memories galore show up on the screen of my past. I remember seeing Tricolor & state flag flying with pride in Kashmir over all the Government buildings, schools etc. In our school we sang the national anthem every day; and not a pin would move while we would be singing “Jana Gana Mana Adhinayak.”

While growing up, there would definitely be firecrackers etc. on Aug 14 since that was the Independence Day for our neighboring country and majority of Muslims in Kashmir were disillusioned that their loyalty was only for the spoilt child of Bharat Mata (Pre-independence) that had to be appeased and accommodated. But, for me and innumerable children and families like mine, August 15th was a great day. Many days ahead of the big day, we would be preparing patriotic songs and skits for this day. My favorite song used to be Alama Iqbal's:

*“Saare jahan se acha Hindustan humara humara
Hum bulabulein hain iski,
ye gulistaan humara humara”*

And the best part of the day was to carry those handmade pride (Tiranga) flags in our hands and sing the national anthem. We would get to keep those flags then.

Yesterday, while talking to my brother, I



was reminded by him as to how we would make flags. Those days we didn't have much stationery choices. It would be either

watercolors or Crayons that we would use to color small sheets of paper. And then we would stick it on the bamboo sticks (normally saved from the kulfī that we would have occasionally) or just on a random stick. Also, sometimes we would use the tissue papers to make our little flags. The glue which most of the commoner kids would use would be the sticky rice or the starch that would be strained from the boiling rice while being cooked. The streets also would be decorated with the strings holding small triangular cut and pasted pieces of tissue paper (Hareer'h - Koshur word).

And another fun activity that all would get involved was hanging Sarees of saffron, white and green colours from windows facing the river thus creating a flag whenever a senior dignitary or foreign minister would be touring the city in a shikara. I vividly remember the scene when Indira Gandhi toured Srinagar city on a shikara and the whole city that spans over the seven bridges over River Jehlum (Vitasta is the original name which we in Kashmiri called Vyeth) would give a festive look. And oh, you might think Aug 15 was a holiday and

surprised to find very little information which made me realize that we are the only source of information for such details since the ordinary Kashmiri Muslim will not want that to be recorded especially on the internet. I know there are books but who reads books these days. A common man these days gets most of her/ his info from the internet. I believe it is our duty to scratch our dusted memory bins and find those moments of joy that we can pass on to our children to be solidified as history.

So, for our young members of the community and our children, I want to reassure them that Kashmir did celebrate Indian Independence Day with fervour before all this crazy insurgency started. A Kashmiri commoner's slogan itself reiterates that she/ he was happy to be part of Hindustaan which goes like this:

“Khyon chon hindustaanuk, dil chum magar pakistaanuk” (Meaning : Hindustan is who sustains me, but my heart belongs to Pakistan). It was a loyalty of convenience.

And this loyalty stems from more than a century old narrative of a Hindu ruling over

“Khyon chon Hindustaanuk, dil chum magar Pakistaanuk” (Meaning : Hindustan is who sustains me , but my heart belongs to Pakistan

when did we get to do such fun stuff. Some schools would do it same day and some would do it 2/3 days around it. But celebrations would happen, no ifs and buts about that.

I remember my uncle talking about some parade (somewhere in late 50's) and since we were living in village then, none of the kids there had a proper business or sports pants. They were asked to wear white pants but what to do. Well, here comes out the “groos”/ villager mind with the perfect solution. All the kids were asked to heavily starch their white pajamas and then hand dry and then fold like a pant. So, the next day they went to Srinagar for the parade looking sharp in sharp white pants.

I was trying to find some information about Independence Day in Kashmir, but I was

Muslims and being unfair to them. But what is never talked about is those centuries where Muslim intruders and then rulers that almost annihilated an ethnicity of Kashmiri Hindus six times in a span of just six centuries with the 1990's forced exodus being the seventh attempt. While Kashmiri Muslims have been successful in making their half-baked truth as a solid narrative, we Pandits have failed to recognize even the latest migration as a forced exodus which is not just akin but a genocide. Our children have no narrative to combat the lies of our oppressor. In fact, so many of them are standing with the Muslims of Kashmir having bought their narrative as they themselves have nothing to dismantle the lies they have been fed as truth.



I'm reminded of one of Azad's poems:

*Tse osukh gatajaruk noor
Tse loguth naar insano;
Karath insaniyat badnam,
Hayo be aar insano.
You were the light of love,
You set to fire everything,
Defamed humanity, o human
O you, inconsiderate human!*

Abdul Ahad Azad (1903 – 1948) was ahead of his times. He clearly saw the evils like superstition, and selfishness, creeping in our society. He argued that the then deplorable condition was owing to these evils. He believed that it could be changed by hard work, love for our nation, active public and social life, disregarding passiveness and superstitions. Azad was optimistic even though his contemporary generation did not heed him.

Another revolutionary poet, Dinanath Nadim (दीनानाथ नादमि) was a prominent Kashmir poet of the 20th century. He was born in Srinagar city and with him began an era of modern Kashmiri poetry. He also virtually led

the Progressive Writers' Movement in Kashmir. Rooted to the soil of Kashmir, Nadim's language was spoken Kashmiri, though he initially wrote in Hindi and Urdu as well. He influenced a large group of poets of his age as well as younger than him.

Me Chhum Aash Paghich (I am hopeful of tomorrow) is the most powerful Anti-war poem in Kashmiri which Nadim wrote.

Bu ge'ov na azz (I will not sing today) another anti-war poem.

It has been sung beautifully by our own gem, Shri Dhananjay ji

Svantantrata Divas was a real day of celebration and reckoning for every Svantantra soul residing in the valley of Kashyap Rishi. Now that legal hurdles and traps have been removed, sure it won't be long before we can again go to Maej Kasheer and see our little young generation kids running around with small Tirangas in their hands.

Long live the spirit of Svantantraya,
Long live Kashmir Shaivism in its originality

Bharat Mata ki Jai! Jai Hind!



- Aarohi Khar



InPSYght

TRYING TEENS

It happened to wake up sometime in the middle of night and spotted light sneaking into my room from underneath the door. I looked at the clock, it was 1.45 AM. I opened the door to see who was still awake; not to my surprise I saw my teenage son clicking away at his phone responding to some WhatsApp message. This was not the first time he was awake, late into the night, nor will it be the last. He is not the only teenager who sleeps late, I told myself, swallowing an urge

admit I did feel a little triumphant at being able to get him to go to bed.

Teenage of our kids is not an easy journey for parents. As the devoted sons and daughters for who parents are no less than Gods, during childhood, walk into adolescence. They bring with them a cascade of changes, making many parents feel helpless as they experience control over their children slipping out of their hands and equations changing at home.



to give him a piece of my mind. I am a student of Psychology and of all the people, at least I should understand how the teenage mind works, I reasoned, so, I sneaked up to him lovingly and said, “can I sleep with you tonight?”. He looked at me somewhat confused and then said, “I would love that mom”. The hug that he gave me warmed my heart and I have to

Parents often find themselves irritated at small things such as their teenager not listening to them, not sleeping on time, back answering elders or spending too much time on their phones. What parents actually want is their teenagers to be doting on them, be respectful in words and deeds, with obedience being the most acceptable form of respect in

Indian homes. Parents want them to exhibit idealistic behavior such as eat healthy, sleep on time, be organized, achieve laurels and every time they lay their eyes on their child, they want to see them pouring over books. For ornamental value, in their free time they should develop their hobbies too.

No wonder parents and their teenagers, function like parallel tracks who breath down each other's neck but don't find the meeting ground.

Here are some tips to reduce conflict and help parents deal with their everyday concerns regarding communication with their adolescents with reasonable success while retaining mental health of both:

1. When adolescents don't sleep at bed time, remind yourself that the changes your teenager is going through hormonally is also impacting his/her brain, causing them to experience a shift in their circadian rhythms. This shift causes them to get up late and sleep late. To add to this is the heavy presence of social media in their lives, keeping them glued to their screens. The light on their screen fools the brain to believe that it's not night as yet, leading to a delay in built up of melatonin that helps us fall asleep.

2. Another tip that every parent can use for sanity to prevail, is "Do not nag your adolescent", it will be a futile exercise. Instead take 3 deep breaths and reason with them calmly or better still, do not offer your piece of advice unless they ask for it. It is important for all parents to know that studies reveal that teenager's brains actually shut down when parents nag them or start lecturing them. Believe me research shows, if you put your teenager under a brain imaging machine, you will probably notice a sharp reduction in activity in crucial areas of the brain, when nagged. Adolescents don't like to be told what to do, so when parents tell them just that, they defy.

If your child doesn't listen to you, stop trying, instead start sharing. Tell them how you spend your day, share the things that made you feel good, things that upset you, how you solved a problem or a satisfying experience you had. Sharing experiences with them makes them feel important. Ask for their opinion on pressing home related issues, seek their help in small household chores. Such acts of dependence, validates their sense of belongingness and self-worth. Valuing their opinion and genuinely implementing a

Rather than scolding your child, ask them what is absorbing them till late night, use it as an opportunity to show interest in what is happening in his/her life.

So rather than scolding your child, ask them what is absorbing them till late night, use it as an opportunity to show interest in what is happening in his/her life. A good way to get them to listen to you is for you to listen to them. Don't forget to maintain eye contact while talking and orient your position in their direction. This way child understands that you are totally focused on them and this warms their heart and makes them give their attention to you. If they still continue doing their phone work, just kiss them goodnight and go to bed yourself, giving them the space to continue with verbal reassurance that you trust them to decide the best time to retire to bed.

solution they offer (if its good), will make them want to listen to you.

3. An Important third tip is not to be too strict with your teen. Parents exercise control over their adolescents through restrictions on their meeting friends, fixing study times, rationing engagement in fun activities or being punitive in response to disobedience or defiance. It is well established through studies that if adolescents are not given space to rebel or engage in recreation, their respect for parents goes down and builds hostility instead. This in turn can backfire and push them into substance abuse, and all kinds of problems with authority even in future.

What parents can do instead is encourage them to call friends home, take efforts to make their friends feel welcomed and also allow your teenager to go hangout with friends, understand that their pleasure is now more in being with their friends, so allow them this happiness. This makes them reassured of their choice of friends. It also gives parents scope to open conversations regarding social interactional or peer pressure problems. For robust mental health and daily uplifts, encourage them to engage regularly in hobbies like sports, music, dance, art or any other form of personal interest they have. Appreciate their achievements and progress. Hobbies keep a person meaningfully involved in happiness giving pursuits. It also allows them to express their feeling which in turn reduces stress.

4. One fact that few Indian parents are aware of is that yelling at or screaming at a teenager is experienced by him/her to be as painful as hitting them. Harsh words or taunts have the potential to hit them as badly as physical discipline, such behaviours lead young minds towards aggression and antisocial behavior. My fourth tip therefore is “Don't shout at them or even talk in a raised voice” unless absolutely necessary. The moment a parent raises their pitch, child understands that the discussion is over and parental domination has taken charge. After that the content ceases to be heard, only the tone of voice keeps hurting the child.

So don't scream or yell at them, instead in a frustrating situation show your displeasure by verbally stating that you feel very angry and that you don't want to say anything that might hurt them, therefore, you have taken a call to stop all discussion for now until you feel calm. This way teenagers become conscious of their mistake better, and realize how “not hurting them”, was a priority for you. Talk firmly but respectfully, without criticizing them, abusing them or asking them to shut up and get out. You only have to clearly state that the situation is making you feel angry, that is the only way you have a chance of influencing them, else the battle is lost for you.

5. Children find their voice during

teenage, which makes them argumentative, even back answering and questioning parental authority. If children fight back and say “no” to your requests or commands, it's a good sign. It is indicative of growing cognitive maturity in them. It means they are able to think abstractly and conceptually, they are able to form their own ideologies and therefore, arguments with parents becomes a testing ground for their newly acquired independent thinking. They do not argue to defeat you they argue to validate themselves. Parents therefore must take it in the right spirit.

Listen carefully to their perspective or opinion, which means drop whatever you are doing and shift your total attention towards them, look into their eyes, nod your head if you agree and hold a thoughtful expression on your face even if you don't agree, but don't cut them midway. Let your teenager feel heard, that's all they want. Even if you totally disagree with their side or know for sure that they are wrong, begin your statement with accepting their argument as being an equally valid or unique perspective to have before you state your opinion. If you have listened to them, they will listen to you. Do not use adjectives like “stupid”, “idiot”, “thoughtless”, “too small” etc. Instead say how you found their thoughts to be “different”, “unique”, “pure and unadulterated”, “innocent”, “admirable” or “idealistic”, if you want to reject their perspective without hurting them.

The truth is that adolescents need both guidance and nurturance, love as well as respect from their parents, but the method of delivering all this has changed. Parents of yesteryears were more authoritarian, but parents of today have to adapt to the transition by keeping the channel of communication open and become more friendly with their teenager for a healthy parent child relationship. Teens will then not be trying times but together times.

(The author is an Associate Professor of Psychology in Mumbai. She is a regular writer in various magazines including 'Milchaar' from KPA, Mumbai)



-Dr. M.K. Mam



OSTEOARTHRITIS OF KNEE

Non-pharmacological Treatment

(This is in continuation of Osteoarthritis knee published in last issue)

Osteoarthritis of knee is a major health problem all around. As discussed in the last issue, it is one of the common causes of long-term disability, functional impairment and impaired quality of life in most of the people. It is also a fact that many of the patients of osteoarthritis (OA) knee tolerate pain, not only that many accept the pain and disability simply as part of ageing.

Treatment:

The mechanism by which OA arises and progresses is still not very clear, as such presently there is no known cure for OA knee. We have number of treatment modalities that may help relieve the pain and disability, and very often more than one modality is used for better outcome. The aim of the treatment is to minimize pain, improve range of motion, function and the quality of life, and if possible, to slow down the progress of disease.

It is very essential that to assess the severity of the disease, pain tolerance of the patient which differs from person to person and any associated medical problems like hypertension, diabetes, cardiac problems etc as a treatment plan is made. We also assess level of the physical activity, social and economic conditions and overall expectations of the patient. It is equally important to know how the symptoms are affecting the patient's activities of daily living and the life in general. We need to have a comprehensive approach which includes non-surgical i.e. non-

pharmacologic, pharmacologic and surgical treatment modality. It is essential that the treatment is tailored to the needs of the individual.

Non-operative treatment forms the important part of management and is the initial treatment for all the patients. Lot of work is going on regenerative therapy that involves repairing and regenerating the damaged or lost cartilage and the potential to restore the original structure and function. Again lot of newer treatments are coming up with lot of promises, however it is too early to know how well they work and what are the long term effects as regards their safety and effectiveness.

It has been observed that less than half of patients having OA undergo treatment. We have also people who feel that OA is just a part of aging and they have to carry on with it. Treatment modalities which are commonly used for OA knee are – a) non-surgical that includes nonpharmacological and pharmacological b) surgical

Nonpharmacologic treatment:

Patient education and counselling:

Educating, reassuring the patient and the family plays an important role in the management of OA knee. Making the patient understand the disease and what all can be done, certainly helps a lot.

Activity modification: Some changes in the daily life activities can protect the knee joint



and slow the progress of arthritis. We should replace high impact activities like running, jogging etc. by low impact activities like walking, swimming, cycling etc. Again, activities that exert more stress on the joint cartilage like squatting, ascending or descending stairs, prolonged standing, prolonged cross leg sitting or long walks have

to be avoided. It is always good to walk on turf in a park than on a hard surface like road. Certain modification of home and work place like having ramps and elevator is really good for arthritic knees and helps to perform better. Use of a western commode is certainly beneficial as compared to Indian one. Most of the symptoms in a patient with early OA get better just with lifestyle modification

Weight Reduction: Overweight puts additional load on the joints of the lower limbs as such increases the risk of OA especially of the knee. Every one extra kilogram of the body puts an extra three kilograms of pressure on the knee joint. Studies have shown that overweight people have higher rates of knee OA than non-overweight people and also the symptoms are severe and progressive. Losing weight certainly reduces load on the joint, lessens joint pain, improves function and reduces OA risk. Yes, weight reduction is a challenge. It is easy said than done, however it is not impossible. We have to understand its significance and then work on it religiously. We need to have strategies that are individualised for the person.

Exercise- Physiotherapy: Moderate exercises strengthen muscles, improve joint movements and may delay the progression of OA. Exercises also have a positive psychological effect and contribute to the patient's emotional well-being. There has to



be a well-designed exercise programme for strengthening of muscles especially quadriceps and hamstrings, improving range of motion and flexibility of the knee with minimal loading. Most important thing is that exercise program has to be simple, practical one and a lifelong activity. It has to be individualised i.e. tailored as per person's age, weight, severity of the disease and functional capabilities. We need to exercise- use the joint as long as and as far as we can. Well known saying that 'use it or lose it' holds very well for joints. So regular exercise is essential.

Bed rest and prolonged immobility has to be avoided as it increases joint stiffness and degeneration. Rest to the joint is needed only when pain is severe or the joint is inflamed and it has to be as short as possible. Unfortunately, many of these elderly patients are very apprehensive about doing exercise and other activities so we have to educate and encourage them to do the activities which the body allows i.e. within comfort zone. Studies have shown that weight loss and regular low impact exercise are effective in reducing symptoms and optimising function in patients with OA knee.

Yoga: Yoga builds muscle strength, increases range of movements, improves balance and relaxes mind. Studies have shown positive

effects of yoga in OA knee with a meaningful reduction in pain, improvement in physical functions and mobility. Good thing is that yoga is feasible, acceptable, and safe for patients with OA knee. However, further research in the form of random controlled trials with larger sample size is needed to make the things very clear.

Supportive aids: Use of supportive aids like assistive walking device such as knee brace, splint, walking stick or walker can somewhat unload the knee joint to some extent, provide stability and improve symptoms, joint function and activities of daily living. Walking sticks has to be used in the opposite hand helps, it helps reduce the load on affected joint. Soft soled well cushioned shoes do help as they act as impact absorber.

Heat / cold therapy: Local application of heat gives some temporary relief from symptoms in some of the patients having moderate-to-severe osteoarthritis, whereas some of the patients with signs of inflammation get some relief with cold application.

(to be continued with pharmacological and surgical treatment.....)

Formerly Vice Principal, Prof & Head Orthopaedics, CMC, Ludhiana. Past President, North Zone Orthopaedics Association

Late Sh. Sarwanand Koul Premi Awarded Life Time Achievement by J&K Govt.



It is, indeed, a proud moment for the entire Kashmiri Community that Shaheed Sarwanand Koul Premi, an academician, scholar, eminent poet, freedom fighter and a distinguished educationist was posthumously honoured with Life-Time Achievement Award by J&K Government. Though a very late gesture yet, a highly deserving recognition of his services & contribution in various fields of life, it is a moment of great pride for the whole Kashmiri Pandit community.

Late Shri Sarwanand Koul Premi was born on 2nd November, 1924 at Soaf Shali, Kokernag, Anantnag. He read all scriptures including Vedas and Upanishads and studied Islamic scriptures as well. Sarwanand Koul Premi authored more than two dozen books in Kashmiri, Urdu, Hindi and English. These include Panchadar – a collection of Kashmiri poems, Kashmiri translation of world famous Gitanjali, Mirza Kak, Rupa Bhawani, Bhagwad Gita in Urdu, Ramayan in Kashmiri etc.

It is a moment of pride for us at All India Kashmiri Samaj and we pay tributes to this Son-of-the-soil. Our felicitations to Premi Sahab's family and the whole Kashmiri Pandit community!



Why Entrepreneurship is the BEST CAREER OPTION?

If we look at the educational curriculum in schools, we are programmed to think and channelise our efforts to prepare ourselves to become employable, shaping into successful professional careerists. And a professional is seen as the one who procures a qualification that empowers him to get a respectable employment.

Now, pause and analyse the above two statements! Is this true? Well, I believe it is and, in the ensuing part of this article will try to show why.

I presume most of the readers of this article are past schooling, even college. We have seen, the emphasis in these years is – get good grades, get good professional degrees and seek a *safe* and *secure* job. Most follow this approach as it provides some kind of *Financial Security*. Accordingly, the curricula are designed to suit this formula. There are no other options. For instance, have you ever seen any topic in the school syllabus that teaches how to become rich or the techniques to sharpen business acumen skills? Such things can only be found in management schools and are available to select few who choose to pursue the specialised areas, much past the college stage.

Imagine, these topics in the school curriculum. The minds can be chiselled at the formative stage into concepts and virtues of entrepreneurship. This is not to undermine employment as an equally important option.

Today, our challenge is that we have fewer among the youth who leave the comfort of assured income and plunge into the risk of business enterprise.

At this stage, a pertinent question arises – “*Why Entrepreneurship?*” To understand why, we need to understand two things – *Time and Money* and their interdependence. People, in general, fall under four categories. Each one of us falls in one of these categories at some point of time in life. Let us see how:

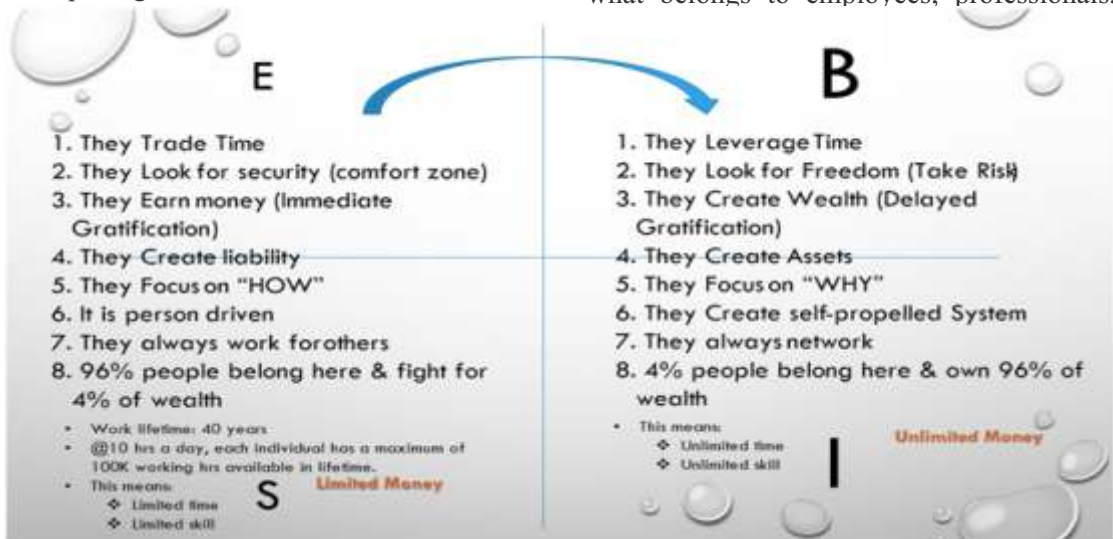
Time – Money Relationship

S.No	TIME	MONEY	CATEGORY
1	Lots	Little	- Retired - Home Makers - Not Working
2	Little	Lots	- CEOs - High Responsibility jobs
3	Little	Little	- Employees
4	Lots	Lots	- Business Owners - Investors - Entrepreneurs

(Model: courtesy Pathman Senathiraja)

A quick study of the above model gives us a bird's-eye-view of it. If one was to make a choice, the most popular choice is S. No 4 where one has lot of time to oneself yet no worry about money. This is also called the stage of Financial Freedom. Ideally, therefore, everyone would like to be in this category.

Sadly, only 4% are in this category. 95% people are in category 3 where people are struggling for both, time and money. 1% are in 1 & 2 put together.



Robert T Kiyosaki, author of the Bestseller 'Rich Dad Poor Dad' and co-founder of CASHFLOW® Technologies Inc, has developed a wonderful model called CASHFLOW Quadrant which explains how people can qualitatively change their lives rather than go job hopping. This model categorises all employable people into four quadrants called ESBI:

- ❖ E stands for "employee"
- ❖ S stands for "self-employed" or "small businessowner"
- ❖ B stands for "business owner"

❖ I stands for "investor"

The box below shows that the rat race of 96% is for just 4% of available wealth. This is what belongs to employees, professionals,

experts, advisers, consultants etc. This explains mass dissatisfaction on annual appraisals, no matter which company you work for. A business owner, on the other hand, takes risks, spends formative years in struggle and eventually reaches Financial Freedom and joins league of 4% owning 96% wealth. I leave this thought for the young readers to decide which is the right choice to make.

(The author is a Life Coach, Motivational Speaker, Corporate Trainer and a writer)

Sh. Jatinder Kaw has been Inducted as Vice President, AIKS

AIKS is pleased to inform our Patrons, Affiliates and all Community Members that Sh. Jatinder Kaw is inducted as Vice President at AIKS with effect from 12th February 2022. Sh. Kaw is a community activist par excellence as he is well known for his social service under the aegis of KMECT. He is a trustee, General Secretary and Treasurer at KMECT. He is a professional civil engineer and a passionate entrepreneur. AIKS team is happy to have him as part of AIKS family and we are confident that his addition in the team will add significant value in serving our community through various outreach programmes set for uplifting community members. We wish him best wishes for his new role.





WILDLIFE PHOTOGRAPHY

My Passion

Photography has been my hobby since my childhood and my curiosity to venture into picturesque landscapes fuelled my desire to capture the scenery, initially as a way of making memories but eventually evolved into a passion. Growing up in a middle-class household, the focus of primary expenditure on us, the kids, was always getting us good education. The first ever camera I acquired was from my father and it was called Click III. It was newly launched in India at that time and could click 12 photos on a single reel which had to be processed in the studio eventually making it a costly affair. I did not allow my interest in photography to slow down and kept investing in smaller but nicer cameras. To name a few were Agfa, Samsung and Canon. Initially I shot pictures of my family, friends and landscape whenever I got a chance to explore outside. Life became really busy after I got married and had two beautiful kids.

It was in 2014 when I retired from my government job and wanted to adopt some hobby to keep myself busy, I took to



photography as a serious engagement. The photography world had evolved a lot by this time. People mostly used digital cameras. It became convenient to click pictures with a good camera and lens, and to not have to worry about processing the reels. I had a chance to visit my dearest daughter who lives in America. It was there when my daughter asked about my retirement plans. I smiled and expressed an interest in photography. I was surprised to see next day a Canon camera and a bundle of lenses. I was overjoyed and started my passion right there. I went to many places there: New York, Washington DC, Niagara Falls, Amish country and Hocking Hills in Ohio, New Jersey, Las Vegas, Los Angeles, some beaches in LA while not forgetting my most favourite - the Columbus Zoo. Everywhere I went I clicked pictures with my new Camera and taught myself digital photography, and when I came back, my feet never stopped going around India since 2016.

In Delhi NCR, I found many sanctuaries namely Okhla bird sanctuary, Surajpur



Wetlands, Sultanpur Bird Sanctuary in Haryana etc. and adopted to doing wildlife photography. Then I went to Bharatpur Ghana bird sanctuary and my excitement progressed full-fledged and improved the quality of my photography skills gradually.

Time changed so did the digital world, I felt the need to upgrade my gear from Canon T6S and 18-135mm STM, 55-250mm STM lenses to higher end devices; but due to exorbitant costs and affordability at that time, I preferred to only upgrade the lens. So, in January 2018, I opted for Tamron 150-600 mm G2 lens. This new lens would allow me to capture wildlife from afar. My passion in photography grew more and I started touring outside Delhi NCR to wildlife hotspots like the Jim Corbett Ramnagar in Uttarakhand, Sariska in Rajasthan, Jhallana in Jaipur, Tadoba Tiger Reserve in Nagpur Maharashtra, Bandhavgarh in Madhya Pradesh etc. For capturing birds, I went to Sattal in Uttarakhand, Sultanpur, Jhajjar and many other places I could reach.

After going to all these places and taking many pictures, I was not satisfied with the quality of the shots resulting from combination of Canon camera and Tamron lens. My experience told me that the third party lens is not compatible and I planned to change the gear to Nikon. In January 2020 I

switched to Nikon D780 and 200-500 mm Nikkor lens. My shots improved by a great deal by being in full frame and the objects visible more clearly.

With the new gear I started my wildlife photography. I found that Dhanauri in Greater Noida is an ideal place for 'Sarus' crane and it was here that I figured that for wildlife and bird photography Nikon is a better gear to go with. I explored some new places I had never been to before like Sattal Chaffi, Kotdwar Landsdowne, Mandhoti Haryana, Heiderpur Muzaffarnagar UP, Bharatpur, beside Delhi NCR.

In future, I would like to venture out to many more places including, but not limited to, Gir forest, Little Run of Katch, Nal Sarover in Gujarat, Thadekad in Kerela, North East, Sunderbans in West Bengal etc. for bird watching and for leopard safari. Jawai Hills in Rajasthan are on the cards in 2022.

Every day, I learn something new. My curiosity for devices and technology as well as the will to find new creatures keeps me going. I have come to realise that photography has always been my passion. As long as possible I will try to keep up with it and never let it die down.

For my picture collection of birds, reptiles, butterflies and landscapes, etc. please check out my facebook page "Nature's Love @surendramiya photography and visit me on instagram @surendra.miya.



KASHMIRIYAT - Healing The Soul



- Dr. Inder Krishen Kilam

Author : Sushil Kumar Kaul, Arazbegi
Publisher : Self-published by the Author
Pages : 202; Price : Rs. 400/-

During last week of Dec 2021, I chanced upon getting a copy of this book from my elder brother Dr. RK Khar (Kilam) from Laleshwari Apartments, Faridabad. I took a week to read this 202-page book, an autobiography of the author Sh. Sushil Kumar Kaul (Arazbegi). I normally enjoy reading biographies and autobiographies and with Kashmir related details covered beautifully, reading this book was indeed a double pleasure.

To start with, it was interesting to go through the short reviews written on the book by S/Sh. Vijay Bakaya, Junaid Quereshi, KK Kemmu, Arun Kaul, Rajat Mitra, Uma Kant Kachru and Chandji Bhat. Author's Profile, his background, and contact details are nicely given on the back cover of the book.

The book makes an interesting reading and one would be tempted to read in one go but I took a week to enjoy the full description professional career, his initial days in Jadavpur University back to Kashmir in the year 1966, to 1990, forced migration from the work front and home front, a creating a new home in Thane in all, the author weaves a nice 13 chapters of this well written

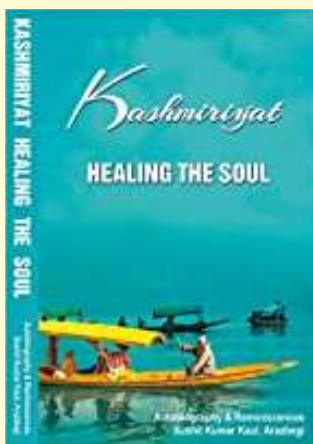
The text covered in the book career details with periodic particularly about the 1990 chapters are well sequenced, with within different chapters. I wish given to add to the glamour of the ancestral details are covered well, given on a full page.

The chapters 'Kashmir History', 'Partition of India', 'Reverse Migration', 'Forced Exodus', 'Roots and Beliefs', 'Kashmiriyat Values' and 'Kashmir Revisited' give enough and interesting material for us as readers to know and recall relevant details on periodic happenings in Kashmir. As readers, we can all relate ourselves in one or the other form to the coverage given in all these chapters. The last chapter titled 'The Way Forward' brings out the authors' concluding thoughts and suggestions and keeps positive hopes still alive.

The title of the book is very attractive and relevant – KASHMIRIYAT-HEALING THE SOULS, with a very well written introductory chapter, giving the book a very good start. The last but one para from this chapter at page 6 gives a little hope amidst all the bad and sad happenings in Kashmir during last over three decades. Author says:

"I sincerely hope and believe that all the stake holders in the Kashmir conflict will at some point of time, sooner than later, learn from our past history and work towards the principles of mutual coexistence and inter-dependence based on the core values of 'Kashmiriyat'. Healing the battered and the bruised souls of all shades of Kashmiris should now be our priority."

The chapters titled 'KASHMIR HISTORY' & 'PARTITION OF INDIA' give factual historical



of author's academic and growing up years in Delhi, student Calcutta, migration from Calcutta years spent in Kashmir from 1966 Kashmir, resettling in Mumbai on revisit to Kashmir in 2009, and near Mumbai in Maharashtra. All autobiographical story in all the book.

blends the author's academic and happenings in Kashmir, more exodus of Kashmiri Pandits. The a few photographs interspersed there were more photographs book. Although the author's yet I wish a family tree sort of was

details so very important for building up the right context to this book. The chapter titled 'GROWING UP IN DELHI' brings out the author's early years in Delhi, with coverage of family's periodic visits to Kashmir and nicely detailed incidents during his childhood and growing up years. Giving details of his engineering study in Jadavpur University, the author gives very useful and relevant details of his student days in a chapter titled 'KOLKATTA CONNECTION'.

The chapter that follows is REVERSE MIGRATION covering details of the author and his parents moving back to Kashmir in the year 1966 and immediately followed by the chapter titled FORCED EXODUS, giving painful story of the migration of the author and his family, like all the KPs from Kashmir valley in Jan 1990. The story of acute pain that the mass of KP community went through is well described. I wish to quote one paragraph from page 129 of the book. Here the author writes:

“One of the most respected and selfless Kashmiri Pandit leaders of the times Mr. Tika Lal Taploo was shot dead at a point-blank range. Kashmiri Pandits were as a routine treated with contempt and openly accused as agents of government of India. Kashmiri Pandit, working for any Government of India agency was a suspected spy and a police informer in their eyes and sadly many such innocent people were killed in the most brutal manner. I, along with many others of my community were living under constant threat to our lives. Abuse and targeting of KPs had been a rule than an exception.”

In the same chapter ahead at page 138, the author writes thus:

“This was a period of monumental human tragedy, with families and people leaving their huge properties and assets behind and migrating – not knowing what was in store for them in the newer environs about which they had no idea or first-hand knowledge. Most of the people were made to live practically on the roads in most dehumanizing and inhabitable conditions. Many of such people were later put up in tented colonies which had no sanitation or civic amenities.”

I must honestly admit that I got particularly hooked to read this chapter titled FORCED EXODUS and had difficulty in controlling my tears to roll down.

Author's resettlement story is brought out well in the next chapter titled MUMBAI MY NEW HOME. I would like to quote a paragraph from page 149 here:

“I left J & K as a very bitter man, having been looted and cheated by my fellow Kashmiris. I had hardly any physical assets or belongings. The memories of the past I had left behind were painful and traumatic. Simultaneously I had no idea as to what the future had in store for me. One thing was certain that I had to make a new beginning in life and for embarking on a new journey I had to leave behind and shed my baggage of past.”

The two more chapters that follow are ROOTS & BELIEFS and KASHMIRIYAT VALUES. These are very philosophical and present the author's thoughts and experiences about Kashmir and its way of life. The so-called 'Kashmiriyat' well interpreted indeed. KASHMIR REVISITED is the last but one chapter in the book and apart from giving some sequential details of periodic killing of various KPs and other Hindus, it also gives an account of a revisit to Kashmir by the author and his family in the year 2009. It feels quite nice to read this chapter and connects the reader with Kashmir and all the nostalgic memories that we carry.

The last and final chapter is very aptly titled as THE WAY FORWARD giving very objective concluding thoughts from the author. Let me quote a paragraph from page 198.

“The KPs have broadly overcome the hurt of their past persecution by successive Muslim rulers over the centuries and have moved on in life holding their head high. Of course, Kashmiri Pandits cannot be expected to easily forget their personal pains, sufferings, family tragedies due to their selective killings, occupation of properties and forced exodus from Kashmir, for no other reason than being Hindus in a Muslim majority area.”

On the whole I enjoyed reading all the 13 chapters of the book. The book is a must - read document for all the Kashmiris, more so the Kashmiri Pandits. It must be kept as a historical document in all libraries and social and cultural organizations. Kudos to the author for his pains taking attempt.



Anuja Khushu

KPs Demands Devnagri Script

JAMMU: Various Kashmiri Pandit organisations have urged that the Devnagri script be officially recognized at the primary level for writing the Kashmiri language, believing that this will make the language more accessible to Kashmiri Pandit youths.

The KP community, which has been forced out of the valley since the beginning of militancy in 1990, has been attempting to preserve its culture and identity. The language conflict has emerged as a key concern for them, with KP experts arguing that the community is being subjected to a cultural assault by valley forces seeking to replace the

indigenous Kashmiri identity with one imported from outside.

Strongly lobbying for the inclusion of Devnagri as an alternate script for Kashmiri, they argued that because the government has incorporated regional languages in school curricula, pupils from the KP community should be offered the script of their choosing for reading and writing Kashmiri. They argued that language is a crucial channel for keeping culture alive, and that people who lose their language are inherently disconnected from their culture, and they urged that the Kashmiri language, which is tied to the rich cultural history, be protected.

Team Essay Announces 3rd Essay Contest

TEAM ESSAY announces 3rd Online Essay Contest - 2022 for Kashmiri Hindu students of age group (9-12) & (13-17) Yrs. in Hindi, English, Sharda & Koshur (01 mark extra award) languages on the Topic *****kashyap Bandhu - A Social Reformer & A Freedom Fighter From Kashmir*****.

1. Google Link for Registration is: <https://forms.gle/oH6dmoYGBLF4gAhJA>
2. Essays have to submit on Email: kashyapbandhu2022@gmail.com between 15th-17th June, 2022 in contestants Own Handwriting.
3. Awards in Valley shall be given separately. a) For three zones viz. Central, North & South covering all the 10 districts. b) 06 colonies i.e. Nutnussa & Veerwan, Tulmul, Mattan, Vessu, Haal and Sheikhpura.
4. Different Award Zones for Jammu shall be 1. Jagti + Nagrota; 2. Janipur,

Bantalab, Durganagar, Sarwal, Muthi, Mishriwala, Purkhoo, Akhnoor etc. 3. City area, Bohri, Talab Tiloo. Anand Nagar & beyond. 4. All Pull-Paar areas and rest all Districts of Jammu. Entries from rest all States & other countries shall comprise one separate group. Hence a total of 87 prizes including 03 nos. for DIVYANG visually impaired category shall be awarded. One mark extra shall be awarded to any essay accompanied by a hand-drawn drawing of Lt. Sh. Kashyap Bandhu.

Contestants can join Facebook page www.facebook.com/groups/essaycompetition, WhatsApp Group, and Telegram @ ESSAY2022 & keep a track of various Online weekly Google meets, Webinars etc. on the said Topic as well as on "How to write a good Essay?" from well-known Authors, Historians and experts in the coming months upto June, 2022.

Time to Reach Out to Generation Next of KPs

(The article is courtesy Kashmir Scan, posted on January 31, 2022)

This year marks over three decades of the exodus of Kashmiri Pandits community from Kashmir valley. The departure of the Kashmiri Pandit community was the beginning of the end of the “romance of Kashmir”. If one was to look back and analyze what the people of Kashmir achieved in their political quest in all these three decades, one would find a bruised, gutted and ruined Kashmir, which today has even less than what it had three decades ago, forget about gaining anything new. The loss of Kashmiri Pandit community remains perhaps the greatest loss faced collectively by the entire Koshur community.

Without going into the politics of what led to the exodus Kashmiri Pandit community, beginning in 1990, what is more important is to analyze rationally why the presence of a non-Muslim community of ethnic Koshur Hindu Pandits is a must for the existence of Koshur identity. The absence of Koshur speaking Kashmiri Pandits cannot be fulfilled by any other ethnic, linguistic or religious minority in Kashmir valley. The absence of Kashmiri Pandits can neither be filled by Kashmiri Sikhs, Muslim Gujjar & Bakarwal community, Pahari Muslims or Ladakhi /Kargil Muslims as none of these are ethnically Koshur. Being “Koshur” is a



distinct ethnocultural and linguistic identity for both Kashmiri Muslims and Kashmiri Pandits, making them different from other Muslim and Hindu communities of South Asia.

Kashmiri Pandits were called Koshur Battas in Kashmir, rather than a Hindu community. It is a pointer that Kashmiri Pandits were considered part of the Koshur fabric regardless of their non-Muslim faith. Being a “Koshur” meant being Koshur Musalman and Koshur Batta rather than a Kashmiri Muslim and Kashmiri Hindu. The exodus of Kashmiri Pandit community was a massive cultural blow that literally destroyed the very foundations upon which Koshur identity had evolved all these centuries.

Sadly, the present generation of Kashmiri Muslims and Kashmiri Pandits who were born in the 1990s, one in the tumult of violence and instability and another in the cultural detachment, understands very little of this symbiotic Koshur Muslim – Koshur Pandit cultural identity that defined a Koshur person. The world view of the younger generation of Kashmiri Muslims and Kashmiri Pandits is determined by a biased historical narrative based on hatred and bitterness, and there seems to be hardly any efforts or interest to bring the younger generation of Koshur Pandits and Koshur Muslims together to once again restore the cultural identity of being a “Koshur”.

Kashmiri Pandit community living in exile is staring at cultural extermination. The younger generation of Kashmiri Pandits born in different parts of India and abroad are so detached from the ethnic Koshur cultural roots that the ethnic identity of being a Koshur is now only being superficially preserved through the making of Kashmiri cuisine at home and celebration of Pandit festivals in an alien land when such festivals are connected with the season, geography and topography of Kashmir valley. It is also unfair to expect Kashmiri Pandits born outside Kashmir valley to understand and appreciate the cultural and linguistic nuances of being Koshur while living in Bangalore or New York.

Things are not even rosy for the younger generation of Kashmiri Muslims either. In addition to the trauma of violence, instability, death and destruction, a Kashmiri Muslim youth born in the 1990s has hardly seen any sustained cultural activity in Kashmir valley in literature, music, dance, and performing arts theatre, films etc. The rise of religious radicalism has meant the decline of Kashmiri Sufism, with which a cultural identity of a Kashmiri Muslim was deeply attached. The growing “Hindization” of Kashmiri Pandits and growing “Arabization” of Kashmiri Muslims is gradually eating away the very soul of the much-maligned notion of “Kashmiriyat” that gave a Kashmiri Muslim and Kashmiri Pandit a distinct cultural identity.

We don't realize it, but Koshur community is rapidly going through such catastrophic cultural transformation that the very identity of being a Koshur is now at stake. The younger generation of Koshur Pandits and Koshur Muslims have to come together to recraft and restore this Koshur identity together and collectively.

We don't realize it, but Koshur community is rapidly going through such catastrophic cultural transformation that the very identity of being a Koshur is now at stake. The younger generation of Koshur Pandits and Koshur Muslims have to come together to recraft and restore this Koshur identity together and collectively.

The important question is that, is the Kashmiri community even interested in doing so?

The political bitterness and perception of betrayal run deep in the hearts of the older generation of Kashmiri Muslims and Kashmiri Pandits. There is hardly any common, neutral and secular space for the younger generation of Kashmiri Pandit and Muslim communities to interact with each other. The bitterness and bias of the older generation are taking their revenge on the collective cultural identity of being a Koshur, and the younger generation of Pandit and Muslim communities are its greatest victims.

It is understandable that the younger generation of Kashmiri Pandits are now employed outside Kashmir valley and have now built-up financial stakes in different parts of India and abroad, and it is tough for them to return meaningfully back to Kashmir valley, which remains besieged by violence, instability, declining economy and poorly functioning internet services.

But that doesn't mean that Kashmir has lost all sentimental and material value, even for well-established Kashmiri Hindu Pandit diaspora. Despite all the trauma, Kashmir valley still remains breathtakingly beautiful and endowed with abundant natural resources that rival and even exceed many similar alpine European and North American countries and regions. With its unique strategic location

between Central and South Asia and its European alpine climate, Kashmir has the tremendous economic potential to rival even Davos in Switzerland. The younger generation of Kashmiri Pandits, with their excellent and varied expertise in different fields worldwide, can contribute a lot to the modern economic revival of Kashmir valley and thereby rebuild the age-old, much-loved notion of Kashmiriyat, which was once an envy of the world. This is perhaps the time to reach out to the younger generation of Kashmiri Pandits with a new vision and rigour and bring them back to Kashmir to rebuild the lost essence of being a Koshur.

*(The author can be reached @Javedbeigh across Social Media Platforms.
Views are his personal.)*

Shradhanjali



Ajay Khosa was a dedicated and sincere community activist leader, always on the forefront for the community cause. The community has suffered an irreparable loss in his tragic demise at the prime of his youth. His exemplary work during pandemic last year saved many lives. Besides, he was a reputed TV Journalist whose interviews on community issues are a testimony to his commitment to the cause. In his passing away, the community has suffered an irreparable loss. AIKS condoles his passing away and prays to Lord Shiva to bestow Moksha to his Aatma! Namah Shivai!

AFFILIATES' NEWS



PRESIDENT

Prof. A. K. Watal

94160-20499

akwatal@rediffmail.com

Kashir Sabha Ambala (Regd.)

(An Affiliate of A.I.K.S., New Delhi)

#-202, "Durga Niwas", Prabhu Prem Puram,
AMBALA CANTT-133006. (HARYANA)

GENERAL SECRETARY

Rajinder Kaw

094160-36930

rajinderkaw1@gmail.com

KSA/AB/2022/01/ 08

Dated: 19/01/2022.

PRESS RELEASE

January 19, 2022 was observed as a black day as a mark of protest, to commemorate January 19, 1990; the day on which the Kashmiri Hindus had to leave their homes and hearths, under threat of militancy and terrorism.

The Kashmiri pandit community, hounded out and uprooted from their original place of birth, has entered the 33rd year of exile. It was the horrible night of 19th January 1990 when a clear call was given to KP's to leave the valley.

During these 32 years of exile our displaced community fought for their genuine rights by applying all those peaceful modes and methods which a nationalist community is supposed to do in a democratic country, but much remains to be done, for proper and permanent rehabilitation of this ill- fated community.

This year too we have observed the Holocaust day on 19th January 2022 as black day. On this day Kashir Sabha Ambala, reiterated the following demands: -

1. Settlement at one place and return to our homeland in Kashmir.
2. To carve out a parliamentary constituency and atleast three assembly seats for Kashmiri Hindus in the J&K Assembly.
3. To enact the Hindu Shrines and Temples Bill in the UT of J&K.
4. To enhance means of social engineering and Community Programmes and revival of sufi culture.

(RAJINDER KAW)
GENERAL SECRETARY,
KASHIR SABHA AMBALA



Indo European Kashmir Forum (IEKF)

Email: indoeuropeankashmirforum@gmail.com

Website: www.iekf.org



Hindu Council UK (HCUK)

Website: www.hinducounciluk.org

19 JANUARY KASHMIRI HINDUS' EXODUS DAY

Indo-European Kashmir Forum/Hindu Council join the Kashmir Hindus across the globe to commemorate the 32 years of exile of Kashmiri Hindus from their homeland.

The exodus of Kashmiri Hindus on 19 January 1990 from the Valley has been an unprecedented human tragedy that has continued for the last 32 years. There is still no clarity, no roadmap on the ground about the government sponsored return of Kashmiri Hindus to their homes.

In August 2019 a historic decision of abrogating Articles 370 and 35A in Jammu and Kashmir was taken by the Government of India and J&K was reorganised into the Union Territory. These two years and five months have brought much progress and change in Jammu & Kashmir but the basic right of the minority community, Kashmiri Hindus, to return and rehabilitate in their homeland still remains pending.

Kashmiri Hindus have been the biggest victims of social, economic, and political marginalisation over the last three decades. The National Human Rights Commission described the acts against Kashmiri Hindus were akin to genocide. Kashmiri Hindus are still waiting for justice to be delivered.

It is high time that the UT and the Central Governments undertake the review of the current policies and measures that are in place for the return and rehabilitation of Kashmiri Hindus. Also, implement new confidence building measures. The overall review of the security, employment opportunities and political space is important to facilitate the return of displaced community.

IEKF/ HCUK will be holding a webinar on Thursday 27 January, 2022 to pay homage and commemorate sacrifices of those brave men, women, children and the Indian Security Armed Forces who laid down their lives to protect us. The details of the programme will follow shortly.

- Krishna Bhan

On behalf of IEKF/ HCUK

Editors Notes

Indo-European Kashmir Forum is the voice of the displaced Kashmiri Hindus in India and in the Kashmir Valley. The Organization was founded in the late eighties with the support of the wider Indian communities. The Forum highlights the plight of Kashmiri Hindus who have become victims of terrorism. It also investigates violations of human rights of Kashmiri Hindus at the hands of terrorist organizations.

Hindu Council UK is one of the largest umbrella organisations representing the Hindu community in the UK. It was founded in 1994 for all Hindus domiciled in the United Kingdom, combining all the Hindu faith denominations, whilst representing various Hindu communities and Hindus from different parts of the world settled in the United Kingdom. Its main purpose was to give the UK Hindus an effective voice on policy matters with the Government and Political Parties, whilst enhancing mutual understanding among the major faiths predominant in the UK. Hindu Council UK is itself a non-partisan faith organisation.

»» A career in Robotics Engineering

Researchers have built machines to do work for humans. A robot is an artificial agent, meaning it acts as a substitute, designed for a person, for his work. Robots are usually machines controlled by a computer program or electronic circuitry, and humans may directly control them.

In Industrial robots are used for welding. George Devol made the first of the Roboto, the Unimate, in 1954, with one arm and one hand. General Motors bought it in 1960. The following year, it started work in a factory in New Jersey, lifting and stacking pieces of metal that were too hot for people to touch. The engineers could program it and reprogram it.

Many factories used robots to do hard work. Hospitals use Robots for surgery. Robots called planet rovers are for exploring distant planets. Many types of robots are programmed, such as the quadruped military robot Cheetah, the Roomba domestic vacuum cleaner robot, humanoid robot; resembling the shape or form of a human, Automaton, Autonomous vehicle, Ballbot, Insect robot, etc. Robotics is a branch of technology that deals with different types of robots. Robots are programmable machines that can usually carry out a series of autonomously or semi-autonomously. Robots interact with the physical world via sensors and actuators. A robot is a machine that executes tasks that humans can perform or cannot achieve. Robotics Engineering deals with the study, operation, execution, organization, and formation of robots. Robotics Engineer works in research, management, supervising, and applying robotics using artificial intelligence and advanced technologies. A robots Engineer is a professional who designs and creates robots and robotics systems. They take care of all the aspects of the proper functioning of robots. It is an interdisciplinary branch of mechanical engineering and electrical engineering. Robots are in huge demand worldwide and help humans do activities that might take much longer, hard work, and time. In some places, robots work as waiters.

After completing Engineering in Robotics, candidates get to work in leading organizations like TATA, DRDO (Defense Research and Development Organization), Bharat Heavy Electricals Ltd. (BHEL), Indian Space Research Organization (ISRO), Tech Mahindra, DiFACTO Robotics and Automation and Bhabha Atomic Research Centre, as Robotics Engineer, Technician, Robotics Specialist, Programmer, Robotics Test Engineer, Senior Robotics Specialist, Product Design Engineer etc. Robotics has a good scope in both India and abroad after completing BE/B.Tech and ME/M.Tech. Robotics professionals tend to work mainly in the lab, office work, and manufacturing. Candidates get to work as cited positions and get a starting salary of around Rs.4 to 5 lakhs per annum.

A candidate who has a little knowledge of robotics and skills to solve problems is Smart and Intelligent enough to program robots, analytical mindset, quick learner, adapts to new technologies, and test various aspects, are the most appropriate students for the course.

Eligibility required for Robotics Engineering courses is 10+2 with Mathematics, Physics, and Chemistry as subjects from a recognized board for U.G. courses. For ME/M.Tech:

Candidates need to pass B.Tech in a respective discipline such as Robotics Engineering/Electrical/Mechanical/Electronics /Computer Science and Engineering, etc., from a recognized university. For Doctoral courses (PhD), candidates must have passed Master's Degree or M.Tech in respective discipline from a recognized university.

»» Scope of Robotics Engineer

The top choice is to work for research institutes or organizations. Another alternative is in the gaming industry. For adventurous, think about pursuing work in intelligence agencies. A career in the banking and medicine industry is for the candidates who can help them in artificial intelligence and machine learning.

Candidates who want to pursue Robotics

Engineering can appear for JEE Main, JEE Advanced, BITSAT, SRMJEEE, VITEEE after completing the 12th class examination. If candidates wish to pursue the course after the bachelor's degree, they can appear for the GATE exam.

Top Colleges for Robotics Engineering in India are the Indian Institute of Technology, Kanpur, PSG College of Technology, Coimbatore, Indian Institute of Technology, Bombay, Indian Institute of Technology, Kharagpur, Bharath Institute of Higher Education and Research Tamil Nadu, Indian Institute of Technology, Madras, Ajeenkya DY Patil University, Pune, Anna University, Chennai, Osmania University, Hyderabad and SRM Institute of Science and Technology, Chennai

UGC asks all Academic Institutes to accept Degrees, Mark sheets in Digi Locker

The University Grants Commission has requested all educational Institutes to accept Degree, Mark-sheets & other documents available in issued documents in the Digi Locker account as valid documents. In a recent Circular, the UGC says that “National Academic Depository (NAD) is an online storehouse of academic awards (Degrees, Mark-Sheets, etc.) lodged by the Academic Institutions in a digital format. The NDA facilitates students to get authentic documents/Certificates in digital format directly from their original issuers anywhere without any human interface.”

The circular further says that Once uploaded by the Original issuer, Digi locker can pull the Degree, Mark sheet and other Educational Documents in the issued document section in electronic form.

The UGC Notice request academic institutes to accept Degree, Mark-sheets & other documents are available in Issues documents in Digi Locker account as valid documents.

Standard Entrance Test for Admissions to Central Universities from 2022-23 academic session

University Grants Commission (UGC) has proposed the Central Eligibility Test or CET for admission to undergraduate and postgraduate courses offered by all Central Universities from 2022-23. The Commission has also said that access to PhD programs should be through UGC NET score as far as possible and feasible.

The Commission also stated that the Central

Eligibility Test may adopt by the willing state/private universities/deemed to be universities.”

The Education Ministry constituted a committee to suggest the modalities for the CET for all Central Universities. The committee held several discussions regarding the modalities in detail for conducting the CET. The changes are proposed per the National Education Policy (NEP) 2020.

The Ministry of Education had earlier announced that admission to universities is to be based on a standard entrance test from the 2021 academic session.

The UGC letter to vice-chancellors of all universities reads, “Accordingly, all central universities are advised to take appropriate measures for the Common Entrance Test from the academic session 2022-2023. These tests would be conducted in minimum 13 languages in which NTA is already conducting JEE and NEET examinations.”

JEE Advanced Syllabus revised for 2023

Indian Institute of Technology (IIT) Kharagpur has released the revised syllabus for JEE Advanced for the 2023 entrance exam. According to the notification issued by the officials, the JEE Advanced 2023 is to conduct as per the new syllabus. The revised syllabus is available for download on the official website: jeeadv.ac.in

JEE Advanced is a national level entrance exam conducted by the Indian Institute of Technology. Only the top 2.5 lakh candidates who qualify for JEE Main can sit for the advanced examination and apply for IIT admissions.

The official notice reads, “The Revised syllabus to be followed from JEE (Advanced) 2023 is Online.

JEE Advanced will cover three subjects- Physics, Chemistry and Mathematics. Some of the newly added topics are

Physics : General, Mechanics, Thermal Physics, Electricity and Magnetism, Electromagnetic Waves, Optics, Modern Physics

Chemistry : General Topics, States of Matter: Gases and Liquids, Atomic Structure, Chemical Bonding and Molecular Structure, Chemical Thermodynamics, Chemical and Ionic Equilibrium, Electrochemistry, Classification of Elements and Periodicity in Properties

Mathematics : Sets, Relations and Functions, Algebra, Probability and Statistics, Analytical Geometry, Differential Calculus, Integral Calculus, Probability and Statistics, Vectors, Algebra

Students who were eligible to appear JEE Advanced in 2020 or 2021 to get another attempt

The Joint Admissions Board (JAB) has released a JEE Advanced 2022. As per the notification, candidates who had applied to take the Joint Entrance Examination (JEE) Advanced in 2020 or 2021 but did not appear for the examination due to reasons associated with Covid will be allowed to reappear in 2022 directly.

As per the notification, “Candidates who appeared in class 12th (or equivalent) examination for the first time in 2020 OR 2021 AND successfully registered for JEE (Advanced) 2021 but were absent in BOTH the papers, i.e., Paper 1 and Paper 2, of JEE (Advanced) 2021, are eligible to directly appear for JEE (Advanced) 2022.”

The official notice also mentioned that “This one-time measure is applicable to ONLY those candidates for whom the appearance in JEE (Advanced) 2022 will be their first or second attempt and is not applicable to candidates who appeared for their class 12th exam for the first time before 2020. No candidate will be allowed to appear in JEE (Advanced) more than two times.”

The students will have to successfully register for the JEE Advanced 2022 online registration portal and pay the registration fee. As per the rules, the candidates appearing in extra attempt will be considered in addition to the top 2.5 lakh candidates of JEE Main 2022 exam and not as part of the total number of candidates who would qualify from JEE Main 2022 for appearing in JEE Advanced 2022.

UPSC Civil Services Preliminary Exam 2022, Apply Now

The Union Public Service Commission (UPSC) has started the application process for UPSC Civil Service Preliminary Exam 2022 on its official website. Aspiring candidates for Indian Administrative Service (IAS), Indian Police Service (IPS), Indian Foreign Service (IFS), Indian Postal Service (IPS), among other “A” Grade services, can apply for UPSC Civil

Services (Preliminary) Exam 2022 through the official website: www.upsc.gov.in.

The last date to fill out the online application form is February 22, 2022. Detailed instruction for filling up online applications is available on the website: <http://upsconline.nic.in>.

Symbiosis International (Deemed University) SET (Symbiosis Entrance Test)

- ❖ Registration commences on January 25, 2022 (Tuesday)
- ❖ Registration / Payment closes on April 24, 2022 (Sunday)
- ❖ Admit Card Live on (www.set-test.org) April 29, 2022 (Friday)
- ❖ SET Test 2022 (CBT Mode) May 14, 2022 (Saturday)

Candidates aspiring to join B. A LL. B (Hons) / B.B. A LL. B (Hons) / B. A LL.B. / B.B. A LL. B / B.B. A / B.C. A / B.B. A (IT) / B.A. (M.C) / B.Sc. (Economics) Hons. / B.A. (Liberal Arts) Hons. / B.Sc. (Liberal Arts) Hons. / B.Tech programmes offered by institutes of Symbiosis International (Deemed University) have to appear for the common, mandatory Computer Based Test(s) (CBT).

- Law test is known as Symbiosis Law Admission Test (SLAT),
- SET - Engineering as SIT Engineering Entrance Exam (SITEEE)
- SET - General as SET.

All the tests are being conducted in Computer Based Test (CBT) mode across various cities of India.

A candidate needs to register for SET/SLAT/SITEEE 2022 & also register for the institutes offering their choice of programmes by paying separate programmes registration fees. If shortlisted, they would need to attend the further admission process conducted by each of these institutes individually.

Admission to programmes in Medical Technology, Radiotherapy, Nursing, Photography, Architecture, Design & Culinary Arts is through the specific admission process of the respective constituent Institute / Department.

Register online on the website set-test.org.

Two seats per programme for Kashmiri Migrants and Kashmiri Pandits/ Kashmiri Hindu Families (Non-Migrants) living in Kashmiri Valley.

Feedback: vijaykashkari@gmail.com



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



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



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



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



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



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



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



Looking for a suitable match for our son, born Sept 1, 1989, height 186 cm. A Computer Science Engineer from India and M.B.A from Stern Business School, New York. Currently working as Senior Consultant, operating from New York/ Chicago, and managing few India-based startups as entrepreneur, brand strategist and advisor. Girl, with pleasant personality, should be a Postgraduate from a reputed university either working in USA or willing to move to USA. Boy's family is Based in Dubai, with father working as a G.M of large US company and mother a home maker. Younger sister, a Masters in Mktg from U.S, is working in New York. Interested please contact on mob no +971506196474, Email-deepak_71@hotmail.com



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



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



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



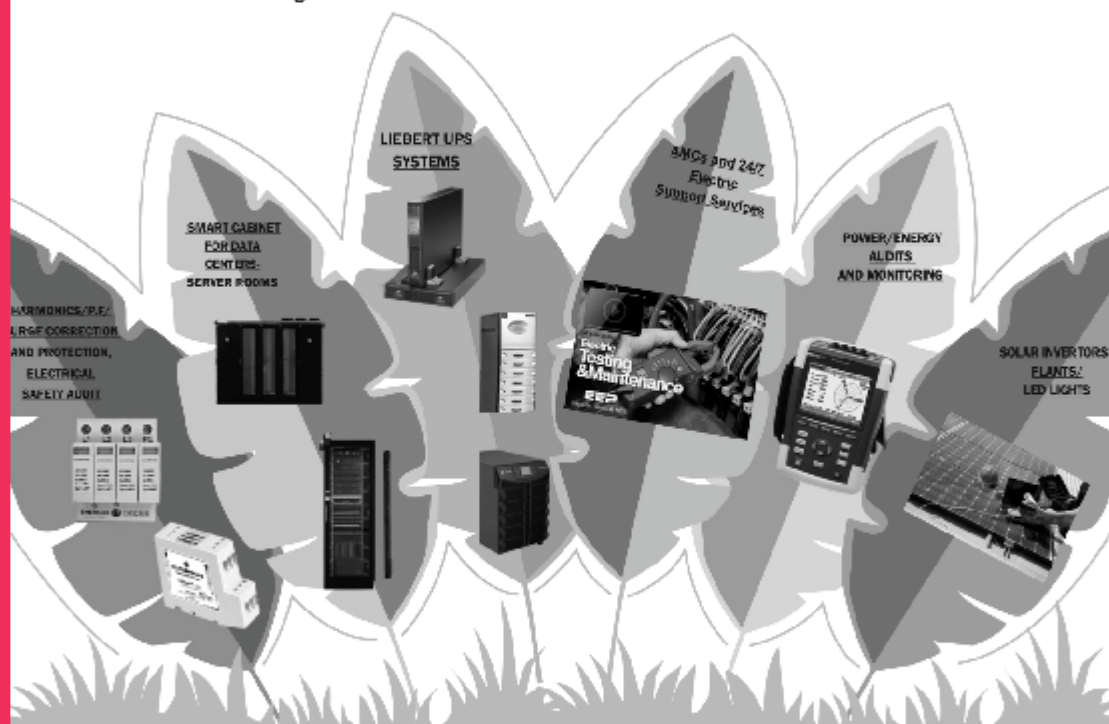
Looking for a suitable match for our son, born 2nd January 1991 at 6.30 PM at Jammu. Height - 5'11", B.E (C.S.E) Computer Science. From VTU University. Presently working as LEAD INSIDE SALES in Metric Stream (MNC) Company at Bangalore with handsome package. Interested persons may contact on: - MB No. 7006171324, 9055272134, 8717090262 & 8717090264, WhatsApp No. 7006171324 & 9055272134 and Email-Id: - hldhar1958@gmail.com

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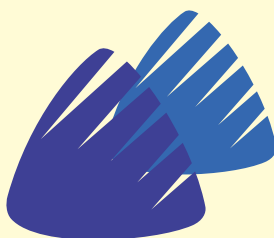
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